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FOR

THE YEAR OF OUR LORD

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FOR JANUARY, 1822.

Divinity.

OBLIGATION OF THE CHURCH TO SUPPORT ITS MINISTERS.

Extract of a Sermon, Preached at Sheffield, before the Associated Churches and Ministers assembled there, April 25, 1821.

BY JAMES BENNETT.

"If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" 1 Cor. ix. 11.

It devolves on me, my dear hearers, by the appointment of others, and not by my own choice, to unfold and enforce the duty of supporting the ministry of the word. I am not unaware that the first mention of this subject will startle many, and awaken a thousand reflections on the delicacy, not to say the invidiousness of the attempt. But as I hope to give the most satisfactory proof that divine authority binds this duty on the conscience, I presume that you feel it would be an affront to your good sense, and a reflection on your Christian principles, to waste your time in efforts to display the propriety of inculcating that which God has commanded, and of resolving, that neglect on this point shall not rob us of the right to say, "we have kept back nothing that was profitable to you, nor shunned to declare the whole course of God."

If any shrink from this subject, not on their own account, but for the sake of others; lest the discussion should prove injurious to religion, by giving colour to the suspicion of mercenary motives, which some affect to entertain against the ministers of religion; I respect their fears, I sympathize with their delicate solicitudes, and say, with the Apostle, it were better for us to starve, or to die, than that any man should make void our glorying, that we preach the Gospel, "not for filthy lucre, but of a ready mind; and seek not yours but you."

I would, however, remind such hearers, that the words I have chosen for my text are extracted from a passage, in which the same Apostle who was so exquisitively alive to every thing that might commit the honour of the Gospel, inculcates the duty of supporting the ministry, on an infant church, whom he might naturally be afraid of prejudicing against that religion which they had so recently embraced. Yet we shall soon see with what frankness and decision he who would sacrifice every right, or interest of his own, or even life itself, to the honour of the Gospel, demands the recompense due to pastoral toils; without once betraying the slightest suspicion that he might injure the religion of Jesus, by pressing a duty which bears the impress of divine authority, and commends itself alike, to the coolest decision of the judgment, and the noblest feelings of the heart.

That those who live under the highest inspirations of religion, will welcome the consideration of this subject, I am satisfied; because I know that they grieve for the inadequate attention paid to that which so deeply affects the interests of the church; while those who would gladly lose sight of the grand christian duty, or blot it from the code of Scripture and the christian's breast, are the very persons, for whose "correction and instruction in righteousness," we are compelled to unfold the duty, and urge to that obedience which Heaven demands, for its honour and their highest good.

On the coolest consideration, therefore, I feel myself entitled to all christian freedom in discussing this subject; not forgetting that, as I am often called to address young ministers, on their duty to the churches, and can appeal to some present that I have endeavoured to discharge that delicate task with unsparing fidelity, shewing all that the churches have a right to expect from us, I may be indulged with equal boldness, while I call upon christians to yield an adequate support to those, who "watch for your souls as they that must give an account."

I request, then, your candid attention to

I. *The divine appointment*, that the church of Christ should support its ministers.

To a Christian audience, scarcely any thing more is necessary, certainly nothing is more conclusive and authoritative on any point, than to shew that "thus saith the Lord." In the mode of adducing my proof of this, I cannot follow a better example than that of the inspired Apostle, who shews that the ancient dispensation enjoined the same duty; that Christ perpetuated it under the Gospel; and that in fact, it may be termed a duty of natural religion, or, in other words, that it is but common justice.

1. Under the Mosaic dispensation, God enjoined that the ministers of religion should be supported by the contributions of the people.

Let no one take alarm at this appeal to the Law, as if I wished to bring them under the Jewish yoke of ceremonies; for it should be remembered, that all that is most dear to our hearts as Christians, was first announced to the world by Moses and the Prophets, before Christ and his Apostles proclaimed the fulfilment of the promised grace. The seed of the woman shall bruise the serpent's head, said Moses in the Law; unto us a child is born, unto us a son is given, sang the sublime prophet Isaiah; while those psalms which kindle our devotion, and give utterance to the emotions they inspire, were penned by David for the service of the Mosaic tabernacle and the temple which Solomon built. If ever, therefore, we read the Old-Testament with reverence and delight; if, at any time, it cheers our hearts with its consolations, or guides our steps by its counsels; we admit that the more ancient half of the inspired code may be our instructor; though it was given under a dispensation that has now yielded to one more glorious and complete. In fact, the very Apostle who most strenuously contended that the Law was but a "shadow of good things to come, of which the body is Christ," in that same Epistle, which was designed and blessed to call off the earliest Christians from doting upon that which was abolished, so fully displays the various and interesting modes, in which the legal rites unfolded evangelical truths, that he leaves no doubt of the propriety of learning Christian duty from the general principles of a dispensation, whose peculiar rites are no longer of force.

Justly, therefore, the Apostle says to the Corinthian church,* "who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, it was written: that he that ploweth should plow in hope; and that he that thrasheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the Gospel of Christ. Do ye not know, that they who minister about holy things live of the things of the temple? and they who wait at the altar are partakers with the altar? Even so hath the Lord ordained, that they who preach the Gospel should live of the Gospel."

This leads me to shew

2. The same duty, of supporting the ministers of religion, is enjoined by Christ under the Gospel.

*1 Cor. ix 7—14.

Here, also, as in all other things, that Saviour, who is the Legislator, has made himself the model of virtue. He who wrought, as it is probable, at the trade of a carpenter, to support himself, and the family in which he was born, previously to his coming forth to the public ministry, would not have disdained to continue that course of honest industry, however it might have shocked the pride of the carnal mind: yet he deemed it proper to discontinue it, from the time that he was anointed by the Holy Spirit, to preach the Gospel of the kingdom. As he came not "to be ministered unto, but to minister, and to give his life a ransom for many," we might have expected, that he would rather give than receive; and to him who wrought miracles to meet the exigencies of the starving thousands who attended his ministry, it had been easy to create all that was necessary for him and his attendant band. He chose, however, to cast himself on the liberality of his hearers, to live upon the contributions of those whom he was serving; for, in addition to the entertainment he received, wherever he went, preaching the Gospel, "certain women, who followed, ministered to him of their substance."

In harmony with the same design, and as a part of the same plan, when he sent forth the Apostles for a short excursion, while he was with them; that these newly fledged eaglets might try their wings, before he should be taken from them and they should fly through the whole world having the everlasting Gospel to preach to every nation under heaven; he gave them this charge, "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city." He could have wrought miracles for them every day, and supplied all their need each moment. Or he, who raised money from the bottom of the sea, in the mouth of a fish, to pay the contribution required for the service of the temple, could, in a moment, have filled their purses with all that their journey would require. Nor is it improbable that this would have been far more gratifying to the feelings, I would not say the pride of the disciples, to pay for all they obtained, and openly confer, rather than seem to receive obligations. But the superior wisdom of their Lord and ours, determined that they should go without

scrip, and without purse; that those, to whom they ministered, should entertain and support them all their journey through; that they should inquire for the most worthy persons, and there abide, as putting honour upon their host; for, it is a maxim in Christ's kingdom, that He and His faithful servants richly repay their entertainment, since the labourer is well worthy of his meat.

When, therefore, the Spirit descended on them at Pentecost, the Apostles gave themselves up wholly to their ministry; so entirely withdrawing from all secular concerns, that even the distribution of the alms of the faithful, was not sufficiently spiritual for their hands. They said, therefore, "it is not meet for us to leave the word of God, to serve tables. Wherefore, brethren, look ye out among you, seven men of honest report, full of the Holy Ghost, and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and the ministry of the word."*

In those letters to the ministers, Timothy and Titus, in which Paul portrays the character, and describes the duties of the christian Pastor, he says, "give thyself wholly to these things, that thy profiting may appear to all." "No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier."†

I know, indeed, that it is objected, that Paul himself is an exception to this rule. But this very objection admits, that the rule is, that ministers should be supported by the people of their charge. How strange, then, is the perversion which makes the exception their rule, and the rule an exception! And for what reason did Paul make himself an exception to that which he declared the Lord ordained should be the general practice? Because there were some, among the first churches, who being ill-affected to his person, his ministry, and doctrine, would gladly have seized any opportunity to charge him with sinister motives. He determined therefore, to cut off all occasion, "from them who desire occasion, that wherein they glory, they may be found even as we."‡ Who, therefore, can require their minister to imitate the Apostle, in thus abstaining to receive support from those to whom he ministered, without making the unenviable admission, that they imitate the ill-disposed persons, who view the ministry and the gospel with an evil eye; whom it is therefore necessary to melt down by heaping coals of fire on their heads; to vanquish, by such a course of voluntary martyrdom for their welfare, as would stop the mouth of an infidel, and compel the bitterest foe to admit, we were their disinterested friend?

For this reason, our missionaries among the heathen are obliged, at first, to support themselves, or must be assisted by the churches at home; because, we cannot expect idolaters to contri-

* Acts 6. ii—iv. † 2 Tim. ii. iv. ‡ 2 Cor. xi. 12.

bute to the support of a religion, whose truth and value they have yet to learn. But shall we deal thus with the churches of Christ? The love of Christ forbids that we should treat you, brethren, as heathens, or ill-affected towards that Gospel, in which you glory and exult.

But after all, it was only at certain intervals, and in particular places, that Paul laboured, working with his own hands to minister to his wants. For we read most distinctly, of the contributions made to his support, by the disciples of Christ. One beautiful acknowledgment of their liberality may well suffice. "In Thessalonica, ye Philippians sent once and again unto my necessity. Not because I desire a gift; but I desire fruit that may abound to your account. But I have all, and abound; I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God: but my God shall supply all your need according to his riches in glory by Christ Jesus."

Even in Corinth, where the Apostle received nothing from the church he served, he was assisted by churches at a distance. "Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the Gospel of God freely? I robbed other churches taking wages of them to do you service. And when I was present with you, and wanted, I was chargeable to no man; for that which was lacking to me the brethren who came from Macedonia supplied." If the persons, to whom this was written, had any generous sensibility, how must they have been stung by this reflection on themselves, and how must they have envied the churches of Macedonia their superior honour, in supporting the Apostles of Christ!

3. It is the dictate of what may be termed natural religion; as it is but common justice that those who labour for others, should be supported by them. Had not God explicitly interposed his authority, nor regulated this subject in divine revelation; but had he only said, now judge of your ownselves; does not nature teach you what is right? would it not have been manifest, to every man of common sense and just feeling that if one class of society give themselves to secular duties, and to provide what is useful for this life, and another devote their days to mental and spiritual pursuits, to promote the interests of the soul, those who derive the benefit of the spiritual man's seclusion and studies, should share with him the benefit of their labours and commerce?

To wish that it were otherwise, betrays such a perversion of mind, and such a destitution of all just moral feeling, as is utterly inconsistent with common honesty, apart from all consideration of the nobler impulses of christian religion. For the flock to desire the advantages of the minister's exertions, his mental solicitude and physical powers, while he receives no benefit from their worldly gains, is as manifestly unequal and unjust, as for the min-

ister to be supported by their labours, and do nothing for them in return. Few services would be to me either more difficult, or more ungrateful, than to defend sinecures in the church of God. But, against those who plead for what they call a free Gospel, I would pledge myself to prove the propriety of making the ministry a mere emolument without study, and without pastoral care or public instruction. For if a whole people may derive the benefit of one man's labours, and yield him no recompense; surely one man may be supported by the whole, though he should never devote to them his private moments or his public toils.

I am fully aware, that in apparent opposition to all this reasoning is the practice that prevails among a people who shew, in all the intercourse of life, a very correct sense of retributive justice. The body called Quakers are supposed to deny the duty of supporting those who labour in word and doctrine. But, on this point, considerable mistake prevails. The Friends, as they term themselves, do not deny the propriety of providing for those who give themselves to the labours of the ministry, but they actually perform this duty with exemplary liberality and love, wherever it is required. They restrict it, indeed, to the time that the ministers are actually engaged in travelling and preaching, so as to be entirely taken off from secular labours; for their peculiar views, of a certain special inspiration in public speaking, leading them to consider it unlawful to use previous study, they, of course, suppose, that no more time is consumed in the ministry, than that which is employed in travelling, and addressing the assemblies convened.

For such Societies, as profess not to hold the Quakers' principles, concerning an inspiration in public speaking, which supersedes previous study, and yet make no provision for the support of the ministry, I can devise no excuse. Unless the mischief be counteracted, by the knowledge which other bodies of Christians may furnish, ignorance will soon prove their ruin; as covetousness or injustice is already their sin and shame.

Let us now consider

II. The mode which should be adopted to attain this instituted end.

In many instances, men could wish that God had interposed more specifically, prescribing, by authority, the exact mode in which we should pay our homage at his throne. But, to an attentive observer, it will appear a striking characteristic of the Christian Religion, that it rules by grand general principles, while the Jewish dispensation abounds in minute regulations. Line upon line, precept upon precept, was given to the church in its minority; just as we rule lines for children, and give exact prescriptions to those whom we cannot trust to exercise any discretion. But now that we are no more minors, under governors and tutors, but have

attained that maturity, in which we enjoy *all* the privileges of adoption, the style of instruction and of precept is exchanged, from the minute to the grand, and we are left, as men endued with spiritual wisdom, delicate consciences, and generous affections, to follow out the general principles of the Gospel to all their legitimate extent.

As that paramount authority, which prescribed exactly what should be given to the ancient religion, has not said one word of the precise sum, or peculiar mode by which ministers are to be supported, in the churches of Christ, it is manifest that we are left to free-will offerings—the sacrifice of the heart. Well, indeed, this becomes a religion which touches the heart, in the tenderest place, by saying, "ye know the grace of our Lord Jesus Christ, who though he was rich, for our sakes became poor, that we through his poverty might be made rich!" That every thing was originally voluntary, in the Church of Christ, the New-Testament proves; and that it must have been so, for three hundred years, all may know, from this consideration, that Christ took care to keep his Church, during all that time, entirely separated from the State. Even the supposed law of a community of goods, in the infancy of the Church, at Jerusalem, had no existence. All was voluntary. For Peter says to Ananias, "why hath Satan filled thy heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whilst it remained, *was it not thine own?* and after it was sold, was it not in thine own power?" The sin of these persons lay, not in giving only a part of what they had; but in falsely pretending to the honour of the sacrifice of the whole.

It is asserted, and with considerable evidence, that the earliest mode of supporting ministers, was, by contributions at the Lord's Table. When the Churches celebrated the Holy Supper every Lord's Day, and in the ardour of their first love, gave liberally to that communion which was then made of goods, as well as of hearts and of privileges; the whole amount was divided into three portions; of which, one was set apart to be distributed by the Stewards among the poor, a second was devoted to the support of the ministry, and the remainder was reserved for the incidental expenditure of the Church.

Whether we adopt this, or any other mode, it must be a maxim with us, that the most voluntary is the best. For this is most in harmony with the genius of our religion, most grateful to the feelings both of the pastor and the flock, and most honourable to that Lord, whose glory is the ultimate end of the institution of the Christian church.

For this reason, I cannot but deeply lament, and seriously protest against the mode of supporting ministers by a seat rent. I readily admit; for it is, indeed, incontrovertible, that, as long as men are at liberty to take a seat, or entirely abstain even from entering our doors, this cannot be called a tax. Yet it has so much

of the appearance of a rate imposed, and is so unequal in its operation, that I most earnestly entreat you to supercede this, as far as possible, by providing for the support of your ministers, chiefly by voluntary subscriptions, in which, every one may give, according as God has blessed him with property and religion. For your sakes as well as your ministers I urge this change; for it is only in proportion as the support of your pastor is the spontaneous effusion of a grateful heart, anxious to render some kind return for spiritual blessings received, that it secures the approbation and blessing of the Saviour which is better than life.

(To be concluded in the next Number.)

Biography.

MEMOIR OF MR. THOMAS TUCKER.

Communicated for the Methodist Magazine.

It requires no examples of Biography to illustrate the truth of the Divine declaration, that *the friendship of the world is enmity with God.* We see it to be so in all the gradations of life—whatever round in the ladder of human depravity the spectator occupies. Rarely indeed does it fall to the lot of a religious paper to record the memoir of one distinguished in the estimation of the world, and at the same time eminent with saints for piety.

Mr. Thomas Tucker, late of Danbury in Connecticut, whose manner of life is now to be noticed, enjoyed no remarkable tokens of civil or military honour, no marked success in his occupation. We utter his name and deem his memory dear, because he was a Christian. But although he has not been thus singularly distinguished, he has not been abject and forgotten in the community, but has received a merited share of respect from his acquaintances, and realized the happy situation which the pious Agur sought for in his petition, *give me neither poverty nor riches.*

As every one's religious character is more or less interwoven with his pursuits, it may not be superfluous to superadd a few facts regarding the history of himself and the interesting public scenes in which he was concerned.

James Tucker was a native of Gloucester in England. He emigrated to New-York, where Thomas, the seventh son, was born February 9, 1744. Thomas was educated a merchant. The property which his father was enabled to leave to him was inconsiderable, and this circumstance stimulated him to act with diligence and fidelity toward his employer. When arrived to years of majority, he commenced mercantile business for himself, and continued it in the city, with some success, until interrupted by the revolutionary war, when he removed his family into the

county of West-Chester. He had married Miss Hannah Barton, April 10, 1768, one of the numerous descendants of a protestant family of that name, which emigrated from France upon the revocation of the edict of Nantz, and settled in that county. Though no man was more attached to the family circle, he did not live retired when driven from his professional employment, but served in the commissary department during a part of the war, never receiving or claiming any thing, it is said, for his services, while in that capacity. His family were often hurried from their lodgings under discouraging circumstances, with the repeated loss of household effects, by the unexpected incursions of the enemy. About the time of the battle at White-Plains, he was pursued himself by a party of British light-horsemen, fired upon, wounded in his arm, and narrowly escaped, his horse being captured. Being compelled again to seek another place more free from alarm, he made Danbury his residence, where, with the interval of a short period on the return of peace, he spent the remaining part of his life. In the winter of 1780, Providence separated Mrs. Tucker from him by her death—an event as mournful as it is to those of decided fortitude, called forth the liveliest sensibilities of his nature—which were met and controlled on the other hand by a humble submission to the Divine will.

Upon the dawn of peace, he returned to his native place, again to engage in trade. The British had not then evacuated the city. During the interval between peace and the period of the evacuation, they became guardians of the safety of the city, with power to preserve or destroy private property—and could naturally feel but little apprehensions for a place they were soon to leave in disgrace—marks of civility and attention frequently passed between the citizens and British officers; but it was not without many suggestions on the part of the occupant soldiery, and strong fears entertained by various citizens, that a designed conflagration would happen on the evening preceding the evacuation. Mr. Tucker personally went to the British Commandant and obtained the countersign, and leave for the inhabitants to form themselves in patroles on the night of the 24th November, to co-operate with the British guards for the protection of the city. A circular was issued for this purpose requesting among other things that all the citizens would keep awake. On that night a fire did occur, and the anticipated effect resulted, that no alarm was made by the guard stationed in the neighbourhood of the scene—Fortunately it was extinguished by the efforts of the people; the guard replying, when questioned to explain his conduct, that the matter *was of small importance, and no concern of his or his comrades.*

On the next day, Tuesday 25th Nov. 1783, at one o'clock, P. M. the British left the city; and the troops under the command of Maj. Gen. Knox took possession on the same day. As soon as this was performed, their Excellencies, Gen. Washing-

ton and Gov. Clinton, were met at the Bull's Head in the Bowery by the citizens and military, and were escorted, together with the Lieut. Governor and members of the council for the temporary government of the southern parts of the state, through different streets, to a public house in Broadway, then known by the name of Cape's tavern. A committee, of whom Mr. Tucker was one, had been appointed to conduct the proceedings on the part of the grateful and joyful inhabitants, and he was the person selected by the committee to prepare and present addresses to those distinguished generals. The procession halted for this purpose at Cape's tavern, when the following addresses were pronounced, followed by separate replies, which were preserved by Mr. Tucker, and are now before the writer under the proper signatures of their Excellencies.

"*To His Excellency George Washington, Esq. General and Commander-in-Chief of the armies of the United States of America.*

"The Address of the citizens of New-York, who have returned from exile, in behalf of themselves and their suffering brethren.

SIR,

"At a moment when the arm of tyranny is yielding up its fondest usurpations, we hope the salutations of long suffering exiles, but now happy freemen, will not be deemed an unworthy tribute. In this place, and at this moment of exultation and triumph, while the ensigns of slavery still linger in our sight, we look up to you, our deliverer, with unusual transports of gratitude and joy. Permit us to welcome you to this city, long torn from us by the hard hand of oppression, but now, by your wisdom and energy, under the guidance of Providence, once more the seat of peace and freedom. We forbear to speak our gratitude or your praise: we should but echo the voice of applauding millions. But the citizens of New-York are eminently indebted to your virtues, and we who have now the honour to address your Excellency, have been often companions of your sufferings and witnesses of your exertions. Permit us therefore to approach your Excellency with the dignity and sincerity of freemen, and to assure you that we shall preserve with our latest breath our gratitude for your services and veneration for your character; and accept of our sincere and earnest wishes, that you may long enjoy that calm domestic felicity which you have so generously sacrificed; that the cries of injured liberty may never more interrupt your repose, and that your happiness may be equal to your virtue.

Signed at request of the meeting.

Thomas Randall, Daniel Phœnix, Samuel Broome, Thomas Tucker, Henry Kipp, Pat. Dennis, William Gilbert, Sen. William Gilbert, Jun. Francis Van Dyke, Jeremiah Wool, George Janeway, Abraham P. Lott, Ephraim Brashier."

The answer of General Washington was as follows:

" To the citizens of New-York who have returned from exile.

Gentlemen,

" I thank you sincerely for your affectionate address, and entreat you to be persuaded that nothing could be more agreeable to me than your polite congratulations. Permit me in turn to felicitate you on the happy re-possession of your city.

Great as your joy must be on this pleasing occasion, it can scarcely exceed that which I feel at seeing you, gentlemen, who from the noblest motives have suffered a voluntary exile of many years, return again in peace and triumph to enjoy the fruits of your virtuous conduct.

The fortitude and perseverance which you and your suffering brethren have exhibited in the course of the war, have not only endeared you to your countrymen, but will be remembered with admiration and applause to the latest posterity.

May the tranquility of your city be perpetual—May the ruins soon be repaired, commerce flourish, science be fostered, and all the civil and social virtues be cherished in the same illustrious manner which formerly reflected so much credit on the inhabitants of New-York. In fine, may every species of felicity attend you, gentlemen, and your worthy fellow citizens.

GEORGE WASHINGTON."

Perhaps from the elegance of Gov. Clinton's reply, the other papers will not be less interesting than the former.

" *To His Excellency George Clinton, Esq. Governor of the state of New-York Commander-in-Chief of the militia, and Admiral of the navy of the same.*

" The Address of the citizens of New-York, who have returned from exile, in behalf of themselves and their suffering brethren.

Sir,

" When we consider your faithful labours at the head of the government of this state, devoid as we conceive every free people ought to be of flattery, we think we should not be wanting in gratitude to your vigilant and assiduous services in the civil line.

The state, sir, is highly indebted to you in your military capacity—a sense of your real merit will secure to you that reputation, which a brave man, exposing himself in defence of his country, will ever deserve.

We most sincerely congratulate you on your happy arrival at the capital of the state. Your Excellency hath borne a part with us in the general distress, and was ever ready to alleviate the calamities you could not effectually remove—Your example taught us to suffer with dignity.

We beg leave to assure your Excellency, that as prudent citizens and faithful subjects to the people of the state of New-York.

we will do every thing in our power to enable you to support order and good government in the community over which you have, by the suffrages of a free and discerning people, been elected to preside.

Signed at request of the meeting." (As before.)

To which the Governor thus replied:

GENTLEMEN,

"Accept my most sincere thanks for your very affectionate and respectful address. Citizens who, like you, to vindicate the sacred cause of freedom, quitted their native city, their fortunes and professions, and sustained with manly fortitude the rigors of a long and painful exile, superadded to the grievous calamities of a vengeful war, merit, in an eminent degree, the title of patriots and the esteem of mankind, and your confidence and approbation are honours which cannot be received without the utmost sensibility, or contemplated without gratitude and satisfaction.

To your sufferings and to the invincible spirit with which they were surmounted, I have been witness; and while I sympathized in your distresses, I have deeply lamented that I had not means to alleviate them equal to my inclinations.

The assurances of your firm support in the administration of government, give me singular pleasure. A reverence for the laws is peculiarly essential to public safety and prosperity under our free constitution: should we suffer the authority of the magistrate to be violated for the sake of private vengeance, we should be unworthy of the numberless blessings which an indulgent Providence hath placed within our reach. I shall endeavour steadily to discharge my duty, and I flatter myself that this state will become no less distinguished for justice and public tranquility in peace, than it has hitherto been marked in war, for rigor, fortitude and perseverance.

Gentlemen—Your kind congratulations on my arrival at this metropolis, after so long an absence, are highly acceptable; and I most cordially felicitate you on the joyful events which have restored us to the free and uncontroulable enjoyment of our rights. While we regard with inviolable gratitude and affection all who have aided us by their counsel or their arms, let us not be unmindful of that Almighty Being, whose gracious Providence has been manifestly interposed for our deliverance and protection; and let us shew by our virtues, that we deserve to partake of the freedom, sovereignty, and independence, which are so happily established throughout these United States.

GEORGE CLINTON."

All the papers bear date on the 26th Nov. and were probably exchanged on the day succeeding the day they were delivered.

Afterwards, in the year 1784, a decision was made in the Mayor's court in New-York, in a case between Rutgers and Wadding-

ton, which excited considerable interest, and afforded an opportunity for Mr. Tucker's friends to discover in him the strong and unalterable attachment to Whiggism, which he espoused at first. The cause involved the constitutionality of a state law which authorized actions of trespass against such as did not join the enemy, but who injured or destroyed property situate within the enemies power. The court adjudged the statute to be unconstitutional, and Mr. Tucker was one of the committee who signed a public address to the people of the state, protesting against the arbitrary authority which the court assumed, and the refined distinctions which they made.

Soon after this, Mr. Tucker returned to Danbury to spend the remainder of his days in a country village, where he might enjoy that peace of mind, which the world can neither give nor take away.

His ancestors and connections were attached to the church of England, and he was bred to the same persuasion :. yet early in life he refused an appointment to the vestry of St. George's Church, in Beekman-street, in consequence of the change of sentiment which he experienced under the powerful preaching of that Calvinistic Methodist, the Rev. George Whitefield. It is well known that when Mr. Whitefield preached in the province of New-York, crowds attended to witness his eloquence; numbers of whom date the commencement of their scriptural lives at this period. With others Mr. Tucker followed the orator from New-York to different places, and especially into New-Jersey, and became deeply penetrated with a sense of the universality of sin, the necessity of faith and repentance. These impressions never left him. He often said to his pious friends, that if ever he experienced that grace which is offered to all, it was during the time that he enjoyed the privilege of listening to the sermons and prayers of Whitefield.

It was not till the year 1787, that he made a public profession of religion. Then he united himself to the church in Danbury, under the pastoral charge of the Rev. Mr. Langdon. Never before, and not till long after this period, has this town ever experienced any signal revival, but distracted with sectarian jealousy and the innovation of * Sandemanism, the little flock was cheered not by large additions, but by the accession of individuals only. Mr. Tucker lamented the want of Christian animation in the church : he was acutely sensible of the nature of his profession, and of the manner in which the duties of it should be discharged. He lamented his own evil propensities when he counselled his friends, and never pressed the subject of religion when repulsive to the hearer. On this subject he believed much to depend on

* Mr. Robert Sandeman died in this town. On his monument it is recorded that he died *in the faith of continued opposition to all sorts of men—that he contended that the bare work of Jesus Christ, without a deed or thought on the part of man, is sufficient to present the chief of sinners spotless before God.*

the force of example, under the blessing of heaven; that in the exercise of *love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance, consisted the excellence of the Christian spirit.*

At length, in the year 1803, a revival occurred in the Society under that faithful steward, the Rev. Mr. Ward. Many and precious were the drops of mercy which now distilled from heaven upon this dry and thirsty land. The season was arrived which developed the charities of the truly benevolent believer, and enabled him to demonstrate the sincerity of his profession. Mr. Tucker was an active and useful attendant at evening meetings. Seldom was his place vacant upon Wednesday and Saturday evenings in the village school-house, from the year '87 to the end of his life. But especially during that season of grace we are now speaking of, he would frequently collect a small number of pious people at his own house for devotion, encouraged with the accompanying promise, where two or three are gathered together, there I will be with them and bless them. Such was the sanguine nature of his temperament, that whatever he undertook he engaged in with warmth and vehemence. The concerns of immortality diminished none of his ardor. In his addresses to the throne of grace upon such occasions, he was peculiarly fervent, tender and pathetic. Overcome with his subject, the feelings of his heart often interrupted his utterance, and suffused his countenance with tears. Nor did the repetition of this duty diminish his sensibility. In the discharge of it he delighted to join with others, and in the efficacy of it had great confidence, when offered by spiritual minds. If his views and love of spirituality were more conspicuous at this time, they were yet uniformly the same. There was a never ending desire, impressed upon every avenue of his heart, resembling that of the Psalmist, *as the hart panteth after the water brooks, so panteth my soul after thee, O God.*

(To be concluded in the next number.)

Scripture Illustrated.

From the Christian Register.

SOCRATES AND ST. PAUL.

Mr. Editor— Professor Everett, in his admirable *Lecture on Athens*, delivered 26th Sept. (to aid in the erection of a building for the reception of the Panorama of Athens, presented to Harvard University by Mr. Lyman) described Areopagus or *Mars Hill.* He said this eminence was now about fifteen feet high; that on it was formerly held the Court of Areopagites, which had cognizance of offences committed against the gods; that for this

reason St. Paul was carried before this tribunal. He said there was a platform on the brow of the hill, whereon the Judges sat, in the open air, the audience being on the ground below. He took occasion to say that Bishop Sherlock had finely contrasted the appearance of Socrates and St. Paul at that court of judicature, when arraigned for the same offence, showing the superiority of the apostle over the philosopher. I send you the extract so pertinently referred to. It is found in Vol. 1. Discourse 4, of Thomas Sherlock. D. D. Lord Bishop of London. The text is 1 Cor. i. 21—'For, after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.'

'We have an account of the speculative opinions of many of the wise men of Greece preserved to us in authors of great credit; but of their practice and personal behaviour in life, little is said; which makes it hard to judge how far their own practice and conduct was influenced by their opinions, or how consistent they were in pursuing the consequences of their own doctrines. The case might have been the same with Socrates, had not a very particular circumstance put him under a necessity of explaining his conduct and practice with respect to the religion of his country. He had talked so freely of the heathen deities, and the ridiculous stories told of them, that he fell under a suspicion of despising the gods of his country, and of teaching the youth of Athens to despise their altars and their worship. Upon this occasion he is summoned before the great court of the Areopagites; and happily the apology he made for himself is preserved to us by two of the ablest of his scholars, and the best writers of antiquity, Plato and Xenophon; and from both their accounts it appears, that Socrates maintained and asserted before his Judges, that he worshipped the gods of his country, and that he sacrificed in private and in public upon the allowed altars, and according to the rites and customs of the city. After this public confession, so authentically reported by two so able hands, there can be no doubt of his case. He was an idolater, and had not, by his knowledge and ability in reasoning, delivered himself from the practice of the superstition of his country. You see how far the wisdom of the world could go: give me leave to show you what the foolishness of preaching could do in the very same case.

'St. Paul was in the same case: he was accused in the same city of Athens of the same crime, that he was a setter forth of strange Gods; and before the same great court of Areopagites he made his apology, which is likewise preserved to us by St. Luke in the seventeenth chapter of the Acts. We have then the greatest and the ablest among the wise men of Greece, and an apostle of Christ, in the same circumstances. You have heard the philosopher's defence, that he worshipped the gods of his country, and as his country worshipped them. Hear now the apostle:

'Ye men of Athens,' says he, 'I perceive that in all things ye are too superstitious: for, as I passed by and beheld your devotions I found an altar with this inscription—TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you: God that made the world and all things therein—this God,' he tells them is not worshipped with men's hands, as though he needeth any thing. Nor was the Godhead like unto gold, or silver, or stone, graven by art and man's device. He then calls upon them in the name of this great God, to repent of their superstition and idolatry, which, God would no longer bear; 'because he hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.'

Which of these two, now, was a preacher of true religion? Let those who value human reason at the highest rate determine the point.

The Attributes of God Displayed.

From the London Methodist Magazine.

ACCOUNT OF THE GEYSERS, OR BOILING SPRINGS, IN ICELAND.

"Smooth to the shelving brink a copious flood
Rolls fair and placid; where collected all
In one impetuous torrent, down the steep
It thundering shoots, and shakes the country round.
At first, an azure sheet, it rushes broad;
Then whit'ning by degrees, as prone it falls,
And from the loud-resounding rocks below,
Dash'd in a cloud of foam it sends aloft
A hoary mist, and forms a ceaseless shower."

——————Deum namque ire per omnes
Terrasque tractusque maris, coelumque profundum. VIRG.

THE Geysers in Iceland are a natural curiosity, which cannot perhaps be equalled in any other country of the globe. These springs are situated on a mountain called Laugerfel, of no great elevation, rising only 310 feet above the current of a river that runs at its foot. It is entirely surrounded by a morass extending on every side. On certain mounds are the apertures of boiling springs, from some of which issue spouts of water from one to four feet in height; while in others the water rises no higher than the top of the basin, or gently flows over the margin. The fountain that is alone, by way of distinction denominated the *Geyser*, is situated at the farther extremity of this collection of springs, at the distance of half a quarter of a mile from those at

which you first arrive. "On reaching the top of this mound," says a certain traveller, "I looked into the perfectly circular basin, which gradually shelved down to the mouth of the pipe or crater whence the water issued. It was not possible now to enter the basin, for it was filled nearly to the edge with water the most pellucid I ever beheld. At eight o'clock I heard a hollow, subterraneous noise, which was thrice repeated in the course of a few moments. It exactly resembled the distant firing of cannon, and was accompanied each time with a perceptible, though very slight shaking of the earth; almost immediately after which the boiling of the water increased, together with the steam, and the whole was violently agitated. At first the water was rolled without much noise over the edge of the basin; but this was almost instantly followed by a jet, which did not rise above ten or twelve feet, and merely forced up the water in the centre of the basin, but was attended with a loud roaring explosion. Some one or other of the springs was continually boiling, but none was sufficiently remarkable to take my attention from the *Geyser*, by the side of which I remained nearly the whole night, in the anxious but vain expectation of witnessing more eruptions. It was not till eleven on the following morning that I was apprized of the approach of one by subterraneous noises and shocks of the ground, repeated several times, at uncertain, though quickly recurring intervals. I could only compare them to the distant firing of a fleet of ships on a rejoicing day, when the cannon are sometimes discharged singly, and sometimes two or three almost at the same moment. I was standing at the time on the brink of the basin, but was soon obliged to retire a few steps by the heaving of the water in the middle, and the consequent flowing of its agitated surface over the margin, which happened three separate times in about as many minutes. I had waited here but a few seconds when the first jet took place, and that had scarcely subsided before it was succeeded by a second, and then by a third, which last was by far the most magnificent, rising in a column that appeared to reach not less than ninety feet in height, and to be in its lower part as wide as the basin itself, which is fifty-one feet in diameter. The bottom of it was a prodigious body of white foam; higher up, amidst the vast clouds of steam that had burst from the pipe, the water was seen mounting in a compact column, which, at a still greater elevation, burst into innumerable long and narrow streamlets of spray, that was either shot to a vast height in the air in a perpendicular direction, or thrown out from the side diagonally to a prodigious distance. The excessive transparency of this body of water, and the brilliancy of the drops as the sun shone through them, considerably added to the beauty of the spectacle. It was my custom, during my stay at this place, to cook my provisions in one or other of these boiling springs. Accordingly, a quarter of a sheep was put into the

Geyser, and Jacob (our traveller's servant,) left to watch it, holding it fastened to a piece of cord, so that as often as it was thrown out by the force of the water, which very frequently happened, he might readily drag it in again. The poor fellow, unacquainted with the nature of these springs, was a good deal surprised when he thought the meat nearly cooked, to observe the water in an instant sink down and entirely disappear, not rising again till towards evening. We therefore were obliged to have recourse to another spring, and found that in all it required 20 minutes to perform the operation properly. The next eruption of the Geysers was a very magnificent one, and preceded by more numerous shocks of the ground, and subterraneous noises, than I had witnessed. The whole height to which the greatest jet reached, could not be so little as an hundred feet. The width of the steam is not easily determined by the eye, on account of the steam and spray that enveloped it. Previous to this eruption, Jacob and myself amused ourselves with throwing into the pipe a number of large pieces of rock and tufts of grass, with masses of earth about the roots, and we had the satisfaction to find them all cast out at the eruption. Standing sometimes with our backs to the sun, and looking into the mouth of the pipe, we enjoyed the sight of a most brilliant assemblage of all the colours of the rainbow, caused by the decomposition of the solar rays passing through the shower of drops that was falling between us and the crater."

The Grace of God Manifested.

For the Methodist Magazine.

MEMOIR OF MISS LYDIA B. LEAVITT, OF PORTSMOUTH, N. H.

In writing the memoirs of those who have been brought to the knowledge and enjoyment of God, we have often to trace their steps through the giddy rounds of fashionable mirth and scenes of gaiety and folly, where the mind has been lost to a sense of religious principle and duty; and not unfrequently to record such instances of unrestrained indulgence of sinful propensity, as has laid the foundation of deep and lasting repentance in their own bosoms, and of regret and trouble in the hearts of their connections. But the subject of the following short memoir was of a different character. She was one who, like Obadiah, feared the Lord from her youth; and hence she was preserved from most of the snares and excesses of youthful folly and dissipation.

Miss Lydia B. Leavitt, was the daughter of Col. Gilman Leavitt, Portsmouth, N. H. She was born in the year 1798, and died

July 16, 1821, in the 23d year of her age. Seldom does it fall to our lot to record the virtues of one so amiable, so truly pious and exemplary. Had she not in life been an ornament to her Christian profession, and left an example worthy of being copied, we should not have felt as we now do, that it was a duty incumbent on us thus to preserve her memory for the edification of the church, of which she was a useful and beloved member, and for the benefit of youth in general.

She appears to have possessed a very tender and delicate mind, naturally thoughtful, and much inclined to reading and reflection. From her infancy, it has been observed by her family relatives, she has manifested a scrupulous regard to truth; so that it is not recollected that she ever told an untruth. She seldom needed reproof or correction; and if at any time reproof was given with marks of parental disapprobation, it produced such excessive grief as to render it necessary to be extremely cautious as to her general treatment. She also possessed a mild, and peaceable disposition, and was not a little remarkable for her patience under circumstances of deprivation, trial, and affliction. But however she might have been endued with many mental excellencies, and acquired accomplishments, to render her estimable and beloved; it was early piety which sanctified, and gave an inestimable value to her character.

Her family attending the Episcopal Church, she was *confirmed*, and attended the Church services and the holy communion. She appears to have been very early and frequently under the operations of the Spirit of God, and was much in the habit of making serious reflections on the passing occurrences of providence, on hearing the Gospel, and on seeing its ordinances administered. These reflections, with her views and feelings on religious subjects, are to be met with in most of her letters written to her young female friends; a few extracts from which, we doubt not, will be read with interest, and will furnish the best views I can give of her general character.

When about fifteen years of age she writes thus, after mentioning several cases of sickness and death: "When so many are sick and dying around us, should it not remind us of our own end? Perhaps we shall be called next,—are we prepared? If we are, it will be well with us, if not, why do we sit still? Let us arise, and delay no longer; for death may be near. Perhaps you will say 'Lydia has forgotten herself.' No, I have not. I am writing to one for whose spiritual, as well as temporal welfare, I am interested. I long to have you love God; who is so worthy of our love as our Maker? How hard must be our hearts not to love Christ, who, for the love he had for us, suffered and died an ignominious death. It was our sins that crucified the Lord of glory. O my friend, do taste and see how gracious the Lord is; he is infinitely gracious, he is willing to receive the greatest of sinners.

Fly then, my dear friend, to Christ without delay, for he is standing with open arms to receive you. If you go to him you will never be sorry. O, what are the pleasures of this world, when compared with those of religion? They are nothing but vanity."

On another occasion she writes thus: "I do feel that life is short. In a moment I may be called to exchange worlds. Happy should I feel if I could say, I am prepared to meet my God, whenever he should be pleased to call for me. God has long been sparing us, long reaching out to us the hand of mercy. Shall we, can we be so ungrateful? Shall we dare disobey his commands, who is able to destroy the soul and body for ever? Do we not daily feel that there is no peace, no happiness to be found in the world? Why then not seek it where it is to be found? We see those who are interested in Jesus are happy. They speak of the goodness of their God, and show by their happy countenances that they possess something that the world knows not of. O that it were in my power to say something to impress you more with eternal things. O the love of Christ, it is wonderous! And can our hearts remain unmoved at such love? O let us resolve to spend the rest of our days in his service.

The following serious reflections are made on hearing a sermon from Isaiah xxxviii. 1. "Set thy house in order, for thou shalt die, and not live." "It has been some time since my heart has been so much affected. O my dear friend, are we prepared to die? Are our hearts renewed by the Holy Spirit? Have we chosen the one thing needful? Are we the friends of God, or of the world? These are questions which ought to be asked by every one. Is it not strange we should spend so much of our time in frivolous pursuits? O let us devote much of our time to prepare to meet the king of terrors. He may come in an hour we look not for him—Let us flee the wrath to come."

(To be concluded in the next Number.)

Miscellaneous.

JEREMY TAYLOR—BISHOP OF DOWN.

This eloquent prelate, from the fertility of his mind, and the extent of his imagination, has been styled the Shakespeare of Divines. His sermons abound with some of the most brilliant passages, and embrace such a variety of matter and such a mass of knowledge and learning, that even the acute Bishop Warburton said of him, 'I can fathom the understandings of most men, yet I am not certain that I can always fathom the understanding of Jeremy Taylor.' His comparison between a married and single life, in his sermon on the Blessedness of the Married, is rich in tender sentiments, and exquisitely elegant imagery. 'Marriage,' says the Bishop, 'is the mother of the world, and preserves kingdoms, and fills cities, churches, and even heaven itself. Celibacy, like the fly in the heart of an apple, dwells in a perpetual sweetness; but sits alone, and is confined, and dies in singularity; but marriage, like the useful bee, builds a house and gath-

ers sweetness from every flower, and labours and unites into societies and republics; and sends out colonies and fills the world with delicacies; and obeys their king, keeps order, and exercises many virtues and promotes the interest of mankind; and is that state of things to which God hath designed the present constitution of the world. Marriage hath in it the labour of love and the delicacies of friendship; the blessings of society, and the union of hands and hearts. It hath in it less of beauty, but more of safety, than a single life; it is more merry and more sad; it is fuller of joys and fuller of sorrow; it lies under more burdens, but is supported by all the strength of love and charity; and these burdens are delightful.'

PARENTAL DUTY AND RESPONSIBILITY.

The education of children forms such an important part of duty, binding on all parents, masters, teachers and guardians, that we are glad to find the subject has attracted the attention of some of our correspondents. Although the variety of matter necessarily admitted into the pages of our Magazine, precludes any long dissertations upon particular subjects, yet the deep interest which ought to be felt for the temporal and eternal happiness of that part of community which is soon to enter upon the theatre of life, and the pertinent remarks contained in the following communication, induce us to devote a few more pages to this interesting subject. We most ardently hope that these remarks may awaken that attention to this all-important theme, as shall call forth, not only the sympathies of mothers and fathers, but also the talents of those who wish well to posterity, to urge home on the consciences of our readers the necessity of discharging the duties here recommended with all fidelity and vigilance.

To the Editor of the Methodist Magazine.

Dec. 10, 1821.

Sir,

Having perused in your last Number of the Magazine, an interesting piece on Family Religion, I find it almost impossible to conceal the grateful emotions it excited in my breast. Long has the subject occupied my mind, and I have ardently desired some hand, able to do it justice, might undertake it. At length I see the liberal donation cast into the public treasury to increase the fund of religious and moral improvement. May the Lord make it a lasting blessing to his people! To amend that piece is not my intention, but I see such a field opening before me, that I cannot deny myself the privilege of attempting to cast in a little seed, for the benefit of the rising generation.

The design of this more particularly is, to awaken in the breast of every parent, teacher and guardian, an increasing zeal for the improvement of the youth entrusted to their care. I greatly rejoice that the bright and Morning Star has shed its effulgent beams upon Heathen lands, and that successful exertions are made in disseminating divine truths abroad, and that many are turning from their idolatry to the worship of the true God; but my heart is pained and my eyes run down with tears, when I look around and see thousands, sitting under the solar rays of the Sun of Righteousness, insensible to their vivifying power. Alas! shall we dwell with horror upon pagan idolaters, and earnestly pray for their emancipation from the chains of slavery, and forget ourselves and our neighbours? Behold our cities, villages, and the remoter parts of our civilized world, crowded with souls who, if they worship not stocks and stones, are nevertheless destitute of the knowledge of Jesus Christ, and therefore worse than pagans. But much of this is to be attributed to the coldness of believers, and the want of that true Christian philanthropy which breathes universal love to mankind. Lukewarmness among professors of religion is enough to make infidels of a nation; and it is to be feared that the enemy has already taken an advantage of our supineness, and laid a foundation for future evils. It is high time the Christian world were awakened from their lethargy, and their garments shaken from the dust. Behold the Judge standeth at the door! But for us, who profess religion, there is no apology. If we do not exhibit those features of character which distinguish the disciples of Jesus from the children of the world, great will be our condemnation. And are there not many examples among us which stand as beacons to warn us to take heed lest we fall? What can

be done to oppose the flood of iniquity which seems pouring in upon us from various quarters, and which threatens destruction to immortal souls? I see no prospect of stopping its progress until all professors of religion feel the responsibility of their station, and show by their holy lives, that the charms of this world have no dominion over them. But does our appearance manifest it? Are not our houses as gaily furnished? Tables as richly loaded, and apparel as costly, if not as gay as the mere men of the world? Are our hearts made to call the poor for the purpose of feeding them? Well may the ungodly say to some of us, "Physician, heal thyself!" O what an awful responsibility rests upon us who profess to understand the word of God more clearly, and to enjoy more privileges than others! Might not our Saviour weep over some of us as he did over Jerusalem? Let no persons excuse themselves, however obscure their situation, that they have nothing to do. The love of God is an active, energetic principle, and always inspires true zeal for His cause. But our hopes for the future prosperity of Zion, are chiefly centered in the rising generation; to them therefore our attention ought principally to be directed; for if they are neglected, what are we to expect? A state of barbarism, yea what is worse, of open infidelity. And yet we have reason to fear, that already many tender minds have received such impressions from improper conduct, as will give them a wrong bias through life. It is, indeed, often said, that children of religious parents are worse than others. This, however, is not the case, for the natural turpitude of all hearts are alike; though we have a right to expect a brighter exhibition of moral virtues, from those educated in the strict observance of the duties of our holy religion, than from those whose education is entirely neglected. But the majority of our children give but poor evidence that they are better taught than others. How often is that plausible objection raised, *we cannot convert them.* Truly,—but if you use the means, God has promised to bless them. And to urge this duty with greater force, you should recollect that He will most assuredly require the salvation of their souls at your hands; for He has placed them under your care to fit them for His service. O! that every parent might feel this truth, and that those pledges of divine favour which are lent to contribute to their felicity in this vale of tears, are also immortal; and that they have it in their power, so to mould and form their minds that they may be useful here, and happy hereafter.

Let no persons, however exalted in station, or dignified in character, think that they come down from their eminence to suit the capacity of a child. This very child who is softened by the condescension of your manners, if blended with wisdom and affection, may yet have the germ of thought, by the direction you have given it, so to expand that it may shoot forth in all the fragrance of a lovely blossom, and ripen into the most delicious fruit.

Those who possess the above happy talents, would do well to exert them, and those who possess them not, would find themselves amply repaid in striving to acquire them. Early impressions are allowed by all to be the most lasting. Prejudices and habits formed in childhood, are seldom, if ever irradiated; and who can boast of being perfectly free from the errors of early education. Many indeed, who fill important stations in life, have been heard to confess that they found it extremely difficult, notwithstanding many years of experience and deep study, to detach their minds from those incorrect ideas, formed at an early period. With what caution then ought we as Christians, to regard our words and conduct, before children, and be careful to exhibit before them those moral and Christian virtues, which represent religion in the most beautiful and engaging form; avoiding all that harshness and austerity, which terrifies the youthful mind, and prevents it from desiring an object which presents, through the unhallowed medium of a morose temper, nothing but sullenness and gloom! Sprightliness and vivacity generally mark the period of youth, and to suppress those lively emotions entirely, would be doing violence to the finest feelings of nature. Wise instruction will give them their proper direction by presenting Christianity in such a pleasing garb as to render it an object worthy of pursuit, possessing all those attractions which are calculated to engage their minds. It requires, indeed, no small degree of skill

> ——— To teach the young idea,
> How to shool, to pour the fresh instruction o'er the mind;
> To 'breathe the enlivening spirit, and to fix
> The generous purpose in the glowing breast———

and to remove the difficulties which lie in their way of mental improvement. The education of a child commences in its mother's arms. There it begins to un-

fold those affections which are to mark its future life. And mothers especially have it in their power to suppress, in some degree at least, those malevolent passions of nature, and to excite benevolent desires, in the first dawnings of reason. Virtuous habits might be more easily acquired, than mankind in general imagine, if this period of our existence were attended to with greater care. How many hours of childhood run to waste for the want of seasonable instruction. The minds of children are always active. They think, they reason; and are soon able to detect false appearances and slight deviations or improprieties, even in their parents; and were it not for the plain contradiction manifested many times between the profession and practice of parents, children would be more frequently drawn by the force of example to embrace that religion, whose transforming power has moulded the rough dispositions of their parents into the mildness of doves. But upon mothers devolves the highest responsibility. They have the pre-eminence over their husbands, as it respects forming the disposition and habits of their children. Over the infant which twines round their necks like a vine to the branch, and the child lisping the words which drop from their tongues to those of maturer age, they possess a controuling influence. Their affections, their hearts, and their desires, are in a measure open to their inspection; undisguisedly they behold the springs which move them to action! O ye mothers! I address you with warmth, because I feel the importance of my subject. I see you placed by God as Guardian Angels to those little cherubs which entwine around your hearts, and call forth the exercise of those maternal affections which so eminently distinguish you in life. Did you but know how many tears of sorrow and bitter stripes you might save your children by teaching them timely subjection, you would guard their tender minds with greater vigilance. It is true, that many children are so engaging, that even their little faults appear interesting; but the time is coming, when those sallies of wit and temper, if allowed to predominate, will become so habitual as to confirm the erroneous opinion, that God had given them dispositions beyond the controul of reason and grace. O! charge not your Maker with this cruelty! You indeed occupy a station more responsible than you are aware of. Although apparently buried in the private scenes of domestic life, with no other counsellor but your companion, yet you have it in your power, by the exertion of one single talent, to do much good or ill to mankind. That child who looks up to you for protection, and which you so tenderly nourish, may by your efforts, become a shining character, and fill up a department in society which may influence thousands to follow that virtuous conduct, which your bright example inspired him to imitate. We have alas! too many instances of the deleterious effects of pernicious examples, which have poisoned society by their baleful influence.

May the Lord preserve the rising generation from such unhappy tendencies! It requires much wisdom to bring the youthful mind under godly discipline. To accomplish this we must avoid the extremes of excessive indulgence and unjust severity, and unless this point is gained prayers will be lost, and little success can be expected to result from the wisest instructions. Parents who are occupied in the busy pursuits of life have, it is true, but few hours to devote to their tender offspring, and mental improvement escapes their observation; but notwithstanding this may afford them some apology, did they feel as much for the precious gem as they do for the casket which contains it, they would frequently find opportunities, even when their hands are employed, to drop some moral and religious truths, which might so impress their minds as never to be erased from their memories. O! may those who have the cause of the glorious Redeemer at heart seek for that wisdom which is profitable to direct.

REMARKS ON THE "CHRISTIAN'S VADE MECUM," BY DR. HOOPER CUMMINGS, OF ALBANY.

To the Editor of the Methodist Magazine.

REV. AND DEAR SIR,

ATTRACTED by the celebrity of the author, I lately procured a copy of the "Christian's Vade Mecum," by Dr. Hooper Cummings of Albany: and understanding from a friend that this production procured for the author his honorary title of D. D. I began to read it with more than ordinary attention. With the

merits of the work in general, and with the manner of its execution I have nothing to do. These are questions which I leave to be determined by the college from which the Author has received his title.

The work, as might have been expected, is decidedly calvinistic; and shews the Doctor to be familiar with the writers of the Geneva School, as he has crowded what are thought their most potent arguments into his Little Book.—But though the calvinistic aspect of the work be a sufficient reason why the friends of a more rational and consistent scheme should not spend their money in purchasing, nor their time in reading the Vade Mecum of Dr. Cummings, yet, sir, this is not the ground of my present address to you, and to the public through the medium of your excellent Magazine.

In his article on "Total Depravity" Dr. Cummings introduces a quotation from a Divine, as I suppose, of the name of GRIFFIN: in his introduction to this quotation he passes a very exalted, and, for any thing I know to the contrary, a very just encomium upon the character and eloquence of his Author. But, sir, while I allow the Doctor to have done no more than justice to the character and eloquence of GRIFFIN, I must be admitted at the same time to say that either he has *overrated* his ministerial usefulness, or he has underrated that of the preachers of the Armenian School. Page 59, speaking of Griffin, Dr. C. says, "A man who has probably been instrumental in converting more souls to the Lord Jesus than any preacher in our country, and than all the Armenians who have breathed since the time of Wesley, or shall exist, until his destructive dogmas are obscured for ever by the light of the Millennium."

If Griffin be now living; if the Vade Mecum should fall into his hands; and if he be possessed of all the piety which the Doctor's eulogy ascribes to him, he will not thank the Doctor for the comparison which he has drawn between the success of his labours and the labours of the whole body of Armenians who have breathed since the time of Wesley and who may yet live.

In page 224, our author tells us who are intended by the appellation *Armenians*, they are such as differ *widely and materially* from the *abettors of calvinistic truth respecting the five points*. The Doctor has stated and defined what he calls the five points as believed by the Arminians, but, in the opinion of some firm friends to Arminianism, not with the accuracy which candour and truth would have done. However this may be, it is certain, that in the Doctor's account of Arminians, we justly include, not only the Methodists, but also the Protestant Episcopal Church, the General Baptists, and the whole body of Quakers, both in Europe and America. And what strikes me with amazement is, that Griffin should have "Been instrumental of converting more souls to the Lord Jesus" than all the clergy and public speakers of those large and respectable denominations, and yet should be so little known as a Reformer.

But, perhaps, under the appellation of Arminians Dr. C. intended only that portion of the Arminians who are known under the name of Methodists: this conjecture receives confirmation from the consideration that he has taken the liberty to mention the name of the venerable father and founder of Methodism. The name of John Wesley, sir, must ever be associated with all that is learned, and wise, and pious, and rational, and indefatigable, and useful. From his legitimate biographers, Coke and Moore, down to the scurrilous and sarcastic Southey, we find no attempt to deny the extensive, (pardon the expression, sir,) the unprecedented usefulness of Wesley! No; to depreciate and undervalue the labours of that great and apostolic man has been left to Dr. C. "Minister of the third Presbyterian Church, Albany."

But to return, we will understand the Doctor to say, that Griffin has "probably been instrumental of converting more souls to the Lord Jesus," than all the preachers in the Wesleyan Methodist Connexion, "who have breathed since the time of Wesley."

I freely acknowledge that there are difficulties attending an accurate estimation of Methodistic ministerial usefulness. However, if the different sects, not excepting the Presbyterians, who have reaped the fruits of the labours of Methodist ministers, would render a faithful account the difficulties would be greatly diminished: this however is not to be expected, particularly from men of Dr. Cummings' stamp.

If my information be correct, the number of souls, in the Methodist Societies throughout the world, is about *half a million*. And it is presumed that these are, in general, the subjects of converting grace; at least, the writer of this presumes

they would be deemed such by Dr. C. if they belonged to "The third Presbyterian Church, Albany." By reference to the General Rules, it appears the Methodist Societies were first instituted in the year 1739, which subtracted from the present year 1821 marks their existence eighty-two years. During this period more than two generations have been swept from the theatre of time. Making ample allowance for the gradual progression of Methodism; we may easily perceive that the Methodist Societies must have lost by death alone, at least two hundred thousand members. This number, added to the half million in regular standing, marks the fruit of Methodistic ministerial labour seven hundred thousand souls. This seems a large number of conversions to have been effected by the labours of one man, and yet Dr. Cummings tells us that Griffin "Has probably been the instrument of converting more souls to the Lord Jesus than all the Arminians (Wesleyan Methodist Preachers) who have breathed since the time of Wesley!"

But, sir, this is not all: Dr. C. has penned a prediction measuring the extent of the future usefulness of Methodist preachers; for he adds, Griffin "Has probably been instrumental of converting more souls to the Lord Jesus than all the Arminians" (the Wesleyan Methodist Preachers) who "shall exist until his (Wesley's) destructive dogmas are obscured for ever by the light of the Millennium." Whether Dr. C. be in possession of documents, calculated to give him accurate views of the future probable usefulness of the Methodist Ministry, I know not: but conclude, that a knowledge of the single fact, that the Methodists have added to their number, in America alone, upwards of forty thousand in the two years last past, is sufficient to influence the sober and reflecting to express themselves with more caution than Dr. Cummings has done!

On an average the Methodist Societies have doubled every eleven years: hence, if allowed to calculate by this precedent, in the year 1942, that is, in the space of one hundred and twenty-one years their number will be, (calculating the present number to be half a million) one thousand and twenty-four million, full the number of souls that now inhabit our world! As Dr. C. appears to allow that Wesleyan Arminian sentiments may continue until obscured by the light of the Millennium. As the present rapid increase of Methodism seems to indicate that the light of Dr. C.'s Millennium is not nearer than the year 1942—and, as in the space of one hundred and twenty-one years all the inhabitants of our mundane sphere may be Methodists, so, it appears, Griffin "Has probably been instrumental of converting to the Lord Jesus more souls, than" have really existed in our world, for more than *two centuries*. This, sir, is, I think, a fair conclusion from Dr. Cummings' assertion!

A friend, on reading the statement of Dr. C. on which these remarks are founded, suggested the thought that, probably, the Doctor did not believe that a Methodist can be the subject of converting grace. If this suggestion should be true I shall think still less, and all acquainted with Methodism will think still less, of the Doctor's candour and catholicism. But as he has not expressed himself in so many words it would be ungenerous to represent his statement in this point of view. I think it not improbable that the Doctor's jealousy of the rising interest of Methodism, and his intercourse with persons of his own temper have given birth to his unhappy and uncharitable attack on a respectable and unoffending body of professing Christians: and, that a little more reflection, with a better knowledge of the Methodists, may enable him to treat them with less manifest disrespect in future.

How true is the saying, "To err is human:" even a Doctor in Divinity, under the influence of bigotry, or party spirit, may utter, or pen a mistake. Had Dr. C. submitted his work to the inspection of a candid and moderate friend, before it was committed to the press; the probability is that friend would have prevailed on him to expunge the statement which has caused these remarks, and some other statements of a similar kind.

Judging these remarks due to the cause of Methodism, I send them for insertion in your Magazine: If your views be in unison with mine, their early appearance will greatly oblige Rev. and Dear Sir,

Albany, Nov. 24, 1821. Yours, A METHODIST.

Religious and Missionary Intelligence.

PROGRESS OF RELIGION AMONG THE WYANDOTT INDIANS AT UPPER SANDUSKY.

To the Editors of the Methodist Magazine.

New-York, Nov. 29, 1821.

Dear Brethren,

Hoping that the following extract of a Letter from Rev. James B. Finley, Missionary to the Wyandott and other Indians, may be a source of satisfaction and encouragement to the friends of Christian Missions, I have thought proper to submit it to you for publication in the Magazine. J. Soule.

Upper Sandusky, November 4, 1821.

"Dear Brother,

Before these lines reach you, it is probable you will have information of my appointment as Missionary to the Indians the present year. I left my dwelling on the 8th of October with two waggons loaded with our household goods, farming utensils, and other needful apparatus, to commence a Missionary School among the Wyandott Indians, with a design to embrace any of the neighbouring nations to which we may obtain access. After driving hard for eight days, I arrived at this place on the 16th, and immediately commenced building me a small house for present accommodation, as a shelter from the storm and cold. By constant labour I have already made this habitation pretty comfortable: and although I am in the midst of Savage men, and very much fatigued by hard work, yet the Lord is with me, and I have enjoyed some precious moments both in public and private. I feel much drawn out in prayer to God for the universal conversion of this people. I have tried to preach to them three sabbaths, and our meetings have been gracious seasons. *Scuteash*, a chief of the Big-Turtle tribe, is our class-leader, and last sabbath while he was speaking to the class, the Lord poured out his blessed Spirit, and we had a season of sweet refreshing from his presence. One of the old sisters, who has been much afflicted, said to me, 'Dear brother, I thank the Lord that you have come to us once more;* and I thank the Great Spirit that He sent you, that I might hear once more the blessed word. It has given me much strength. And now my soul is full of love to Jesus and his people---my sickness is all nothing, and I am now ready to die: all that hinders me is my children---I am afraid they will be lost for ever.' She then began to exhort them to seek the Lord *now;* for *now*, said she, is the best time.

*See Methodist Magazine for Jan. 1820, p. 34, and also for Nov. p. 431.

Through bad management some difficulties have arisen; but I have no doubt but I shall be able to have all difficulties adjusted and amicably settled. The prospect of being extensively useful to these children of the forest is truly pleasing. They are prepared to receive the instructions of religion, and almost universally willing that I should have their children to instruct. I have no doubt but if I had the means to commence with, I could within two months have fifty scholars. I have commenced a small school with fourteen of these native children. They learn fast, and can speak the letters plain, and will soon be able to speak English.

The Senecas wish to put under our care and tuition fifteen or twenty of their children, and some of the Wyandotts who are poor and living in Canada, wish to send theirs also. Four of the chiefs have given me liberty to enclose as much ground for a farm as I please, and I can have the use of their Saw-mill to cut plank, or any privilege I want for the benefit of the institution. In a word, my dear brother, I believe the Lord has opened a great and effectual door to the Methodist Episcopal Church to do this people good, and to extend its Missionary labour, and the knowledge and praise of the Saviour's name.

To put this establishment into complete operation, it will require for the first year between two and three thousand dollars. But probably after the first year one third of this sum will support the institution. It is my most ardent desire and prayer to God that He would open the hearts of our brethren and friends to *lend Him* this small sum. If I had only the money which even the Methodists in your city, not to say in America, consume in smoking segars, chewing tobacco, and in other unnecessary expenditures, how many of these poor little naked savages could I feed and clothe and learn to read the word of God! O send over and help us! For the sake of Christ and the souls of this people get help from those who have to spare!—Dear brother, I shall depend much on your exertions. Your last letter to me was one of the instruments that placed me in this forest. I am now in need of funds; but am still pressing on. I want to grasp all these children; and learn the girls to knit, sew, spin, weave and the art of housewifery; and the boys agriculture; and all of them to read the Holy Scriptures, and serve the true God. This I know is a hard task; but by the grace of God, and the help of His friends I shall succeed. I know I have the confidence of these Indians.—God has opened my way, and I now see nothing to hinder my success but a failure of means and labour. I am determined by the help of God not to stop at this nation, but to visit the Delawares, Senecas, the Tawways and Chippaways. The two last live at Checanga, three hundred miles from this place. My interpreter can talk all the tongues, and the Lord has converted his soul, and he is willing and wants to go. I feel the heavenly flame run through my soul—I have confidence in God that He will be with

me in this important undertaking. Our Conference is much in the spirit of the work. Clothes and food can be amply supplied in this country; but money is scarce, and the people are much in debt. I have confidence that you will do all for us that lies in your power—your extensive acquaintance with the preachers may afford you the means of aiding us which others do not possess. I pledge myself that whatever may be collected for this purpose shall be faithfully appropriated to the best advantage. My intention is to enclose a large pasture, and plant fifteen or twenty acres of corn and sow as much wheat if I can. This will enable me to support the institution the next year without purchasing provisions at a very dear rate, or conveying them through very bad roads from eighty to one hundred miles.

Dear Brother, pray for me and my family which now consists of myself and wife, two young men, and two young women; but must be increased by two additional teachers as soon as our school-house is finished. Farewell—write to me and give all the instruction and encouragement you can.

I am sincerely thine in the Lord,

J. B. FINLEY."

We may consider the opening of this mission, among the aborigines of our own country, as an auspicious prelude to the conversion of thousands and tens of thousands of these children of nature. After so long a time the Christians of this happy land are waking up to the spiritual and eternal interests of their fellow men, who, although inhabiting the same country, have never heard of salvation by the Son of God. Is it not remarkable that vast sums have been expended in this country for the establishment of missions in India, while the numerous tribes of savages in our own neighbourhood have been almost entirely neglected? As all souls are of equal value in the sight of God, being all purchased by the blood of Christ, it should seem that, on this general principle, the heathen on our own continent have an *equal* claim on the exertions of Christians. But there are various considerations which give the Indians of this country a claim on American Christians paramount to all others. Missions and schools may be established among the American tribes of Indians, with a trifling expense when compared with those establishments in India or Africa.

The friendly relation existing between many of these tribes and the United States is a circumstance peculiarly favourable to the introduction and establishment of religion and civilization. But at the same time that I consider these relations favourable to missionary enterprize, I am fully persuaded that the conversion of these Indians, under God, *depends almost entirely upon the exertion of individuals.* State policy has seldom embraced the conversion and salvation of the souls of men. In every age of the world the prevalence of true religion has depended more upon the

zeal of individuals than upon national authority and influence. The history of the Church will afford abundant proof of this. Nearly every missionary establishment in the world, at the present time, is supported by individuals. Perhaps our Government has done more to encourage and support such exertions than any other under heaven; and if as Christians we do not avail ourselves of this aid, we shall be doubly culpable. While writing these remarks, I have received information that delegates from a number of tribes of the western Indians, are now on a visit to the seat of our National Government, with the most friendly dispositions toward the United States, and desirous to see their *Great Father* (the President) as they are pleased to call him. Happy will it be for them, and for us, if their friendly visit prepares the way to introduce them and their respective tribes to the blessing of civilized life, and the light and comfort of the gospel. I confess I feel an honest blush at the consideration that the Methodist should be behind any religious community in a work which is worthy of the zeal of Apostles. It is deeply to be regretted that the intercourse of the Indians with the citizens of the States, has generally proved unfriendly to their religious, if not to their civil, improvement. The reason is obvious. Such intercourse has furnished the Indians with opportunities to witness those vices which would disgrace savage life, and at which the child of nature would blush. Ardent spirits, equally hostile to religion and civilization, have been made one of the principal articles of trade with these poor untaught creatures. By this means almost every disorder has been introduced among them. This tremendous engine of death, more destructive than weapons of war, has scattered its deadly venom into the abodes of savage life—domestic quietude, perhaps the greatest enjoyment of the Indian, is disturbed—in the fatal moment of intoxication, the parents rise against their children, and the children against their parents. Acts of violence and death follow in their train. Tribes are involved—war ensues—and slaughter, famine and desolation, like ferocious beasts, roam abroad through the wilderness. All these evils may be traced to their *cause*,—To what? Ardent spirits. How will the dealers in this mortal poison answer at the righteous tribunal of their eternal Judge for all the evils which result to the poor Indians from this deplorable traffic? Already the Indians have suffered irreparable injury; for it is much to be feared that many of them have been ruined for ever. In consequence of this ruinous course, the work of the Missionary, and of the Civilian has become doubly difficult. Measures must be adopted to stop the progress of this destructive traffic, or to counteract its pernicious influence. Already thousands of Christians are presenting their petitions to the National Authorities, praying for the arm of civil power to be stretched out, and for law to interpose between the Indians and destruction. We have, indeed, no expectation that civil authority will make

them Christians, but we desire it may prevent unmerciful speculators from making them devils. The most effectual method of counteracting the pernicious influence of this practice, where it cannot be prevented, is to establish missions and schools among them. To instruct them in the useful arts, and bring them to the knowledge of the Holy Scriptures. If St. Paul could say, "I am debtor both to the Grecks and to the Barbarians, both to the wise and to the unwise," how much more are we debtors to the Indians of our own country? We are in possession of the soil which, by the laws of nature, belonged to them. The same God hath created us. We are children of the same father. What would our condition have been better than theirs if others had not laboured for our instruction and salvation? The time has come for the light of the gospel to shine in the dark corners of the earth. It is ardently to be hoped that American Christians will not sit all the day idle, while such a vast field lies before them, white and ready for the harvest.

J. Soule.

A SKETCH OF THE HISTORY AND PRESENT STATE OF METHODISM IN CONNECTICUT.

Messrs. Bangs & Mason,

About the middle of March last, I received a letter from a member of the Missionary Society in the Theological Seminary of Princeton, in New-Jersey, requesting of me a sketch of the history and present state of the Methodist Church in Connecticut.* I send you a copy of my letter to him, dated March 16, 1821, requesting its insertion in our Magazine.

New-Haven, March 16, 1821.

Respected Sir,

Your letter was handed to me two days past. The sketch requested shall be freely given. Some preliminary remarks may be necessary to render it more explicit. And First, We have been accused of incorrect statements, by publishing the additions to our society, without subtracting the loss of numbers by death, expulsions, removals, &c. This is not true: Our census is in answer to this question, "*What numbers are in society?*" The answer is usually given by each minister in charge, taken from the Church records; and the dead, &c. make no part of the numbers returned.

Secondly; The term "*Society,*" in the religious vocabulary of Connecticut, means all who attend on the stated ministry of the

*In giving this short account of Methodism in Connecticut, the author has taken the liberty, for the information of those readers who may not be acquainted with its economy, to give a brief outline of our Church government, especially those parts of it in which it differs from the government of other Churches.

word. This is not our sense of the word "*Society*;" but by it, as used in our annual minutes, we mean only those who have joined our communion; and though the first six months of their standing is probationary, yet they are not during that time denied any of the privileges of our church.

Thirdly; As our circuits and stations are not governed by state or parish lines, an exact account for any particular state might be a difficult task: but as I have been twenty-four years a member of the Methodist travelling ministry, and above thirty years a communicant in the Methodist Episcopal Church; and as I have preached in almost all parts of the state, and feeling interested, as a native of the state, for the prosperity of Methodism therein, I hope I shall be able to give a satisfactory answer to your request.

It is somewhat more than thirty years since that venerable minister of Christ, Rev. Jesse Lee, a native of Virginia, and a member of our travelling ministry, after much solicitation, obtained from Bishop Asbury and his brethren in the ministry, liberty to visit the citizens of New-England, *to whom* he preached a free and a full salvation in the name of Christ. A man of such plain address, and simplicity of style and manners, seemed very unlikely to succeed in so arduous an enterprize. He had not those qualifications which are derived from erudition, nor no studied sermons previously prepared to command the admiration of an audience?* How then did he recommend himself to the people? Answer, his love to God and to the souls of men, and a Divine unction in his sermons gave evidence of his commission to proclaim salvation in the name of Jesus. Sinners were awakened, backsliders were reclaimed, mourners in Zion were comforted and regenerated, inquirers were guided to Christ, Pharisees were stripped, and formalists had their sandy foundation shaken. The power of God was present to wound and to heal, in various places where he declared the counsel of God.

It was thus he began his labours of love in the western towns of the state of Connecticut. After forming some societies in various places, sufficient for the outlines of a circuit, he wrote for a Methodist preacher to supply his place, that he might carry the glad tidings of the gospel further eastward; and he accordingly formed another circuit, and sent for a fellow-labourer to aid him in this extensive work. This method he pursued until he had formed a range of circuits as far as Machias, in the district of Maine: he then took a western course, on the same plan, through Massachusetts, leaving circuits behind him, and Methodist ministers to supply them, until he reached the eastern boundary of the state of New-York. Thus a foundation was laid by his unremitted endeavours for the establishment of Methodism in Connecticut, and other parts of New-England. The character and preaching of this faithful man of God, formed a worthy example for those Methodist preachers who succeeded him in Connecticut.

Our Church, which was organized in Baltimore, in the year 1784, according to the Episcopal form, is compacted together throughout the United States, Territories and Canadas, by a Quadrennial General Conference, and by sectional annual conferences; these are divided into districts, and subdivided into circuits and stations, all connected together under one uniform system of Discipline; having in each circuit and station, a quarterly conference, consisting of the ministry, travelling and local, of the class-leaders, exhorters and stewards of the circuit or station. This is the court of appeals both for members who plead unjust expulsion; and the minister in charge, if he differ in judgment from the members of his charge, in condemning or acquitting an accused member of the church. From this body comes the recommendation of the candidate for the local ministry to the conference of local ministers, who in each district have their annual conference, the license of said candidate can only be obtained by the examination and approbation of said local ministers' conference; also, from this conference of local ministers, comes the recommendation of the candidate for the travelling ministry, to the conference of travelling ministers, and his reception depends on their inquiry, examination and vote: and he, after admission, must serve a probation of two years in circuits as a preacher, before he can be received as a member of the travelling ministry, and admitted to the order of a deacon; two years more in ministerial labour is necessary to his admission into the full ministry, which he can only receive by the election of a majority of the ministers composing the annual conference, and ordination by the laying on of the hands of a bishop, assisted by some of the Elders.

Of this organized fraternity, Connecticut forms but the fifty-second part. Our number of communicants in this state being five thousand, which is a fifty-second part of two hundred and sixty thousand; that being nearly the whole number of communicants in the Methodist Episcopal Church; which enjoys the labours of more than nine hundred travelling ministers, and more than two thousand local preachers.

New-Haven, New-London, and Middletown, are the only places in this state which have the continued weekly services of a stationed minister; Hartford it is expected will be added to the list this year: the rest of our societies in this state are supplied by circuit ministers, who generally supply each congregation with a sermon once in two weeks, and sometimes oftener; the local ministry usually fill the intermediate sabbath; or if the appointment be on another day, and it is inconvenient for the local minister to attend, then the sabbath is occupied by prayer and exhortation, by some of the lay-members. Local ministers usually derive their support from their own industry, and preach on sabbaths or other times as they are able. They are eligible to deacon's orders af-

ter four years service as local preachers; and after four years faithful exercise of the deacon's office, they are eligible to the office of elders. The deacons perform baptism and marriage, and assist the elder in administering the Lord's Supper. Our travelling ministry have no secular employment, but give themselves wholly to the service of the sanctuary. They are appointed to a circuit or station, for one year at a time, and may not on any account serve in the same place more than than two years before they are changed for others. But the presiding elder, who travels a district, including from six to twelve circuits, is permitted to continue on the same station four years; because he visits each circuit and station in his district usually but once in a quarter. He superintends both the spiritual and temporal affairs of the church, and presides in the quarterly meetings in every circuit and station of his district.

The doctrines which they have principally inculcated are: Total Depravity, General Redemption, and Free Grace for all men: and, as the condition of Salvation,—Repentance, Faith and Holiness:—by Repentance we mean a thorough conviction for sin, original and actual, a genuine sense of helplessness and condemnation, produced by the operation of the Holy Ghost, applying the law to the conscience, by which the sinner is enabled to bring forth fruits meet for repentance. By faith we understand believing on the Lord Jesus Christ with a heart unto righteousness. When the penitent sinner is thus enabled, by the operation of the Holy Ghost, to believe in Christ for the pardon of sin, God gives the Holy Spirit to bear witness with his spirit that he is a child of God, and an heir of Jesus Christ by faith. This change brings with it peace and all the graces of the Spirit, and leads the believing soul to the uniform practice of piety. By holiness we mean, such an application of the blood of Christ as cleanseth from all sin, whereby the man becomes pure in heart, and has the witness of that purity by the Spirit of God in his own soul. The following quotation from the Assembly's Catechism is full to this point; "*Sanctification is a work of God's Spirit whereby he is renewed in the* WHOLE *man after the image of God, and is enabled more and more to die unto sin and live unto righteousness.*

With these doctrines, the Methodist preachers entered the state of Connecticut; and it has pleased God to render their labours of late more successful than formerly: as may in part appear by the following statement, viz: In February, 1820, a revival broke out in this city, in the Methodist congregation, and by the beginning of May forty souls were added to our church. In June following, I took charge of this church, and on the 25th of the month twelve more were admitted; and in the progress of the work, after about sixty had joined our church, one of our preachers was invited to preach in Mr. Merwin's pulpit. God owned the word, and a revival began there. (The account I presume you have.) My list of probationers, commencing June 25, 1820, to this date, is one hun-

dred and forty; between twelve and twenty of these have declined from us, some to the Congregationalists, and some back to the world, and some have removed, and one died in the triumphs of faith. I think we may count about one hundred and twenty since June last.

In Hartford, a revival last fall and winter, raised a society of more than one hundred. A revival in Middletown last fall added fifty to our church. Another in West-Haddam added fifty-five souls. In Wethersfield about twenty. In Hamden-Plains another revival added thirty; in Sperry's farms and Hotchkistown twenty. In Windsor a very rapid work broke out in December last. I have not the numbers. And there has been an increase in numbers, and a growth in grace in many other places. As to the state of religion in other parts, I have no particular information relative to your question, viz: "*The State of Religion in the Methodist Church in Connecticut.*"

We have pleasure in saying, that a general harmony prevails among us. Our preachers, travelling and local, with our class-leaders and exhorters are, as far as I can judge, in the spirit of the gospel.

We do not indeed contend, that a liberal education is an indispensable qualification for the ministry; but for *this* we warmly contend, viz: that experimental and practical piety, and an inward call of the Holy Ghost, are qualifications absolutely necessary for the Holy Office. We suppose however that mental and literary improvement is essential, as without it, a minister will be of but little use to his hearers; and we particularly require a clear, sound and scriptural knowledge of the system of Divinity. We also esteem an acquaintance with the Greek and Hebrew languages a most valuable acquisition, that we may say "Οτι ουτω γεγραπται," *That thus it is written*,* and† "LETORAH WELITHUDAH," "*To the law and to the testimony.*"

When we consider what we have had to encounter, and behold the blessing of God that has attended our labours, we are constrained to say, "This is the Lord's doing, and it is marvellous in our eyes." And if some of our Calvinist brethren suggest, "*Perhaps we are unsound,*" *we are not careful to answer them in this matter*, but endeavour to "*Shew ourselves approved unto God,*" unto whom we commit our cause. Thousands through the instrumentality of our ministry have left the world in the triumphs of faith in a crucified Saviour, and thousands more are rejoicing in the full prospect of a glorious immortality.

Truly Sir, the organization and consistency of the Methodist Episcopal Church, seems to have been little known to the citizens of New-England. It is a system, the operation of which is extensively felt more or less through every part of our country. To give a history of it in any one state, resembles the attempt of the anato-

*Luke xxiv. 46. †Isa. viii. 20.

mist, in giving a lecture on the finger, the solids and fluids of which are inseparably connected with the whole man. So large a body of people united together under one uniform administration of government, one discipline, one system of doctrine, one spirit in their ministry, one fellowship and spirit in their membership, and one general mode of promoting revivals of religion, and advancing the kingdom of God, presents a pleasing prospect; and its salutary effects appear by the accounts of the numerous ingathering of souls, that have for many years past been recorded on the annual minutes of the Methodist Conferences.

During their rise and progress, calumny has never slept, and opposition scarcely ever leaned on her oar. Misrepresentation has not ceased to exert her invention, nor "*Green-eyed envy forgotten to wound that excellence, she never could reach:*—"*And now may Israel say, If it had not been the Lord who was on our side, when men rose up against us, then the proud waters had gone over our soul: but blessed be the Lord that hath not given us a prey to their teeth.*" Yet notwithstanding all difficulties, the prospect of seeing the Redeemer's kingdom prosper, animates our exertion, emboldens our faith, and helps us to say, after an inspired example, "*we can do all things through Christ who strengtheneth us.*"

If Sir, this sketch can be of any service to the cause of Christ, its use will be an ample recompence for this pleasant labour of love, requested at the hand of your affectionate brother in the bonds of a glorious gospel. WILLIAM THACHER.

N. B. The author of the above takes the liberty to say, that in copying his letter for the press, he has amended, and varied some words and sentences from the original, only with a design to lessen its defects, and express more clearly his primary meaning.

SUMMARY OF RELIGIOUS INTELLIGENCE.

British and Foreign Bible Society.—From the seventeeth annual report of this society, it appears that "The Translation, Printing or Distribution of the Scriptures or portions of them, has been promoted by the British and Foreign Bible Society, in one hundred and thirty-nine different languages or dialects."

Wesleyan Methodist Missionary Society.—The Missionary establishments under the superintendence of this society are prospering. In Europe, 1 at Gibraltar and 4 in France—5 missionaries, 104 members. In Ceylon and Continental India there are 23 missionaries employed, and 368 members in society. In New-South-Wales, New-Zealand, and Friendly Islands, 8 missionaries, and 458 members. In Western and South-Africa, 12 missionaries and 677 members. In West-Indies, 44 missionaries, 23,857 members, 921 of whom are whites, and 22,936 coloured and blacks. In Canada 10 missionaries, 744 members. In Nova-Scotia and New-Brunswick, 20 missionaries, and 1872 members. In Newfoundland, 10 missionaries, and 966 members.—Total. Missionaries 133—members 28,678.

Revival in Connecticut.—The Religious Intelligencer gives a detailed account of the late out-pouring of the Spirit, in the towns of Hartford, West-Hartford, Windsor, Wintonburry, Farmington, Northington, Bristol, Simsbury, Barkhamstead, East and

West Hartland, Enfield, East-Windsor, and Orford. The same paper mentions the departure of another Mission Family, Rev. Mr. Roberts, a Baptist, and family, with a school-master and family, with farmers, mechanics, &c. to the number of 26 in all, from Chester county, (Penn.) to the Cherokee Indians, inhabiting a place called Valley Towns, about 700 miles distant, in West-Tennessee.

United Foreign Missionary Society.—Since our last publication, we have received Letters from the Superintendent of the *Union Mission* to the 28th of September, and a copy of the Journal from the 29th of May to the 1st of September, inclusive. Extracts of the former will be found in the present number; but as these communications were not received before the matter for this number was principally arranged, we are obliged to reserve the Journal for our next.

Several of the family and a number of their hired men were attacked with fever, during the heat of summer. In consequence of their sickness, they have not made as great progress in their various improvements, as they had expected. Still, they have cut and stacked twenty tons of hay, erected a number of log buildings which were deemed indispensable, and made some preparations for the permanent Mission house. Among the buildings put up during the summer, they mention, a lodging room for their hired men, a storehouse, a kitchen, and a schoolhouse. The Journal mentions, that they had already received a few of the Indian children into the family and the school.

The friends of the Mission will rejoice to learn, that hostilities between the Osages and Cherokees are still suspended, and that there is ground to hope that the misunderstanding between the two nations may soon be amicably adjusted.

The Letters announce the marriage of Mr. Fuller, of the Union Mission, to Miss Howell, of the Great Osage Mission.

From the *Great Osage Mission*, we have received no official communication during the last three months. In the Boston Recorder of the 10th and 24th ult. we find Extracts of Letters from several members of the family.—*Amer. Miss. Register.*

Obituary.

DEATH OF REV. AMOS SMITH.

Died, March 1, 1821, in Trumble county, Ohio, Rev. Amos Smith, aged 64 years. He was born in Kent county, Maryland in 1757. In 1778 he removed to Monongahela county, where he married Miss Rebecca Smith, who yet lives to mourn the loss of the husband of her youth. After suffering much from the barbarities of the Indians, who were at that time very troublesome in that part of the country, he was awakened, from this very circumstance, to a sense of his ruined state as a sinner. He sought—and found redemption in the blood of Jesus; and being in a new country, where the gospel ministry was not, his spirit, moved by the Spirit of God, was stirred up to hold meetings with his neighbours. This he did—and he soon saw the fruit of his labour in the awakening and conversion of souls.

Soon after the itinerating Methodist preachers, pressing their way towards the Columbian mountains, found this servant of Jesus Christ; and preaching in the neighbourhood they formed a class, of which he became the Leader. Soon after he was licensed to preach as a local preacher, and in 1795, was ordained to the office of a deacon. In the discharge of his Christian and ministerial duties he was faithful and successful. But the seven last years of his life he suffered much, and exhibited an undeviating example of patience and resignation, continuing to preach as long as his strength would permit.

The complaint of which he died was the dropsy. His attendant physician, Rev. Shadrack Bostwick, did all in his power to alleviate his distress, without, however, any hope of seeing him restored to health. At the request of Bro. Smith, Bro. Bostwick appointed meeting at his house. The evening previous his physician spent with him, principally occupied in conversing on the subject of death and the things of eternity, in all

which he manifested a perfect resignation. From a particular impression, says bro. B. I was led to chose for my text, "I am now ready to be offered," &c. After sermon, the old man requested the people to take their seats, as he had a message to deliver them. Sitting in his chair, he then addressed them in substance as follows. "With most of you, my brethren, I have had many happy meetings, and in all probability this will be the last in this world. I have been satisfied for more than twenty-five years that the most dangerous ground to build our hopes of heaven on is, merely a desire for religion; a present salvation from sin being essential to future happiness." He concluded his address by observing that, "There is nothing like the religion of Jesus to support one under the afflictions of this life; and I now leave it as my last will and testimony, for the comfort of my family and friends, that I would not exchange what I now feel in my soul for a thousand worlds like this! I feel no disposition to murmur or complain on account of my affliction. If it should please the Lord to permit me to get well, I am contented; if it please Him that I should linger along for two or three years, I am resigned; or if it please him to remove me in afew minutes—Amen." He then reclined his head back in the chair, and said, "My strength is gone"—and he instantly expired without a struggle or groan, in the presence of most of his family, and the congregation. His affectionate physician exclaimed, "Oh! he has often prayed that he might die in a meeting with his brethren, and his prayer is now answered." A solemn awe pervaded the assembly, such as cannot be described.

Thus ended the mortal pilgrimage of this man of God. His talents as a preacher were good, though not splendid.—He was a faithful steward over his household, scrupulously applying what was entrusted to his care with economy, and administering according to his ability for the support of God's sacred cause.—We need only add, that *He rests from his labours, and* his good works will doubtless follow him to his eternal reward.

WILLIAM SWAYZE.

Deerfield, Nov. 27, 1821.

Poetry.

CHRISTMAS.

ADDRESS TO THE SAVIOUR.

From Milman's "Fall of Jerusalem," a dramatic Poem.

BIRTH, CRUCIFIXION, RESURRECTION AND ASCENSION OF JESUS.

And thou wert born of woman! thou didst come,
Oh Holiest! to this world of sin and gloom,
Not in thy dread omnipotent array;
  And not by thunders strew'd
  Was thy tempestuous road;
Nor indignation burnt before thee on thy way.
  But thee, a soft and naked child,
    Thy mother undefiled,
  In the rude manger laid to rest
    From off her virgin breast.

The heavens were not commanded to prepare
A gorgeous canopy of golden air;
Nor stoop'd their lamps th' enthron'd fires on high;
  A single silent star
  Came wand'ring from afar,
Gliding uncheck'd and calm along the liquid sky:
  The eastern sages leading on
    As at a kingly throne,
  To lay their gold and odours sweet
    Before thy infant feet.

The Earth and Ocean were not hush'd to hear
Bright harmony from every starry sphere;
Nor at thy presence brake the voice of song
  From all the cherub choirs
  And seraph's burning lyres
Pour'd through the host of heaven the charmed clouds along
  One angel troop the strain began,
    Of all the race of man
  By simple shepherds heard alone,
    That soft Hossanna's tone.

And when thou didst depart, no car of flame
To bear thee hence in lambent radiance came;
Nor visible Angels mourn'd with drooping plumes
  Nor didst thou mount on high
  From fatal Calvary,
With all thine own redeem'd outbursting from their tombs.
  For thou didst bear away from earth,
    But one of human birth,
  The dying felon by thy side, to be
    In paradise with thee.

Nor o'er thy cross the clouds of vengeance brake
A little while the conscious earth did shake
At that foul deed by her fierce children done;
  A few dim hours of day
  The world in darkness lay;
Then bask'd in bright repose beneath the cloudless sun:
  While thou didst sleep beneath the tomb,
    Consenting to thy doom;
  Ere yet the white-rob'd Angel shone
    Upon the sealed stone.

And when thou didst arise, thou didst not stand
With Devastation in thy red right hand,
Plaguing the guilty city's murtherous crew;
  But thou didst haste to meet
  Thy mother's coming feet,
And bear the words of peace unto the faithful few.
  Then calmly, slowly didst thou rise
    Into thy native skies
  Thy human form dissolv'd on high
    In its own radiancy.

THE

Methodist Magazine,

FOR FEBRUARY, 1822.

Divinity.

OBLIGATION OF THE CHURCH TO SUPPORT ITS MINISTERS.

A SERMON ON 1 CORINTHIANS IX. 11.

(Concluded from page 11.)

LET us now inquire into

III. The extent to which this duty should be carried.

If Christ has not prescribed how much we shall give, say some hypocritical pretenders to religion, we may assign the merest pittance, and not violate any express precept. Yet, replies the genuine disciple of Christ, are there not certain considerations, that furnish some clue by which we may judge of our duty to Christ and his servants? May we not consider, what measures will best answer the ends of justice; most fully accord with the language of Scripture; most effectually promote the interests of the church, and provide for the salvation of the world? If we can ascertain these points, will they not furnish us with an imperative rule? To what extent then, should a church provide for the support of its ministers, so as

1. To satisfy the claims of justice;

I say justice, for so the Scriptures speak, and I most strenuously deny that it comes under the head of charity, or alms. For who ever supposed, that when any one had laboured for them all day, it was mere charity to pay him at night? On this footing our support is placed by Christ, "the labourer is worthy of his hire," or "of his meat." What proprietor ever complimented himself for his charities, because he paid the steward who watched over his property, and secured to him his income? Did any rational man ever set down to the score of alms, what he gave to the instructor who taught him music or French?

Nor will that Christian, who employs an unbiased understanding on the subject, assign the contribution to the ministry, to any other class of expence, than the payment of just debts, recompense given for services performed.

The question arises, what sum is necessary to answer the ends of justice? To determine this, we must compare the services of ministers with those of others who benefit society by their talents and their toils. Mental services are adjudged worthy of a higher recompense than mere physicial, or bodily powers; because they demand the exercise of the higher qualities of our nature, and are more difficult to be procured than mere muscular force. If then, the recompense given to physicians, counsellors, and others, whose intellect benefits their fellow men, be the standard, I ask whether ministers are justly paid? Are they not frequently put off with that which is given to the mechanic or labourer for mere muscle and sinew?

Our surprise and censure are increased when we observe, that the same persons who adjudge the lowest recompense demand the loftiest talent. They are never satisfied, without such powers in the pulpit as would, in any other place, secure a fortune, and yet refuse to allow the minister a mere living. Is this justice?

Others, while securing to themselves a fortune by the very habits of reflection, industry, frugality, and integrity, which the ministry first taught, and still cherishes, would be alarmed at the mention of such a salary for the minister, as would enable him to make the slenderest provision for a future day. Is this justice?

Would not that venerable quality require, that if a man is placed in a certain rank in society, he should be enabled to support himself and his family in such a way, as will permit him to mingle with persons of that rank, without exciting, in their minds or his own, reflections on his poverty? Yet there are some persons who would be shocked at the appearance of degradation in their minister or his family, while the slightest reflection might convince them that they had never contributed that which should enable him to spare their feelings or his own. Is this justice?

If others think it the duty of good husbands and fathers, to provide for their widows and orphans, should not a minister, who is equally subject to mortality, be a husband and a father, as tender and faithful, as any of his flock? Most readily I admit, that this care for a temporal futurity is often carried to guilty extremes, from which a minister should stand afar off. The same duty, however, lies upon his hearers. Covetousness and worldly care are sins in them as well as in him. And if there is any degree, in which it is lawful for a Christian to provide for those who are dear to him, in the event of his death; in that degree it is lawful for a minister. Yet, how few are the preachers of the Gospel who can, from the income of their ministry, provide both for their family while they live, and for the widow and orphan they may leave

at death! That our income ceases at our death is well known; and should *they* be cast upon the charity of the churches, who have been identified with him that had a claim in equity for himself, and the wife of his bosom, and the children of his care? Is this justice?

Christians declare, with equal truth and warmth, that the ministry so demands the whole man, that no employment will less admit of a divided heart; they are quick sighted to perceive when a minister gives but a moiety of his powers to their edification, and yet they leave him to be distracted by all the solicitudes attendant on a straightened income. Is this justice?

A minister's salary is often so inadequate, that, unless he could work miracles to multiply the loaves and fishes, they will not hold out; if he is not a man of criminal insensibility to the claims of justice, he must be distracted with solicitude, to devise the ways and means to meet his creditors; or he must employ the larger part of his time in secular labours for his support. His hearers know he is not endued with the power of working miracles; they insist upon his being a man of high sense of justice; they will have all his time; and will not increase his income. Is this justice?

I turn to shew to what extent ministers should be provided for, in order

2. To accord with the language of Scripture.

The Lord has ordained, that "they who preach the Gospel should live of the Gospel," not starve of the Gospel, but so live by it, as "they who served at the altar of old lived by the altar." For the fair construction of this inspired passage is, that *such* a remuneration as the tribe of Levi enjoyed, under the ancient dispensation, the Christian ministry should now receive. What this was, we may learn from what has already been said, that a twelfth part of the population had a tenth of the produce of the land, besides cities, with their suburbs, and certain parts of the offerings of the Lord. From this, and from the ancient Sacred History we may learn, that the ministers of religion were not intended to be depressed to the rank of paupers, but were enabled to live about as comfortably as any of the ordinary inhabitants of the land, neither pining in poverty, nor rioting in wealth.

Nor can any thing less than this, accord with the duty of ministers of the Gospel, who are enjoined to be "ready to every good work," and to be "examples to the flock" of all that is useful and benevolent. Is it possible that this can be a duty in ministers, who are to be provided for by you, and that it should be your duty only, to provide for them so scantily, as to make it impossible for them to do more than pay the debts, necessarily contracted to procure food and raiment for their own house?

Are they not enjoined to be "given to hospitality," that they may entertain the strangers, who will often apply to the pastor as to a common public friend? Have not they, therefore, mistaken

their duty, who think they make up the minister's support by inviting him often to their table? Can they have studied that Bible, that commands a minister to have a hospitable table of his own? In consistency with this injunction, Paul teaches Timothy by what principles a Christian church should be guided, in their choice and treatment of a bishop, by saying, "let the elders that rule well be counted worthy of double honour, especially they who labour in word and doctrine. For the Scripture saith, thou shalt not muzzle the mouth of the ox that treadeth out the corn; and the labourer is worthy of his reward." A niggardly spirit towards ministers may be learned from the Koran, or the Shasters, sooner than from the blessed volume of inspired Truth.

Again, my Christian friends, I entreat you to consider, to what extent you should provide for your ministers, in order

3. To promote the highest interests of the church.

As the spirit of Inspiration charges a young minister to "give himself wholly to these things, that his profiting may appear to all; for no man that warreth, entangleth himself with the affairs of this life, that he may please him that hath chosen him to be a soldier;"* we are taught that an undivided attention to the ministry is essential to the edification of the church, and the approbation of Christ. In fact, our Lord, whose laws are our mercies, ordained that ministers should be supported free from worldly labours, in order that you might have the full benefit of their undivided attention, and their utmost elasticity of mind. And when there are several hundreds of persons collected in one Christian society, it is manifestly to their highest interest, to determine to maintain their minister entirely free from all temporal cares and pursuits, that they may enjoy the full benefit of his time, his talents, his thoughts, his heart. But, when the support they allow is so scanty, that he cannot live without adding to his income the profits of some secular employment; or when, in attempting to avoid that which he fears will eat out the heart of the *minister*, he is so entangled with the difficulties of making his pittance hold out, and keeping the wolf from his door, that he is haunted with anxious cares; they cannot possibly receive the full benefit of his labours, but are robbed of the pleasure and the profit they might have derived from the unobstructed spring of his mind, and the generous flow of his soul. In worldly professions, men are enabled to rise superior to this pressure, by the direct hope, that professional exertions will extricate them from pecuniary embarrassments. But woe to the pastor and the flock, where the fires of the pulpit are of that unhallowed kind that are kindled by the mercenary desire of earning a morsel of bread. The church, therefore, is left without remedy; and if the evil arise from want of inclination, rather than ability to support their minister, it is aggravated by all the weight of the Saviour's anger, who

* 2 Tim. ii. 4.

will call them to answer for their sin, when pastor and people shall be judged at his bar.

I am not ignorant of the wretched apologies that are sometimes urged. It is dangerous for a minister to be rich! And is it not for the hearers too? And are you not afraid of increasing the hazards of your own soul, by adding to *your* wealth all that you withhold from him? And have you sincerely risen to that exalted height, of loving your minister better than yourself; so that you would watch for his security from the snares of wealth, at the price of increasing your own danger of being found among them, that shall "hardly enter into the kingdom of God?"

But troubles are good for ministers, who preach better under the rod! Thus the epicure torments the creatures of God, that they may afford him a more delicious treat! As if the world and the Devil would not furnish ministers with troubles enough, unless the flock for whom they labour add starvation to the list! But we preach better for affliction! A broken heart, I know, is good for prayer, but it is bad for preaching. In the pulpit, the *joy* of the Lord is our strength. Then we reign and triumph over your hearts, when you reign and triumph over ours. If we preach better under the rod, it is when that rod is in the hand of God, not in yours. At least, the utmost that you have a right to expect from those, whom you afflict by your ungenerous treatment, is, that they should hold their peace.

But to turn from cavils, which scarcely admit of serious replies, I ask again; if a minister's wife be afflicted, and he be obliged to nurse her himself; because he cannot afford to pay one for giving her the attentions that are her due; can the hearers hope that he will come from the incessant watchings of a sick chamber, like a giant refreshed with new wine? Or when his children need education, and he is compelled to teach them at home, because the bills of a school would swallow up his whole income; how can he come from the horn-book, the grammar, and the slate, on fire with sacred meditations, to pour forth the full tide of hallowed eloquence, and give to ancient, well-known truths, all the charms they may derive from novel and surprising illustrations?

When, again, the Apostle says to the young Evangelist, "give attendance to reading," he supposes that he has books, and these demand money. But I have unhappily known a fine mind, athirst for information, who would have poured forth the treasures he might have acquired from reading, into the hearts of his hearers, stunted in its growth, for want of the resources which a library would have furnished, and which a generous people would have afforded, and doomed to chastise their covetousness by the repetition of old things. No punishment is severer than that which is inflicted by the re-action of our own sin.

Consider too, my friends, that the church of God is bound to have ministers, who enjoy a good report of them that are without.

This, however, in great measure depends on yourselves. I once heard a person speak of the usefulness of a minister thus, "If he were doing much good to that people, they would give him a better coat." In the spirit of this remark, it is said, the Americans act; for, in the United States, we are told, a minister cannot bring an action to recover his salary; since their law determines, that it is a pastor's business to teach his charge to be honest, and if he had done his duty, there would be no occasion to bring his suit. If you value then, your own character, and that of your minister, give him your generous support.

If it be objected that we should not attach too much importance to the opinion of the world; for our grand concern should be, to know what is Christ's estimation of our conduct; I most readily grant the truth. And are we not assured that an Apostle under infallible inspiration, was delighted with the generosity of a certain church towards him; because it redounded to their high advantage before the throne of heaven. "I desire not a gift, but fruit, that may abound to your account. But I have received that from you, which is an odour of a sweet smell, a sacrifice well pleasing to my God. My God shall supply all your need, according to his riches in glory by Christ Jesus."

And is that which is given to his servants, a grateful odour to their Lord? And must we not wish, that heaven may smell such perfumes from you? Who can refrain from tears, when he thinks of those from whom Christ never receives these odours, but is insulted with the nauseous stench of their covetousness and injustice? Alas, that He should have to look down, and blush to know, that these persons are called by the sacred name of Him, who impoverished himself to make us for ever rich!

But here again, we see a re-action in the moral, like that which prevails in the physical world! For that Saviour who is pleased with all that is like himself, generous and kind, rewards this spirit in the flock, by kindling in the breast of its pastor that affection for their persons, and solicitude for their souls, which give to his thoughts all the beauties of the bow of heaven, and to his voice all the sweetness of angelic tones. But how can this be expected by a people, whose ungenerous treatment renders it difficult for their minister to do much more than forgive their wickedness! It is reserved for a liberal congregation, to hear strains, like those which Paul addressed to the Philippian Church.

To the last consideration that may shew us the extent to which ministers should be supported, I now advance. We should consider

4. What may best promote the conversion of the world.

The church should consider itself placed in the earth, as a golden candlestick, to hold out the light of divine truth to a benighted world; that, from this centre, the rays of heaven may dart forth in every direction, till the whole earth shall believe on him,

whom the Father hath sent. No clime, no class, no character, should be excluded from our benevolence. A minister, therefore, should be enabled to gain admittance into every rank of society. He should not be so exalted as to be beyond the reach of a poor man, nor so depressed as to be beneath the notice of the rich; but should stand in that happy mediocrity, that will permit him to lay his hands on both extremes. I plead not for great wealth. Of the revenues of Durham we are in no danger. If, however, ministers are so poor as to be unable to gain access to persons of wealth, who have souls to be saved or lost, as well as others; how can we be said to do our utmost for the salvation of men? A minister should be rich enough to give a shilling, or, if needful, a guinea, to a case of distress. In fact, the men of the world, both rich and poor, do expect a minister to give; and they will very much esteem, or despise him, according as they find him generous or covetous. Of our doctrines they know but little: they judge of them by our practice. Nor is it a secret, that they think our conversion has only been an exchange of one sin for another; the generous vices of the rake, for the meaner sins of the miser. Upon some of these accusers, we might fling back the accusation; for it is with an unblushing effrontery that they first take our money, by force of unequal laws, to support their religion, and then accuse us of want of liberality; and it, perhaps, might not be an unjust suspicion, that a principal reason why they cannot see the evidence of our principles is, because they are affrighted at the expences of our religion, and allured by the emoluments of their own.

But a minister should be enabled to shew a generous spirit, by having a liberal income. On the conversion of the world he should set his heart, and for this he should "devise liberal things." Poverty, however, shrivels the soul, unless Divine Grace counteract its effects. And what right have we to expect, that God will work miracles of grace, to prevent the consequences of our covetousness? Let, then, your ministers find access to every class of society; be men of general science and literature, who can mingle in conversation on every subject, to turn it to good account; and, by the stimulus of their own example, teach the world the love of God and man.

I have but one more head of discourse to call for your patient attention. Permit me then to shew

IV. The agents by which this work must be accomplished.

So important is the affair of finance, in the church of Christ, that he has instituted an office to secure a due attention to the object. But as these officers must make their appeal to the whole body, I now attempt to shew how the due support of ministers may be secured, by the Stewards, and by the people.

1. The Stewards.

It has been usually observed, that these have to attend to three tables, that of the Lord, and that of the poor, and the minister's table. The two former are of high importance, and I should be happy to give stimulus and encouragement to our friends in their attention to them ; but the large demands I have made on your patience, compel me to turn immediately to that part of the Stewards' duty, which provides for the table of the minister. Of this, however, some, who hold the office, scarcely ever think. But I know there are others who bear it upon their hearts continually, and in their efforts to procure their minister a suitable income, endure considerable labour, anxiety, and pain. That ardent zeal, which you so much admire; at which you often re-kindle your own languishing fires ; that indefatigable labour, at which you often wonder as more than mortal, are the result of the exalted, lofty views, which the man has formed of his own ministry. He has conceived to himself of such a combination of the Apostle and the Seraph, that he is continually falling below his own mark. For they who satisfy themselves, satisfy no one else.

In the same manner, a good Steward, with a large and generous heart, will often think of the handsome manner, in which a whole people ought to support that one man who is incessantly labouring for their good. He spurns at the thought of clogging the wings of an angel, or pressing down to earth, one who would bear others with him in his flight to heaven.

For "out of the abundance of the heart, the mouth will speak;" and he, who has just views himself, will aim to inspire them in the minds of others. This is particularly the Steward's duty with regard to a minister's income. It is for want of this that many a minister is poor. For if any one, on hearing the miserable pittance that some churches give, should exclaim against them, "covetous wretches!" I should not wonder, but I should not consent. For I would say, look at their subscriptions to other objects. They give to the Missionary Society, almost as much as they raise for their minister; they add to this, liberal contributions to the Bible and Tract Societies, to Sabbath Schools, Hospitals, and Dispensaries, till their charities double or treble their contributions to their minister's support. Nay, they even subscribe to other ministers, if they do not support their own. If to this the person should reply, the more shame for them ! Do they not know, that the God who says, "I hate robbery for burnt offering," and bids them be just before they are generous, must blow upon their charities, taken from their pastor's just recompense; as men would upon the alms of him, who should keep back the wages of his labourers, and then say, "but look upon my charitable subcriptions."

But leaving these strange facts, my object is to answer him, who should inquire after the *cause* of this contradiction, between you and yourselves. How is it, we are asked, that the same men are

at once covetous and liberal, generous to those whom they never saw, and unjust towards the man, whom they profess to see every sabbath as an angel of God? I can easily solve the mystery. It is because ministers are modest, disinterested men. You exclaim, this only increases the difficulty it professes to remove. I mean, then, that ministers plead every other good cause but their own. Their zealous advocacy has displayed the claims of the Missionary, Bible, and Tract Societies, and called forth the liberal zeal of christians, till all these excellent institutions are furnished with funds. But they cannot, will not plead for themselves. What, exclaims some generous stranger, and is there no one else to preach for them? Shall they be suffered to pine in poverty, because they are modest, and devoted to the interests of others? No, replies the faithful Steward, I will plead their cause. They shall not suffer for their excellence. As they place every other good cause in all its lights, till men feel and meet their claims, I will shew *their* claims on our generous support, and wipe away the infamy that hangs on us, as long as it can be said, the advocate of all is left himself unrewarded, because there is no one to advocate his cause.

I urge this with a warmth, to which no words of mine can give adequate expression; because I know that every thing depends on the spirit of the Stewards. One narrow-minded man among them, will often prevent all the rest, and the whole people from doing their duty towards their minister. I know of no way by which that man can escape the condemnation of Christ for robbing the minister, not only of what he himself owed to his support, but also of all that he prevented others from giving, except by retiring from an office, for which the soul of a niggard is unfit, or obtaining from Christ a generous heart more like the Saviour's own.

Some, however, sooth themselves by saying, but our minister is contented. How do they know? Because he does not complain. What then, must a minister's delicacy always be tried, by being left to suffer until he is compelled to complain? Is this generous? Ought not his charge to think it their duty to consider, whether he has not reason to complain, and if they are conscious that he has; should they not determine to spare his feelings, by never leaving him to ask for that addition to his income, which they feel to be his due?

But the Stewards cannot accomplish their object, without appealing to

2. The people who compose our flock.

All I ask is, that every one should discharge this duty according to the ability which God has given. This, which is so obviously right that it cannot need proof, is too general to be of much use. Accuracy in doctrine, and piety in duty, require that we should descend to particulars.

The mischief done by want of liberality among the rich, is incalculable. It is a blight that withers the fruits of all around. For a plain, and even poor man, would willingly give his proportion: but he says, if such a rich man gives only five dollars, five shillings, or even five cents are as much as can be expected from me. But the rich man replies, I have so many other expences which you do not know. True says the other, I give you credit for them; but then, you support all the other expences, and think you must, in order to maintain your station in society. Why is this which you owe to a minister, the only expence you throw off from your shoulders? Or is it only in religion, that it is genteel to be shabby? But as, when wise people find their expences beyond their income, they begin to reduce them; we must suppose that you are doing so, and have begun with religion, as that for which you care least. But you have begun there many years ago, and we have not seen the reduction in other things yet. One grand cause of all this evil is, that you do not devote a certain portion of your substance to the cause of benevolence. Were you to imitate those, who set apart a tenth of their income to this object, it would amount to several hundreds per annum; and then you would think little of twenty or thirty pounds, to pay a just debt. But nothing has contributed more to that fatal consummation, so generally deplored, the apostacy of the rich, and the departure of their families from the churches of Christ, than the sin of covetousness, in which many of them lived, while they were among us. For if the Gospel does not drive men away from their sins, their sins will drive them from the Gospel.

O Thou, whose omnipotence can accomplish, what to us is impossible, and cause even a rich man to enter thy kingdom; make them, to whom thou hast committed ten talents, faithful over many things; and inspire, in their hearts, the language of thy servant, "Lord deliver me from men of the world, who have their portion in this life; who are full of children, and leave the rest of their substance to their babes. As for me I shall behold thy face in righteousness; I shall be satisfied, when I awake in thy likeness."

There are, however, many who would not be placed among the rich, but are persons of very comfortable incomes, whose expenditure is several hundreds a year; who get their own praise, at the marvellously cheap rate of giving one guinea every year, to support a minister to whom they profess to be attached. Were I to speak as a man, I should pour the full torrent of indignant contempt on their beggarly benevolence. But as a Christian and a minister, I had rather drop the tear of bitter regret, and deep commiseration;—regret, for the religion of Jesus, that it should be burthened with the disgrace of such names; and the commiseration for the men, who had not learned, even from such a master as Christ, how blessed it is to give.

But I should hope, that these persons have erred, in a great measure through inconsideration. They have never reflected, what proportion their expenses for religion bear to all their other expenditures. They have never once thought, that they give to a minister one seventh part of what they pay to a maid servant: and perhaps, they keep two or three of these. It is not, indeed, the thirtieth part of the cost of a domestic servant, if to the wages we add the board. To this some will object, that our servant is our own, who spends all her days for us alone; while the minister serves many others, every one of whom ought to contribute.—

This I do not forget. But you say, that from the gospel you receive more delight, than from any earthly service; and all we wish is, to bring you, and every other person who enjoys the sound of the Gospel from the minister's lips, to contribute in such proportion, as will produce a comfortable income.

As we come down to the lower ranks of life, we are reminded of what a shrewd person once said, "I pay more for the lowest article of my dress than for my soul." It costs multitudes much more for insuring their houses, than for instructing their souls.—We are also compelled to say, that the very persons who are excused, through mere poverty, from contributing at all to support the man by whom they are taught, often spend as much on their pleasures, as others give for the pastor's support.

But as each should give according to his means, great care should be taken that none be exempt. When a child comes of age, the parent often deems it prudent to assign to her a certain sum for her own expenses; that she may, by the due management of it, gradually acquire the habit of frugal care. The parent will then give a hint of the various objects, to which the money should be devoted. And should he not teach the child justice towards the person who teaches her the way of salvation? Oh, but she sits in my seat! What has that to do with her obligations to her spiritual guide? If, in other things, she pays her own expenses, should she not in this too? Or, is it only in the church of God that she is to sit in the seat of the minor, or the pauper?—Young men, also, when they commence business, should assign a proper sum to this most important object. "Honour the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

I know, however, that the Stewards are often severely tried, by the covetousness and injustice of others. Sometimes they cannot obtain at all, what persons have engaged to give. Is this because the defaulters know, that, for debts due to religion, no constable or bailiff will be sent? Therefore, ministers are left to be "recompensed at the resurrection of the just." The Lord grant, that these hearers may find mercy at that day!

There are, in addition to constant attendants, some occasional hearers of the word. These persons, when quitting a watering place, or any temporary residence, will pay every debt, but that which they owe to religion. But we subscribe to our own minister at home, they say. And do you not pay the rent of your own house at home? Yet you think it right to discharge the bill for your lodgings too. And why should you not recompense the man, who has afforded you spiritual pleasure and health, while you were abroad? Upon the principle of seat rent, on which so many lay an undue stress, the person who occupies a seat, for any length of time, should consider himself bound to make compensation.

Many excuse themselves from making an adequate recompense to a minister, because they say, he is a man of fortune, and does not need it. To this I have two replies. First. Are you sure that this is true? I plead for ministers, with more earnestness, because I can declare, before heaven and earth, that I believe they are often the most liberal subscribers to the cause of religion, which the church of God contains. Many of them, who cannot be considered rich men, but may rather be called poor, yet contribute with a spirit that may put others to shame. They will go to Associations, and Missionary Meetings, at an expense which they can ill afford, because they know that these useful objects would, without them, languish and die; While some far richer persons, stay at home, not merely to gain money, by attendance to business, which it is often their duty to do, but sometimes, also, because they do not chuse to afford the expense of travelling. I see on the lists of subscriptions, the guinea of a minister, when the name of far richer men is attached to no greater sum. If you judge by these signs, you may conclude the minister to be rich, when it is not his property, but his liberality which is thus proved.

But a second reply demands notice. If it should be true, and a minister should be rich, what can that have to do with your payment of your just debts? If you enter the shop of a tradesman, you never inquire after his private property, before you pay your bills. When a medical man has given you his time and talents, you would not think of refusing to reward them, because he was a man of fortune.

And by what rule of righteousness, is a minister to be the only person, whose services are to be unpaid, because he happens to be rich? When Christ says, the spiritual "labourer is worthy of his reward," he does not add, except he should be rich; and why should you add this exception? But you say, he does not need to receive it. To which I reply, but you need to give it. Do your duty, and let him judge for himself concerning his. But you think, that if Providence has blessed him with abundance, he ought to give away as much as his salary would produce. Well.

let *him* give it away. But do not assume to yourself the right to give it for him. And if you do not pay it to him, do *you* really give it away to the poor? Are there not instances in which it is retained for yourselves? What, then, are you the poor persons whom he is to relieve, because he is rich? The very persons who, perhaps, are, after all, richer than himself.

But, supposing him to be able to labour, without receiving his full recompense, to whom should he give that advantage? To a rich and covetous people? Not, if he values his accountability to Him, who entrusted him with property, who has said, " he that robbeth the poor, and he that giveth to the rich," are alike guilty in his sight. No: if I spend my life and labours for nothing, it must be to benefit a people who cannot repay them; not for those who will not. And he is not worthy of the name and office of a Christian minister, who would not esteem it a high privilege, to be able thus to preach to a flock, who could not otherwise enjoy the Gospel of Christ. Yet even there, he would be their best friend, who would see that they did all they could to repay their minister, though he should give it back among them a hundred fold.

In this way I know there are ministers, in great numbers, who are by far the largest subscribers to the cause of religion, among all those to whom they preach. Some perhaps, who subscribe twenty pounds a year, think their minister under obligations to them; but they never reflect, that this very minister is subscribing fifty or a hundred pounds every year; for it costs him as much out of his private means, to live among them, that they may enjoy the word of life. Instead of living by his labours, and devoting the interests of his little property to provide for his family, when he is dead; he is obliged to spend, not only his interest, but, O, shame and grief, sometimes the capital too; while there are persons, among his hearers, who though they will not enable him barely to live, are saving fortunes for themselves and their heirs.

Some, however, are afraid of ministers becoming rich and worldly. This can never be, while you chuse such ministers as the New Testament describes, and hold the purse in your own hands. I plead only for such recompense as is well deserved.

I cannot close, late as the hour is, without recurring to the solicitudes with which I commenced. Some may harden themselves in their sins, by pretending to think, that this has been a mercenary Sermon. But I would most tenderly warn you, my friends, that you will find at the last day, that many a pious youth has sacrificed the prospect of a fortune, and many a minister endured severe poverty, to devote their lives to win you from that love of the world, to which you are sacrificing your soul. But how precious must be your soul, and how desirable your salvation, for the sake of which, others will endure that poverty, which you would rather lose your soul than bear!

Nor can I sit down, without reminding my brethren in the ministry, that though I have endeavoured to prove our claims on the liberality of our flocks, no pen of man, or tongue of angel, can declare all that intensity of mind, or fidelity of labour which we owe to the souls committed to our care. Let not any mercenary attention to your temporal dues, shed a blighting mildew over the pasture to which you lead your flock. You can scarcely ever say, or do much about your own income, without injuring yourselves and your charge. Consecrate yourselves to serve Christ's interest, and trust him to take care of yours.

For the liberal friends, whose hearts have echoed, as I know some do, to all that I have said on the ministers' behalf, I return to heaven our grateful vows, that the generous sacrifices you have made for our support, may be abundantly repaid. "But this I say, he who soweth sparingly, shall reap also sparingly; and he who soweth abundantly shall reap also bountifully. Every man according as he purposeth in his heart so let him give, not grudgingly, or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound towards you; that ye always having all sufficiency in all things, may abound to every good work. He that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness; that ye may be enriched in every thing to all bountifulness which causeth, through us, thanksgiving to God."*

*2 Cor. ix. 10, 11.

Biography.

MEMOIR OF MR. THOMAS TUCKER.

(Concluded from page 17.)

Mr. Tucker exhibited a strong attachment for the company of Christians. He loved to entertain them at his house. He turned no suffering beggar away empty. To the clergy his house was free at all times, especially during the long vacancy succeeding the decease of the Rev. Mr. Ward. The visitor was not received in a manner simply complying with the obligations of a host in furnishing entertainment, but with assurances of joy and welcome, that he had the opportunity of comforting a Christian disciple, and communing with him. But not the man of property or education only deserved his notice. The destitute, the ignorant, those who moved in the humblest walks of life, if rob'd in personal piety, shared in his politeness, his benevolence, and hospitality. He received them under his own roof, and at his table supplied

their necessities with a satisfaction which none but those can feel who feel gratitude to the giver, and a moral sympathy for the Christian character.

The following extract is from a letter to Mrs. Tucker, his second wife, dated at Lebanon Springs. It forcibly shews his regard for the despised saint. "I rise generally first in the house; passing through the kitchen as I was going to the bath-tub a black, slave to a Dr. W. from Georgia, beckoned to me, and asked me in his broken language, which I could not understand, until repeating it five or six times, whether *I was a Christian or Baptist.* I then asked whether he *was a Christian and a Baptist.* He replied *yes.* He then undertook to inform me in poor broken, negro language, how illy he was treated by his master, by his bad language, stripes, bruises, &c. But, said he, *above all, in not giving him a moment's time even on sabbath days for religious worship.* I told the poor creature I would pray for him. He then begged that I would suffer him to come up to my room early every morning for prayer. This I told him I could not permit for several reasons. I gave him short but wholesome advice, in respect of his duty both to God and to his master. I hope that I shall have some seasons before I leave this of dropping a word to this poor Ethiopean, whom I verily believe is stretching forth his hands to God. Oh! my eyes are flooded with tears of joy whilst I am now writing this. Contemplate for a minute on the vast difference between our privileges and those of this poor black, and surely we cannot refrain from singing praises to God, and to pray to him in behalf of this and all other such meek and humble hungry lambs of the flock of Jesus: my soul be not thou arrogant or lofty, but be humbled in the very dust before thy God." To certain professors low in life he alluded in another letter to Mrs. Tucker from the same place.

"You say that you visited ***. I rejoice with you in your happy meetings, and should be glad in being one of your happy company. I cannot but hope that God in his rich love to me will yet permit it; give my Christian love to each of the dear sisters, and tell them to hold on their way rejoicing; to keep the blessed prize continually in view, and not to suffer this world or any temptation of Satan or any adversary to shake or disturb their hope and trust in God. I hope every member of the church may be zealous in their love to each other, that as it hath pleased the Lord to leave them as sheep without a shepherd, they will all as one look to the Great Shepherd of the flock, and he will keep and preserve them from wolves, and from wolves in sheep clothing; and I am assured he will still lead them in green pastures and by the still waters of comfort, and will cement the body together in love."

Mr. Ward died in August, 1810. This was a mournful event, which Mr. Tucker felt with extreme sensibility as one who mourns for a departed member of his own family. He often alluded to

it in his letters, and in one from Ballstown especially, writes with much feeling and humility thus: "I have gone through the same fiery trial as Mrs. Ward has in the loss of a dear bosom partner. I have found the gracious promise verified that all things shall work together for good to them who love God. Her trial is great, it is grievous, but let her not despond, God's strength shall be perfected in her weakness. All these outward calamities and afflictions shall work out for her a far more exceeding and eternal weight of glory. I have found comfort in the blessed promise, Isa. xliii. 2, 3. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee. For I am the LORD thy GOD, the HOLY ONE of ISRAEL, thy SAVIOUR.

Mr. Tucker was hasty in his temper, and sometimes was so unguarded as to express himself in a boisterous and impatient manner. He visited the Springs from whence the above letters were written, in consequence of a painful disease which had settled in his limbs and created lameness. Against this propensity of his nature, he studied to incline, and seemed to have baffled his adversary when he himself was most exposed. He often expressed himself in his letters regarding it, thus, *My constant prayer* is, *that God's will and not mine may be done*, that he will continue *to me the grace of patience* and *submission, that I may be still and know the rod and who hath appointed it.*

And at another time he exclaims, Oh the supreme blessing of patience, submission and resignation! I trust he will grant to me a continuance of it to the praise of the glory of his grace. * * * May his grace be sufficient for me, and incline me to be entirely resigned and submissive to his blessed will, which can do me no wrong.

Afterwards Mr. Tucker recovered from his complaint. The ruthless destroyer was not yet to make him his victim. The end of human suffering to him had not arrived. In the year 1819 Providence visited him in the death of his son, James W. Tucker, pastor of a church in Springfield, New-Jersey. Tenderly as the father loved the son, freely as he would have given all his worldly goods to have relieved him from life's calamities, he yet exhibited an example of heroism and patience and resignation, which nothing but settled piety can ever give to the soul rent with anguish. The next day after the news of this catastrophe reached him, he addressed the widow of his son as follows.

Danbury, Feb. 15, 1819.

Dearly Beloved Daughter,

With a trembling hand and body, and with heart-rending grief, with eyes overflowing and cheeks bedewed with tears; how shall I describe to you our feelings and extreme sorrow when

yesterday morning just as we were about to begin the worship of God in our family, a letter from our mutual beloved friend and brother in the Lord Mr. S. announced the death of our son, your dearly beloved husband, at half past five o'clock on the morning of the 11th inst. after a painful but short illness of sixty hours. When we contemplate this very extraordinary and sudden visitation of God to you, dear daughter, and your tender orphans in the first instance, and secondly to us his aged and tenderly affectionate parents, we are called upon by a voice within us, saying, hush "be still and know that I am God." Yes, "Hallelujah for the Lord God Omnipotent reigneth." "And though clouds and darkness are round about him, yet righteousness and judgment are the habitations of his Throne." To you, beloved daughter, this bereavement is to all human appearance an irreparable loss; as to this world or any thing it contains it is incalculable; but when we reflect that you have that God who is the God of the widows (in a very emphatic sense) and a kind father of the fatherless, that he is your chief portion and happiness for ever, we know and verily believe that you will be preserved through grace from every murmuring, every desponding thought, realizing that though sorrow may endure for a night, yet joy cometh in the morning; though the night of our pilgrimage here is fraught with many sorrows, yet joy will come at the resurrection of the just. Our prayers, beloved child, for you and your beloved children are incessant, that God in his infinite mercy and love may take you all under the shadow of his wings, give you the rich consolations of his blessed Spirit, the light of his countenance, which is life, and his loving kindness, which is better than life, and that you may possess that joy and peace which ariseth from a steady uniform faith, an unbounded trust and confidence in God. Then shall your peace be as a river, and your righteousness as an overflowing stream. Be not overwhelmed with grief; we know indeed it is a trial of that nature which we cannot resist. David, the man after God's own heart, was never reproved by God for his lamentations at the death of an ungodly son, nor Jacob at the supposed death of his beloved son Joseph, nor his children at his death and burial: so we are allowed to give vent to extreme sorrow on being bereaved of those, who, whilst living, gave evidence of being objects of our best earthly love. I do not presume to mention these things, dear daughter, because you know them not; no, but because you know them, from the grace bestowed upon you through the Lord Jesus Christ, your knowledge of the scriptures of truth and the rich fund they afford of precious promises to them who love the Lord Jesus. I pray you to take comfort to your own soul, apply them by faith, and the consolations of the Holy Spirit will be richly given to you as a support, and you shall also possess that hope which shall be as an anchor to your soul, enabling you to go on rejoicing. Hab. iii. 17, 18, 19. 2 Sam. xxiii. 5.

Small indeed was the relish which Mr. Tucker manifested for the world after the death of his son. The infirmities of age were increased by the range of his acute sensibilities. He was afflicted with hernia and strangury, and died under feelings of humility, confidence and hope, April 14, 1820.

In his life he was lovely and exemplary. His death was serene and interesting, exhibiting more of fortitude than his life. With his age increased his dependence on God, his humility, his submission to His will. And when summoned by the Prince of Peace to pass through the dark valley, his countenance exhibited the brightness of his views, he testified to the truth of the holy cause of Christianity, and departed with joy. By this death another duty is enjoined upon the living, *Go thou and do likewise.*

Mr. Tucker was elegant in his person, refined and polite in his manners, in a degree that his religious deportment was presented in a captivating aspect. He was affable and sociable in the society of his friends, whom no man could seemingly love better.

At his funeral the Rev. Mr. Andrews preached a discourse from these words: "And I heard a voice from heaven saying unto me, Write, Blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them. Rev. xiv. 13.

"The death of Mr. Tucker," said Mr. Andrews, "cannot but be seriously felt by this church, of which he was both a member and an officer. Of his manner of life among you it is unnecessary for me to speak. With the excellencies and defects of his character you are well acquainted. I may however say without fear of contradiction, that in his life and conversation the grace of God was conspicuous. *Even his constitutional failings, through this grace, served to enhance the evidence of his piety.* The glory of God in the salvation of men appeared his chief—his governing motive. To promote this, he ever stood ready by his charities and active services to do all in his power. He loved those who loved his Saviour, and was wont to mingle with them the joys and sorrows of the Christian pilgrimage. How often have you taken sweet counsel with him and walked to the conference room and house of worship in company? But ah! his work is done. He has rested from his labours. No more will you hear his exhortations and prayers—no more witness his flowing tears—no more receive at his hands the emblems of Christ's body and blood. Having finished as an hireling his days, he has departed from the church militant, if we be not deceived, he has passed to the church triumphant; and is, while we are weeping over his remains, encircled with the glories of immortality, and joining all his powers in ascriptions of praise to him who sitteth on the Throne, and to the Lamb."

The Attributes of God Displayed.

From the London Methodist Magazine.

AWFUL END OF A PROFANE MAN.

Towards the latter end of the year 1800, a vessel of about 250 tons, laden with timber, from Memel, bound to —, was overtaken by a tremendous storm. The master, finding it impossible, but at the utmost hazard of their lives, to proceed on their course, determined, if possible, to run into Sunderland roads: in attempting to accomplish which, (through the extreme narrowness of the mouth of the harbour, and the ships running into broken water,) they unfortunately over-run the bar. Nothing now appeared to await them but inevitable destruction. The storm continued to rage with unabating fury: while reefs of rocks, which begirt that dangerous coast, were seen ready to receive them. Several vessels had already gone ashore; others were entirely wrecked; many from among the crews finding a watery grave. By a tempestuous surge, the vessel in question was cast upon a cluster of rocks, which, forcing their way through her bottom, of course rendered it impossible she could again lighten. In consequence of so violent a concussion, some of the men on board her were precipitated into the deadly embrace of the merciless waves. The remainder, among whom was the master, after continuing on the wreck a considerable time, were, on a partial abatement of the storm, providentially delivered from their perilous situation. On the following day, the storm having subsided, some of the inhabitants, (as is usual after any vessels have been driven on shore, or wrecked,) descended to the beach, when the dead bodies of our fellow-creatures, which had been washed on shore, demanded from the sympathies of their natures, a Christian burial—among them were the bodies of those who had been lost from the vessel before us—these were soon recognized by their surviving shipmates. Such, however, was the lordly-mindedness, or brutality, or both, of the unfeeling master, that he refused to own them, and with oaths and curses, persisted in denying them. This conduct may, indeed, appear singular, but by refusing to acknowledge them, he saved the expence the parish would have charged on him for the interment of his unfortunate men. Such proceedings did not pass unnoticed by his fellow-men, neither, it would appear, did it escape the cognizance of Him "whose eyes run to and fro in the earth, beholding the evil and the good."

After this unnatural act, he proceeded with his men to endeavour to remove the timber from their vessel. The tide having ebbed, the vessel was left nearly or quite dry. Having descended between decks, they perceived the timber. by the heeling of the

ship, was heaped on one side. The master, observing a degree of timidity on the part of one man, to hazard himself, by poising the timber, seized, in a rage, the hand-spike from his hand, and with an oath, demanded if he was fearful of going to hell before his time. Scarcely had he concluded the impious question, before the timber he was attempting to move, fell from its position, and caught him by the thighs against some other pieces, with a weight which must have fractured both his legs. His case now became truly piteous. The deck being above them, it was impossible to raise the timber by which to extricate him. No time, however, could be lost, the tide had already begun to flow—his crew, more feeling towards him than he had been towards their ship-mates, attempted, by every means within their power, to release him, but in vain. The tide flowing fast upon them, they were, however unwillingly, compelled to abandon him to his fate. Burthened with the load of a guilty conscience, and groaning beneath the pains of broken limbs, and the heavy pressure of an enormous weight still lying upon him, he sat until, by degrees, the water rising higher and higher, put a period to his mortal existence.

The Grace of God Manifested.

MEMOIR OF MISS LYDIA B. LEAVITT, OF PORTSMOUTH, N. H.

(Concluded from page 24.)

From about this time she resolved to enter more fully, and undividedly into the service of God. She began to attend social, as well as public meetings among the Methodists, and found much encouragement from hearing others speak of the dealings of God with their souls; and it was not far from this time that she received a full and satisfactory evidence of her acceptance with God, and the witness of the blessed Spirit that her heart was renewed by grace. Whatever might have been her former state and enjoyment, this had been wanting to afford her permanent and constant satisfaction and enjoyment in the way of religious duty. In a letter dated June 18, 1819, she writes as follows;—"I derive much benefit from attending class-meetings. It is encouraging to hear others speak of God's dealings with their souls. O for more engagedness, for more zeal. If Christians remain in supineness they cannot expect to prosper. I have too much of a man-fearing spirit, am too unwilling to take up my cross. When I can take it up, I feel so happy I think I shall never shun it again. But I am prone to forget my blessed Saviour, to look for help from creatures. Yet I do bless the Lord for his goodness to one so ungrateful: I must, I will devote myself more to his service, and give him my

whole heart." That she experienced trials and temptations in common with other Christians, will also appear from her letters to the same female friend. "You have no idea how I feel—Can it be possible I have been deceived, that I have no religion? Can I rest in this situation? O no, I cannot, I will not rest without an evidence that my sins are pardoned," &c. Although grievously tempted, she did not give up her hope in the Saviour, but appears to have obtained a full and satisfactory confidence in him. In her letters after this she generally expresses a deep sense of dependence on God, and a longing desire for a deeper work of grace in her own heart, and to see it revive among those around her. Her reflections on the lives and duties of professors, show a mind deeply impressed, and well informed with gospel truth.—The following extracts will give her views and feelings on these subjects. "I see more and more the need of constant prayer and watchfuness. If I for a moment trust to my own strength I am gone. O, how dependent are we on God for every mercy. Hold thou me up, O God, and I shall be safe. Save, Lord, or I must perish. What great danger there is of building on false hopes, of trusting in something short of Christ the only true foundation. How close, how diligent should we be in self-examination, and in comparing ourselves daily with the word of God. How dreadful would be our condition were we to pass through life supposing ourselves safe, but at last find ourselves deceived. But I think it almost impossible for one who truly desires to know the truth, who dreads deception, who prays, and carefully examines his own heart, to remain long without knowing his true state."—"How strange, how lamentable is the conduct of many who profess to be interested in Christ. How little do most professors do for the glory of God. Can it be possible for such to be sincere, who remain inactive, or go in opposition to the commands of God, who indulge in trifling and vanity, and rarely ever speak of the goodness of God? May I not apply this to myself? O when will the time come when I shall be entirely devoted to religion? When feel the continual witness of the Spirit, and rejoice continually in the light of my Father's countenance?" Yet again—"O when shall we be more like our blessed Saviour? When shall we live as we ought? Is it not high time to awake out of sleep? How soon we may be called to give up our accounts, we know not—perhaps ere the light of another day; let us then give all diligence to make our calling and election sure."

Towards the close of life, before her last sickness, she appears to have had a deep and almost constant sense of the dissolving nature of our earthly tabernacles, which connect time with eternity, the visible with the invisible world, and often expressed this to her Christian friends, and that the root of all her religion, all her hopes, was in Jesus Christ, the divine and glorious Saviour. When sickness came it did not find her unprepared, but she view-

ed it as a prelude to the fall of the earthly tabernacle, and the entrance on the blessed scenes of her immortal existence. Patience had its perfect work. Faith was in constant exercise. Hope remained firm and unshaken. Love became more and more evidently perfected. It was indeed a very affecting sight to her friends, to see her patiently enduring her severe afflictions without murmuring or complaint, and expressing no other desire but that the will of God might be done. Her advices to her family relatives and her Christian friends, were deeply interesting and impressive, and we trust will long be recorded in their memories, and prove a comfort and benefit to them through life, and in their dying moments. When she was thought to be near her end, she desired a Christian friend and neighbour might be called in to sing that hymn which begins thus—"In hope of seeing Jesus, when all my conflicts ceases," &c.

Her happy soul was transported with a view of that glory which unfolded itself to her ravished eyes, and she passed serenely the iron gates of death to the portals of everlasting bliss. As she possessed so many amiable qualities and accomplishments, some thought she could not need a change of heart to be a good Christian. But happily such were not her own views. Although the external change might not appear as visible as in many, yet her happy soul felt, and humbly acknowledged the power of changing grace. From her intimate knowledge of the doctrines and precepts of religion, and her close walk with God, proceeded that uniform spirit and practice of piety which caused her to be beloved by the pious, to be revered by the irreligious, and to be esteemed by all; and which has caused many to exclaim, "Let my last end be like hers." E. MUDGE.

Portsmouth, Aug. 16, 1821.

Miscellaneous.

PARENTAL DUTY AND RESPONSIBILITY.

HOPING that the observations we have inserted in the two preceding numbers of the Magazine may have a salutary influence upon the minds of all parents, as well as upon all concerned in the education of children, we present our readers with the following remarks, from the pen of the author of the last communication, under a conviction that they are of sufficient importance to demand the attention of every well wisher to the rising generation. As it is from these that the Church must derive its principal increase, and perpetuate its existence on the earth, too much care and diligence cannot be used in their education. And what pious parent, who wishes above all things the salvation of the souls of his

children, would willingly commit the care of them to ungodly teachers, who neither fear God nor regard man? None but those who prefer what is called a *polite* to a *Christian* education—who prefer fashioning the manners of their children according to the customs of the giddy multitude, to training them up in conformity to the doctrines and precepts of Christ.

The father, at the head of his family, has an opportunity of becoming acquainted with human nature in no small degree. He has before him a miniature society, where that expansion of mind, that variety of disposition and talent begin to display themselves, which distinguish, in some measure, a nation; and in this small community he may discover, like a prophetic Jacob, their future destiny by some prominent characteristic. Upon reflection he may find himself placed in a small intellectual world, as the disposer of its properties, and, like a husbandman, has an opportunity to adapt his seeds to the diversity of soil he cultivates. And he may assure himself of a plentiful harvest, if his grounds are properly prepared and watered by the dews of heaven.

Methodist parents especially enjoy exalted privileges; and therefore but little apology is to be made for them if they do not exhibit to their children those graces which prove religion to be their only guide, and that all their worldly pursuits are subservient to its interest. What must our sons and daughters think of that religion which suits itself to circumstances and places, and which is pursued only so far as it promotes our popularity and earthly emoluments; and that when it comes in contact with worldly minds, must bend to please them! Will they not turn with abhorrence from such conduct? and in their lives either set a better example, or totally discard the principles of religion?

How many families are there who are sufficiently careful to preserve the youthful mind from the contagion of slander? that destroyer of harmony and peace. Is not the character of a friend and neighbour often traduced, and their natural or habitual defects brought forward for entertainment even in the presence of their children? And as if not satisfied with the prejudices of their own minds, wish to fix the same indelible stamp upon those of their children! These things ought not so to be. When shall we avoid slandering with the tongue, and cease to take up a reproach against our neighbours? It is not to public acts merely, but more to the private scenes of domestic life, that I wish to direct the attention; for all the enjoyments which result from polished and religious society have their commencement in domestic retirement, in the exercise of those benevolent and social affections which purify and exalt the soul.

Those families of our community who are wealthy, and therefore have leisure for intellectual improvement, have little excuse

if the moral and religious virtues are not seen to shine with peculiar radiance in all their conduct. God has cast into their hands the rich bounties of his providence. Yes, *your* fields are loaded with plenty, and your presses burst out with new wine. Unto you the delightful paths of science are open, and to wisdom and knowledge you have free access. You can likewise extend the hand of charity, and wipe the tear from the widow and fatherless. But do you, by your acts of benevolence, manifest that there is not so great faith, no! not in Israel? and by your plainness of dress and demeanour, and contempt of the world, set an example for your poorer brethren, over whom you might exert the most beneficial influence? Alas! it is to be feared that many fall short of that propriety of conduct which they ought to exhibit. But the greater proportion of our society occupy what is styled the middle rank. Happy for such parents whose children are not exposed to the temptations of wealth. Few born to independence escape the contagion of vice, almost an inseparable concomitant with ease and indulgence. Industry is the safeguard of virtue. Many of our worthy brethren, scattered throughout the country, are called to the honourable and useful employment of tilling the ground. I have often thought you were in some measure insensible to your superior advantages. Contrast your situation with the citizen who, you may think, has the pre-eminence, who labours amidst the smoke and pestilential breath of thousands! you will find you have the superiority in many respects. Though your occupation may be more fatiguing, yet it contributes to your health and contentment. The pure and unadulterated air of the country invigorates the mind and animates the spirit. You behold the beauties of nature in their fairest forms. The sweet luxuriance of spring, the perfection of summer, and the rich but fading graces of autumn, all contribute to your felicity, and conspire to raise your thoughts to God, and to elevate your affections to heavenly things; and to so fill your souls with a sense of His goodness, that with the Psalmist you can say, *How wonderful are thy works, Oh God! In wisdom thou hast made them all.* Such scenes are peculiarly calculated to inspire devotion, and to awaken sentiments of gratitude and love towards the Supreme Being. Indeed the contemplative and devout mind cannot remain insensible to their charms.

Perhaps you lead into your fields servants or children to cultivate the ground. What is your conversation before them? Is it how you may extend your borders, and add field to field? Or is it in dispassioned strains of admiration at beholding the perfection of God in his works, and the striking analogy existing between the vegetable world and the gradual unfoldings of the human mind? O! what seasons are these for instruction. How many moral and religious truths might be set home upon the consciences of your children or servants drawn from the great volume of nature

constantly open before you, without even retarding your manual exercises.

The duty which all parents owe their children of cultivating their minds is indispensable, both for the benefit of the church and civil society. And if that sordid motive of gaining riches for them, supplants this benevolent design, how can you expect a blessing to rest upon your posterity? It is true that sometimes prodigies have burst forth from obscurity by some adventitious circumstance of divine providence, who, by shaking off the rust of ignorance, have, by the blessing of God on their own exertions, shone by their native lustre as stars of the first magnitude, to the astonishment and applause of thousands. But we are not to expect such prodigies generally, as learning is now more easily acquired than formerly, and although it may be comparatively few who have an opportunity of giving their children a polished education, yet almost all have access to that kind which is most useful and necessary; and even if your means are not adequate to this, yet if you love God, you can inspire them with a love of the holy scriptures; and if they possess no book but the sacred volume, let them remember that in having that they possess one of the finest productions that ever adorned any language, and remains unrivalled by all the productions of human geniuses, either ancient or modern: In comparison of which, the lofty and sublime strains of Homer, the elegant and harmonious numbers of Virgil, appear flat and insipid. And what has contributed to render the name of Milton immortal? From whence the sublimity of his thoughts? From divine revelation. His inimitable poem was founded upon the sacred oracles. In them we find subjects equally adapted to the king and cottager; and who that dwells upon the sacred pages can remain untouched either to their beauties or to the sublimity of their truths?

Already I picture to myself the happy family, at whose head sits the pious father, relating or reading to his interesting group of lovely children, the pathetic history of Joseph, so touching to the sensibilities of the soul, that he pauses to wipe the falling tear from his manly cheek, while they, with fixed attention listening to the affecting narrative with emotions of tender sympathy, mingle their tears with his. How many parts of the scriptures might be read with similar effect, especially the last and tragical scene of our Saviour's passion. Were it not that this description is so familiar to us, what sensations would it excite in the breast of all readers. Should a friend of humanity suffer thus for his country, the story would be related with such warmth of feeling that it would become a subject of universal conversation. It would never fail of effect for the want of an emphatical relation. Children would learn the tragical story, and relate it with feeling. But alas! how often is that awful and tremendous scene of the suffering of the Redeemer of the world read, or related with little or no feeling. O! may the Lord im-

spire all Christian parents with such a sense of the vast importance of this subject, that they may so imprint it upon the minds of their children as never to be erased. I recollect to have heard a venerable divine say, that at the age of five years, he was sitting by his pious mother, hearing her read the last chapter of Revelation, and coming to the description of the Tree of Life, she cast up her eyes towards heaven and cried, O! Lord, give me to eat of this tree which grows in the midst of the paradise of God. He looked up, and saw the tear drop from her eye. It touched his heart; and the impression was then made upon his mind which remained until he was converted to God. And to that tear and prayer, said he, under the blessing of God, I owe my conversion to God.

There is one evil which still exists in our society, which does much injury to the cause, and which does not pass unnoticed by those who make no pretensions to religion. I mean the absurdity of parents who strenuously oppose a conformity to the world, and strictly adhere to plainness of dress themselves, considering it essential to religion, yet suffer their children to adopt all the fashions of the times in which they live. It is not uncommon to meet the children of Methodist parents in towns or villages, shining in gay attire, and displaying to the world how much they respect the judgment of their venerable parents! Is it possible that a respectable matron, who wishes her children to adopt her sentiments and take her example for their guide, should suffer them to pursue a line of conduct so diametrically opposite to her own! Or does she vainly imagine that by the licensed indulgence of those vanities, that they will sooner discover their folly. Vain imagination! Common sense must blush at such reasoning. Would you suffer a child to run into the fire to learn by experience to shun that destructive element? And surely every parent who encourages this natural fondness for finery, is guilty of an absurdity equally glaring. Are there not some parents professing godliness, who show by their indulgence a greater satisfaction in seeing their children attract the attention of the giddy multitude, among whom neither worth nor merit is properly estimated, than they would to see them visiting the sick and afflicted, and pouring in the balm of consolation to the wounded, and learning at the feet of Jesus to be meek and lowly in heart! Have you daughters covered with beauty as a mantle? They need not the foreign aid of ornament to add elegance to their native charms, and if they are otherwise, are you not charging God foolishly by striving to mend them by the absurdities of fashion. False, and perverted taste! I fear it originates more from an unsanctified heart than from any other cause. Reflect fond parents, who fear to cross the inclination of your sons and daughters, upon the evil consequences which arise from this misplaced affection. The heart-rending pangs which souls feel for the want of early and proper restraint, our prisons and abodes of wretchedness will best attest; and who that with feelings of

humanity has visited those mansions of woe, but has been duly impressed with the importance of an early restraint upon youthful passions? It is true, that the most judicious methods have failed of success, but this does not remove the responsibility, nor ought it to discourage us from exerting all our faculties to promote the gracious designs of an infinitely wise and holy Being, who has said in his word, "Train up a child in the way he should go, and when he is old he will not depart from it." S.

From the Christian Watchman.

INTERESTING ANECDOTE.

[*Extracted from the 5th Report of the Boston Society for the Moral Instruction of the Poor.*]

WHEREVER Religion has spread her banners and enrolled her armies, order, discipline and efficiency have characterized her followers. We need not go to other countries for proof. Our own exhibits it. Let a single instance suffice. A man had been a notorious sabbath breaker. He was often met on that day, ragged and barefoot, accompanied with one or two of his children in a similar condition, strolling with a gun or fishing pole to his accustomed employment of the day. His house was the picture of wretchedness. After the lapse of a few years, a gentleman, then in the town where he lived, noticed on the sabbath morning a decent waggon proceeding to church with a well dressed family. He thought he knew the driver, who appeared to be the head of the family, and accosted him. He had not mistaken. It was the identical sabbath breaker and idler. He had become a religious man, and his appearance evinced, while his tongue confessed it. His house was found to exhibit economy and industry. Its windows, which were once stuffed with rags, were now glazed. His children attended the sabbath-school. He was himself respectful, clean and thriving—at peace in his own mind, and living peaceably with his neighbours. Such are some of the trophies of Religion—shewing herself, as indeed she is, *profitable unto all things, having promise of the life that now is, and of that which is to come.*

THE DEVIL OUTWITTED.

A poor woman in Montreal received a Bible from the British Agent in that city. A Romish Priest, hearing of the circumstance, made a visit, intending to deprive her of the precious gift. He offered her five dollars for the Bible. She declined taking it. He then offered her ten, and afterwards fifteen dollars; she still declining he left her. The next day, he returned, and offered her twenty-five dollars. She accepted the offer, and, with the money, purchased twenty-five Bibles, which she distributed among her destitute neighbours, under such conditions that the Priest could not obtain them.

To the Editors of the Methodist Magazine.

DEAR BRETHREN,

Christianity, notwithstanding the opposition and ridicule of the infidel, has been defended by many of the first luminaries in science, than whom none were better qualified to examine its evidences and excellencies. A Bacon, a Newton, a Locke, a Boyle, a Paschal, and a Leibnitz have examined and received Revelation as true; and it is delightful to see such men laying their honours at the feet of their Redeemer; and consecrating their talents to his cross. Among such, may be ranked, the eloquent and profound Judge Marshal; of whom the following anecdote, offered for insertion, is related as having recently occurred in this state. Yours, &c. GABRIEL P. DISOSWAY.

Petersburg, Virginia, Dec. 3, 1821.

ANECDOTE OF JUDGE MARSHAL.

It is frequently remarked that the most laudable deeds are achieved in the shades of retirement; and to its truth history testifies in every page. An act of heroism or philanthropy, performed in solitude, where no undue feeling can affect the mind or bias the character, is worth to the eye of an impartial observer whole volumes of exploits displayed before the gaze of the stupid and admiring multitude. It is not long since a gentleman was travelling in one of the counties of this state, and about the close of the day stopped at a public house to obtain refreshment and spend the night. He had been there but a short time, before an old man alighted from his gig, with the apparent intention of becoming a fellow guest with him at the same house. As the old man drove up, he observed that both the shafts of his gig were broken, and that they were held together by withes formed from the bark of a hickory sapling. Our traveller observed further that he was plainly clad, that his knee buckles were loosened, and that something like negligence pervaded his dress. Conceiving him to be one of the honest yeomanry of our land, the courtesies of strangers passed between them, and they entered the tavern. It was about the same time that an addition of three or four young gentlemen was made to their number; most, if not all of them of the legal profession.

As soon as they become conveniently accommodated, the conversation was turned by one of the latter, upon an eloquent harangue which had that day been displayed at the bar. It was replied by the other, that he had witnessed the same day, a degree of eloquence no doubt equal, but that it was from the pulpit. Something like a sarcastic rejoinder was made to the eloquence of the pulpit; and a warm and able altercation ensued, in which the merits of the Christian Religion became the subject of discussion. From 6 o'clock until 11, the young champions weilded the sword of argument, adducing, with ingenuity and ability, every thing that could be said, pro and con. During this protracted period, the

old gentleman listened with all the meekness and modesty of a child, as if he was adding new information to the stores of his own mind; or perhaps, he was observing, with philosophic eyes, the faculties of the youthful mind, and how new energies are evolved by repeated action; or perhaps, with patriotic emotion, he was reflecting upon the future destinies of his country, and on the rising generation upon whom those destinies must devolve; or most probably, with a sentiment of moral and religious feeling, he was collecting an argument, which, characteristic of himself, no art would be "able to elude, and no force to resist."—Our traveller remained a spectator, and took no part in what was said.

At last one of the young men remarked, that it was impossible to combat with long and established prejudices, wheeled around, and with some familiarity exclaimed, "Well, my old gentleman, what think you of these things?" If, said the traveller, a streak of vivid lightning had at that moment crossed the room, their amazement could not have been greater than it was with what followed. The most eloquent and unanswerable appeal was made for nearly an hour by the old gentleman, that he had ever heard or read: so perfect was his recollection, that every argument urged against the Christian Religion, was met in *the order* in which it was advanced. Hume's sophistry on the subject of miracles was, if possible, more perfectly answered than it had already been by Campbell. And in the whole lecture there was so much simplicity and energy, pathos and sublimity, that *not another word was uttered*—an attempt to describe it, said the traveller, would be an attempt to paint the sunbeams. It was immediately a matter of curiosity and inquiry who the old gentleman was: the traveller concluded it was the preacher, from whom the pulpit eloquence had been heard: but no, it was the CHIEF JUSTICE OF THE UNITED STATES. —*From the Winchester (Va.) Republican.*

Religious and Missionary Intelligence.

REVIVAL OF THE WORK OF GOD IN BROOKLYN, LONG-ISLAND.

To the Editors of the Methodist Magazine.

DEAR BRETHREN,

I send you a short account of the work of God in this village, which, if you think proper, you are at liberty to publish in your useful Miscellany.

I received my appointment for this place last June, from the conference held in Troy. It was with fear and trembling that I received the post assigned me for charge and labour during the present year. Several circumstances combined to depress my

mind, and to agitate my feelings on hearing my appointment for this place. One was, I had just recovered from a severe attack of my former complaint, an affection of the lungs. My health being still poor, I feared I should not be able to do the duties of the station. Another was, I felt my inability and insufficiency to fill a station so important. But the most trying circumstance was, that, in the year 1813, I received my appointment to labour with this people, but my health failed; and I felt unwilling to disappoint a people on whose hands I had been once thrown almost useless, and from whom I had received such unremitting kindness and friendship. I therefore besought the Lord to hedge up my way, and prevent my going if the appointment were not from him. We arrived here the last of June, and I commenced my labours the first sabbath in July, in union with Brother H. C. who had supplied the pulpit for some months with great acceptance.

My first business was to find out the state of the society, and from examination I found there were some unpleasant things existing which caused a little uneasiness, but by the blessing of God they were soon settled, and a general peace followed. Nothing very encouraging appeared for three or four weeks. In which time my mind became so exercised that I had very little relish for food, and sleep in a great measure departed from me. The first sabbath in August the Lord gave us a token for good. The sacrament of the Lord's Supper was honoured with the presence and glory of its Divine Author. The children of Zion feasted on heavenly manna, and a mighty struggle for a revival of the work of God prevailed. At evening it became evident that God was at work in the hearts of some who were strangers to Him. On Tuesday following, our Camp-Meeting began at Musquetoe Cove. A considerable number attended. It was a time of refreshing to many; and several who were inexperienced in the things of God returned happy in his love; among whom was an old man who had lived in sin all his days. Although seventy-three years of his life had run to waste, yet he sought and found favour with God. The change took place in him under the word on Friday evening. After he found peace he went to the tent, and meeting an old neighbour whose heart was warm with the love of God, he said, I have found the blessing! Come, said he, and I will show you the place where the Lord spoke peace to my soul. Walking to the place, *there*, said the old man, with streaming eyes, that is the place where I found Jesus! Glory be to God! This meeting was crowned with good to many souls. A more particular account of which may be found in the Magazine for Oct. 1821. We returned on Saturday, and on Sunday the Lord made bare his arm, and many were touched with the awakening influence of his Holy Spirit. At evening seven joined society. This week was a time long to be remembered. Those who had borne the burden and heat of the day, with the lambs of the flock, entered

into the work. A solemn and almost constant cry was raised to God for help. The next sabbath it appeared as though the gathering cloud was ready to burst in showers of blessings upon the congregation. Saints were refreshed, while conviction pierced the hearts of the careless. The Tuesday following a camp-meeting began at Haverstraw. Several who were under serious impressions went, and no sooner had they pitched their tents, than the Lord began to work among them. On Friday evening I arrived at the encampment, and found several from our neighbourhood who had found peace with God. Saturday evening a new recruit from this village arrived very unexpectedly; between twenty and thirty of whom made no profession of religion. They no sooner arrived at the Brooklyn tent, than they were exhorted by the young converts to seek the salvation of their souls. They were much affected, and it was not long before some began to cry for mercy. Sunday morning at 8 o'clock the people were collected for the purpose of receiving the Lord's Supper. It was a most heart-searching time. This seemed to prepare the way for the administration of God's word, and the succeeding exercises of the day. The work increased with great rapidity among those who came from this place; and at night, the scene was awfully glorious. The prayer meeting in our tent continued all night; though it was a night of sorrow to many, glory be to God! joy came in the morning. We returned on Monday with a song of victory. After our return the work broke out in several families. The happy change wrought in many who went careless to the camp-meeting was a means of awakening others. Sunday evening we received twenty into society. Our young converts, fired with zeal, carried the flame into the shops and places of resort among their young companions, and the work spread with great rapidity. Our congregations increased, and a general solemnity rested on the people. About this time some extraordinary conversions took place, and so powerful was the awakening influence of the Holy Spirit on many, that the fear of man was entirely taken away, and the cries of the wounded were heard in different parts of the village. Sept. 2, we had lovefeast, in the evening. This was a time never to be forgotten. The glory of God appeared to fill the house from the time the meeting was opened until it closed. The brethren and sisters spoke with great freedom. The feelings of many were expressed by the poet.

His name yields the richest perfume,
And sweeter than music his voice;
His presence disperses my gloom,
And makes all within me rejoice.

The time passed sweetly away; but when the period arrived to bring our feast of love to a close, there came on a very heavy thunder storm. I therefore delayed closing the exercises for a few minutes, in which time it was suggested that a member of the

church wished to be baptized. About 10 o'clock I invited the candidate for the ordinance forward, and gave liberty for any others who felt it their duty to be baptized. To the astonishment of all present there came forward about a dozen, and, in the most solemn manner, kneeled before the altar. Never was I more sensible of the presence and power of God than at this time. Solemnity rested upon the minds of the unconverted, while peace like a river flowed into the hearts of God's people.

About this time a camp-meeting began at Long-Branch, and between seventy and eighty persons from this vicinity attended. The work wrought on this occasion by the hand of God among them, was truly glorious. They returned adoring the Captain of their salvation for the victory obtained. Monday 10th, I left home for Rhinebeck camp-meeting. When I returned I found the work spreading and the prospect brightening. The next sabbath about twenty joined society. All the means of grace were now rendered conducive to the great end of promoting the work of God. The old members of our church rejoiced to see the rising generation coming to the standard of the Lord Jesus, and cheerfully assisted to aid the cause of God.

The subjects of the work have principally been young people, and with few exceptions the change wrought in them, has been very manifest, and the evidences of it clear and satisfactory. Since the first of July last, we have added one hundred to the church; between eighty and ninety of whom have been the subjects of this revival. Although we have admitted many as seekers of religion, there are but few remaining who have not given good evidence of a change of heart. I am fully convinced of the great benefit resulting from taking the mourner under special oversight; for God has signally owned and blessed this mode of instruction to awakened sinners. At present our prospects are flattering, and the work is still going on. More or less every week profess to find redemption in the blood of the Lamb. While with wonder we survey the many happy changes and the astonishing deliverances God hath wrought, we will rejoice in his name though it be with trembling. What the Lord may still do for us, we know not; but if any thing special should take place, I may trouble you with a few lines at some future period.

My earnest prayer to Almighty God is, that the power of a full and free gospel may not only spread through this village, but through the world; and that all who have enlisted in the sacred cause of Christ in this and in every place may be faithful unto death, and finally receive a crown of life.

Yours respectfully, &c. L. Pease.

SEAMENS' MEETING.

THIS Meeting maintains its hold in the estimation and affections of the valuable class of men, whom it was designed to benefit. Without a single omission, it has been opened every Lord's day once through the year. The numbers who attend have not greatly varied; yet if at all, perhaps in favour of some months of the present year, when the shipping in the harbour has been more than ordinary.

No variation has been made in either the time or method of dispensing religious instruction; but early in April several female friends to the spiritual interests of seamen, procured a large and handsome white flag, inscribed with the words "Seamen's Meeting," and sent it to your Secretary, accompanied with five hundred copies of hymns for the occasion of its erection, and a letter, from which the following are extracts:

Reverend Sir; will you have the goodness to present to the seamen assembling for religious worship at the place assigned for that purpose on Central Wharf, the Flag and Hymns which accompany this line.

The flag is designed to be raised on Lords' days as a signal for meeting. It is hoped it will be viewed by them as a token of *peace on earth and good will to* SAILORS.—It is also hoped they will derive much instruction and pleasure from the perusal and singing of the hymns selected.

'May your faithful labours among them, sir, be crowned with a divine blessing; and they and you, as instruments in the hands of God, have a large share in the great work of converting the world.'

To the honour of the Proprietors of the wharf let it be recorded, that they have allowed a permanent flag-staff to be erected on their building over the place of meeting, where this signal is displayed weekly. The same benevolent females who presented it have ornamented the desk or pulpit of the meeting with a convenient cushion.

There is one method of benefiting seamen, which has been often and happily employed in the harbours of London, Liverpool, New-York and Philadelphia, but never attempted here—that of holding meetings on board the ships themselves. This has been done, on giving notice through the day by a flag at the masthead, inscribed with the word 'Bethel' House of God—and at night by lanterns. The erection of the 'Bethel Flag' has been hailed by many a seamen as the harbinger of good news—*glad tidings* to neglected mariners—and many a deck has been crowded with attentive hearers. We have now the pleasure of announcing that such a flag has been kindly and generously sent to this port for a similar use. The gift was accompanied by letters to the Rev. Mr. WISNER of the Old South, under date of July, 7th.

The flag was presented in the name of the "New-York Bethel Union," and its Directors will rejoice in the establishment of a similar institution in Boston.

The season is now so far advanced, that it has been thought inexpedient to make use of this interesting signal before the Spring.—*Christian Watchman.*

MISSION AMONG THE CREEK INDIANS.

To the Editor of the Methodist Magazine.

Dear Brother,

From the general interest that is taken in the Missionary cause at the present time, I am induced to believe that information on that subject, however small, will be gratifying to many of your readers. You are therefore presented with a short account of an infant mission among the Creek Indians, on the south-western frontiers of the state of Georgia, chiefly extracted from the letters of our conference missionary, and which, I am authorized to say, you are at liberty to publish, if in your judgment it is expedient. With sentiments of esteem,

I am, dear brother, yours affectionately.

Wm. M. Kennedy.

At the last South-Carolina Annual Conference, Rev. William Capers was appointed conference missionary, and furnished with instructions which made it his duty to visit the neighbouring Indians, with a view to the establishment of a mission or missions among them as early as practicable. The first part of the present year he was employed in travelling extensively within the limits of the conference, and making collections and other necessary arrangements, to effect the object of his appointment. Having been advised by Bishop M'Kendree to make the first proposals to the Creeks as being the most destitute, he accordingly went on in August, and in a letter addressed to the Missionary Committee of the South-Carolina Conference, writes as follows;

"Coweta, Creek Nation, Sept. 5, 1821.

In company with Col. Blount of Georgia, I have visited the Creeks, and have done all that at this moment can be done for the institution of a mission among them. M'Intosh and Lovett are more than friendly, and say the chiefs, in council, will surely accede to our wishes. To give permission to any white man to live among them, a council of the whole nation must first be held, and the concurrence of the agent obtained.

The agent is now in Alabama; and we know not when he may return—probably within a fortnight; but as early as may be, the necessary consultation will be had, and the result made known to

me through the agent: Or if the council cannot be had very early, the time for holding it will be made known that I may attend."

During this temporary suspension of his business with the Indians, he resumed his former employment, having acquired by personal observation among them, many interesting facts, calculated to render his appeals to the public for aid more impressive. In October he made a second visit, accompanied by Rev. C. G. Hill, who had been chosen to reside in the nation, in the event of success. The National council which terminated in favour of the mission, was not held until after they had arrived. In the articles of agreement entered into, the missionary on the part of the bishops and conference, became responsible for the establishment of two schools among them. One to commence in February next, and the other in May following. He has already engaged about twenty children for the first school, and employed workmen to erect the buildings necessary for its accommodation. Previous to his leaving the nation, he writes to the committee as follows:

"Creek Agency, 9th Nov. 1821.

I am now hastening into Georgia to make the necessary arrangements for the Coweta Mission. Brother Hill remains with Lovett at Tha-katch-ka, until I return; and will be occupied in procuring provisions, examining the country and conversing with the Indians."

In a letter from Augusta, Georgia, under date November 17th, he states:—"In what I proposed to the chiefs in council, they understood me—that I would undertake the establishment of *one* school; and from *one*, advance to *several*, as they might wish to be served. After many inquiries of me, the Big Warrior, who acted as president, told the interpreter to acquaint me that they entirely approved of my proposal; and apologized for their having declined a former application because the quantity of land required and the work expected from the children, seemed to them so excessive as to excite an apprehension of their being enslaved, or in some other way, practised upon. Of my proposals they could see a reason for all the privileges asked, growing out of the nature and probable circumstances of the undertaking, and he therefore wished me to have a school near Tuccabatchie (his town) as well as one near Coweta, in the neighbourhood of the Little Prince." In the same communication he adds: "Decided that I ought to engage for *two* schools, I thought it better not to delay their commencement. As the Indians are prepared to receive our services only to a limited extent, I supposed the smallest beginnings might be valuable, to form their acquaintance with our character: and that promptness to serve them, might be better estimated than the service rendered. I could wish to put up buildings that might accommodate sixty children at either school; but for the first six or twelve months, we may not have more than half that number."

We are encouraged to believe that, in this attempt to establish a mission among our heathen neighbours, we are following the openings of a gracious Providence, which although it has suffered them long to remain in darkness, yet hath purposes of mercy toward them. May the Lord who does not despise the day of small things, bless these our efforts to do good, and gloriously ride on until all shall bow to his sceptre. May the hearts of his people be enlarged, and their hands stretched forth to promote the interests of his Kingdom.

SUMMARY OF RELIGIOUS INTELLIGENCE.

South-Africa.—It was some time ago stated, that Cape-Town had been opened to the labours of our Brethren. Mr. B. Shaw has been there some months, and has succeeded in beginning to cultivate what, we trust, will prove an extensive field of labour among the slaves of the Colony. Mr. Edwards and he commenced a Sunday and an Evening School for Children, and ignorant Adults of this description, and in February last the latter presented a memorial to the Lieut. Governor, stating that the great increase of heathen scholars in these Schools had led him to conclude that a Day-School would be peculiarly useful, and asking liberty to use certain premises, purchased in Cape-Town, as a Free-School for the Heathen, and a place for the expounding of God's Word and public worship. This request was granted, and Mr. Shaw is now employed in making subscriptions in Cape-Town for the completion of this design, and has met with considerable success: the subscription having amounted, at the date of the last letters, to £230 sterling. Mr. and Mrs. Hodgson, whose arrival at the Cape was noticed in our last, will enter upon this important work, which we commend to the prayers of the friends of the long friendless children of Africa. When Mr. Shaw, in conjunction with Mr. Hodgson, has placed the Mission in Cape-Town in such circumstances that it can be carried on by one Missionary without difficulty, he will resume his labours in the interior.—*London Meth. Mag.*

West-Indies.—Letters from St. Vincents, Antigua, Anguilla, Demerara, St. Christopher's, Jamaica, Bermuda, and Tortola, which are published in the London Methodist Magazine, announce the progress of the work of God in those islands of the sea.

Madagascar.—The Slave Trade, it seems, is abolished in this Island, by authority of the king Radama, who, says Mr Jones, the Missionary, "is exceedingly kind and affable; and is far from being the man some have described him to be. He appears to possess great talents, and fit to be a king—He is a great advocate for education, and esteems the instruction of his people in arts and civilization more than gold and silver."—"Mr. Jones, in a letter to Governor Farquar, adds, His Majesty, Radama, has given me his permission to write to the Missionary Society for as many missionaries as I please, provided the number contain some good artificers; and that he will give them every protection and liberty to exercise the functions of their office in his dominions. He wishes that his subjects should be instructed in religion, and in civilization also."—*London Meth. Mag.*

London Missionary Society.—"The Quarterly Chronicle of the transactions of this society, announces the completion of that important work, the translation of the Sacred Scriptures into the Chinese language, by the labours of Dr. Morrison and Mr. Milne."—*Ibid.*

United Foreign Missionary Society.—"From the Union Mission, we have no advices later than were given in our last number.

Our latest communications from the Superintendent and Assistant of the Great Osage Mission, were dated on the 6th of August, and were published in our Sep-

tember number. In our last, we gave several extracts of letters, from other members of the Mission, as late as the 15th of September; and we have now before us another private letter of the 27th of the same month.

Several interesting communications from the TUSCARORA and SENECA MISSIONS have been received during the last month.

In the course of the last month, a deputation from six of the Indian tribes, in the vicinity of Council-Bluffs, arrived in this city. During their short visit, the Committee of Missions, and most of the other Managers of the United Foreign Missionary Society, had an interview with them, which, it is hoped, may lead eventually to the introduction of Civilization and Christianity among the tribes to which they belong. An extract from the Minutes of the Committee of Missions, embracing a brief account of the interview, follows:

INDIAN DEPUTATION.

We have alluded above to the arrival of a deputation from several of the Indian tribes in the vicinity of Council Bluffs. Of this deputation, consisting of fifteen persons, three belong to the Grand Pawnees, three to the Pawnees Republic, three to the Pawnees Loups, one to the Omahaws, two to the Kansas, and three to the Ottoes.

The names of the Chiefs and Warriors, so far as we could collect them from the Interpreter, are as follows:—

Grand Pawnees, Sarretarish, (head man of his nation) his brother, and young Kiskie. *Pawnees Republic*, Ishkatapie, and Teragouteraheki. *Pawnees Loups*, Terrekatawaha, Larawhakou, and Ashoukout. *Omahaws*, Big Elk. *Kansas*, White Plume, and Eagle. *Ottoes*, Alleton. *Missouri Tribe*, Scheshowinye. In spelling these names, we have followed the sound, as given by the Interpreter.

The three sections of the Pawnees speak the same language, have their towns situated within three or four miles of each other, comprise a population of 10,000, and reside about one hundred and thirty miles Southwest of Council Bluffs.

The Omahaws live about forty miles North of Council Bluffs, and have a population of 3,500.

The Kansas live upon the margin of the Kansas River, and are about equal to the Omahaws in numbers.

The Ottoes live not far distant from the Kansas, and have about half the number of souls.

Two of the Missouri Tribe accompanied the deputation to Washington, and were left there in consequence of indisposition.

Extract from the Minutes of the Committee of Missions.

Saturday, Dec. 15, 1821.—The Committee met at half past 1 o'clock, P. M. by the call of the Secretary.

Present, the Rev. Dr. Milledoler, *Chairman*, Mr. Lewis, *Secretary*, the Rev. Dr. Spring, the Rev. Mr. Knox, Mr. Forsyth, and Mr. Heyer.

The following members of the Board of Managers were present by invitation:—The Rev. Dr. Romeyn, the Rev. Mr. Strong, Doctor Wilson, Mr. William Wilson, Mr. Havens, Mr. Schoonmaker, and Mr. Lockwood.

The Secretary stated, that a Deputation from six of the Indian tribes in the vicinity of Council Bluffs, consisting of fourteen chiefs and warriors and one female, had arrived in this city under the care of Major O'Fallon, Agent of the Government of the United States; that the Agent had brought to him a letter of introduction from the Rev. Messrs. Leslie and Giddings, the Commissioners appointed by the Board to visit the tribes to which these chiefs and warriors belong: that, on an interview between the Agent and himself, it was agreed that the Committee, and as many of the other members of the Board as could attend, should hold a council with the Indians at their lodgings at 2 o'clock this day; and that he had prepared a Talk for the occasion, which he would then submit for the consideration of the Committee.

The Talk was then read and adopted; and, after prayer by the Chairman, the Committee, accompanied by the other members of the Board, proceeded to the City-Hotel in Broadway. Having been introduced to the Agent, they were conducted to the Council Chamber. The Agent, addressing himself to the Chiefs, then said—"These are the men who sent the Missionaries to the Osages. They have come to deliver a Talk to you. I wish you to listen to it attentively; and

when you have considered it, reply to it according to the honest feelings of your hearts."

The following talk was then delivered:—

"*Brothers.*—About four years ago, many good men in this city formed a Society for the purpose of teaching good things to their red brethren.

"*Brothers.*—We belong to this good Society; and we are glad to see, and shake your hands. We thank the Great Spirit for preserving your lives through your long journey, and for bringing you to this city in health; and we pray that the Great Spirit may carry you home in safety to your wives and children, and to your own council fires.

"*Brothers.*—We have sent some of our good brothers and sisters to live among the Osages on Grand River, and others to live among the Osages on the Osage River. Our brothers will teach the Osage men how to cultivate the ground, and raise cattle and all kinds of grain for food, and how to build mills to grind their corn. They will also teach the Osage people the mind of the Great Spirit from the good book which he has given. Our sisters will teach the Osage women to make and mend clothes, and prepare food for their families. They will also teach the Osage children to read, and write, and keep accounts, and live like white people.

"*Brothers.*—We love you and your tribes as much as we do the Osages; and, if it is agreeable to your minds, we will send some of our good brothers and sisters to live among your people, and to teach them many things which will make them comfortable and happy.

"*Brothers.*—This is the Talk which we wished to make to you. We do not want your lands. We hope you will believe that we are your friends, and that all we wish to do for your people, is for their good. Your Great Father, the President of the United States, and the great War Chief, and your Father, Major O'Fallon, who conducted you here, all know us, and love all that we do for the good of our red brethren."

After some consultation among the Chiefs, WHITE PLUME, the principal Chief of the Kansas Tribe, came forward, took the Secretary by the hand, in token of friendship, and addressed the Committee as follows:—

"*Brothers.*—We are Chiefs and Warriors of different tribes. I will speak for the whole.

"*Brothers.*—We have long since been told, that the red men would one day live like white men, and have houses and food like them.

"*Brothers.*—These things are long coming to pass. I wish it was so. I am now growing old, and have not seen it.

"*Brothers.*—We like your Talk. We must consult our Chiefs and Brothers at home. We cannot now act for them. We will tell them your Talk, and send you word.

"*Brothers.*—We came to Washington to see our Grand Father, the President, and he told us to come on to this place. We thank you for praying that the Great Spirit may preserve us on our long journey home."

The Secretary replied in behalf of the Committee—

"*Brothers.*—We are satisfied with your Talk. We wish you to consult your Chiefs and Brothers at home."

White Plume again came forward and said—

"*Brothers.*—We thank you once more for praying to the Great Spirit that we may be preserved and carried home in safety to our wives and children."

The Committee and the other members of the Board shook hands with all the Chiefs and Warriors, and then retired.—*American Missionary Register.*

New-York Bethel Union.—The first anniversary of this praise-worthy institution, designed to communicate the glad tidings of salvation to Seamen, was held in the Brick Church, in Beekman-street, Dec. 31, 1821, when the Report was read, and several appropriate addresses delivered, shewing the importance of evangelizing this useful class of our fellow citizens. On New-Year's day, The Thirteenth Monthly Union Prayer-Meeting was held in the Mariners Church. The Church was filled, and many came who could not find room. "The Board" says the Report, "cannot forbear to remark, that it is by no means an unimportant circumstance, that the six great denominations of Christians in our city, have most harmoniously combined their influence in this glorious work, and delight

to gather around the mercy-seat, and pour out their united supplications to our common Redeemer."—*Seamen's Magazine.*

Courtlandt Circuit.—A letter from Rev. John J. Mathias, authorizes us to say, that God has favoured that circuit with a gracious revival, and that about thirty souls have been added to the church.

Obituary.

SHORT ACCOUNT OF THE DEATH OF MRS. SPICY MEEK.

Died, July 4, 1821, Mrs. Spicy Meek, consort of James Meek, Esq. of Washington County, Virginia.

She embraced religion when about eight years of age, but, according to her own acknowledgment on her death-bed, she soon lost the witness of her adoption; and though she maintained the exterior character of religion, she lived destitute of its inward consolations. At length, at a camp-meeting, she was powerfully wrought upon by the Holy Spirit, and rested not until enabled to rejoice in God her Saviour; and she immediately joined the Methodist Society.

On the 29th day of June 1821, being confined to her bed by sickness, her physician believing her irrecoverable, and that it was his duty to apprize her of her approaching dissolution, very reluctantly addressed her in the following language, "Madam, you must prepare for death?" To his great surprise, she looked at him in the most expressive manner, while a glow of holy cheerfulness animated her countenance, and said; "Sir, I am prepared."

Her Christian affection was not restricted to one denomination of Christians: hence she enjoyed the society and united in the prayers of her Presbyterian brethren, as well as with those of her own communion. The Rev. Joseph Pendleton, under whose ministry she had been profited, visited her during her last illness. "When I went," he observes, "I soon discovered that she was piously endeavouring to give up her all to God her Creator. Prayer was often made for her, and though in the agonies of death, she was continually praying or exhorting others to pray. She was never heard to complain of her misery, seldom mentioning it, except when we requested it, that we might know where it principally was, so as to avoid increasing it. She requested us to move the bed on which she lay with the foot to the door towards the garden; and while my inquiring mind was held in suspense, she reached out her feeble arm, and with her finger pointed to a young poplar in the garden, and spoke thus to her weeping husband and children:—"There—*there* is the place I was when God pardoned all my sins, while on my knees I implored for mercy. *There* God spoke peace to my soul. That young poplar was the place of my private devotion. I request you, said she to her husband, never to suffer the children to cut down that little poplar, nor break any of its limbs—let it remain—and I want you to promise me that you will go there and pray in private twice a day. There is the place where my blessed Jesus came to me and converted my soul. O beauty! beauty! beauty! Now——don't forget it. I want my children never to forget it—and when I am gone, there you must pray!"

Such, indeed, was the fervency of her devotion, and her earnestness for the salvation of others, that she expressed a desire to live one or two days longer, that she might warn them of the danger of sin, and beseech them to return unto God. Even her physician, on beholding her countenance and hearing her words, said, to use his own phrase, "*My infidelity is thunder struck!* and I am fully convinced there is a reality in the religion of Jesus Christ."

Previous to her departure, she requested all her children to be called in, and among whom were many of the neighbours and acquaintances, who came to witness the last triumph of the dying saint. She delivered her dying message to them all, in the mean time expressing her unshaken confidence in God, and full hope of immortality. She especially exhorted her husband, who, though he had been a kind husband, had not made a profession of religion, to seek the Lord in earnest—to pray in his family—and

never to rest without a satisfactory assurance of an interest in Jesus Christ.

After a suitable exhortation to each of her children, reminding them of the necessity of living in love one with another, of being obedient to their father, and of dedicating themselves to God, she closed her eyes in death; and we have no doubt she is entered into the joy of her God. May her surviving relatives and acquaintance remember and imitate her examplary virtues, and thus prepare to meet her in a better world.

From the Homer (N. Y.) Paper.

DIED—In this town on the 19th of December, 1821, Rev. ELIJAH BACHELOR, Minister of the Gospel in the *Methodist Episcopal Church*, in the 49th year of his age. He has left a wife, six children, and a numerous circle of connections, to mourn his loss.

Mr. Bachelor was a native of Sturbridge, Mass. born of pious parents, who early taught him to fear God and keep his commandments. When in early life, he maintained a reputable character. At the age of sixteen, he became the happy subject of a revival of religion, which took place in that vicinity. He afterwards became remiss in duty, gradually declined, lost his enjoyment, and continued in this situation about four years. He then viewing *himself*, pensively fell at the feet of the cross, giving up all to God; and there continued until pardon was sealed, and sorrow gave place to joy. He soon after joined himself to the church, of which he became a *Minister*.

In 1798 he was received into the itinerant connection, and travelled for six years in New-England, where he was the happy instrument of bringing many unto the Saviour of sinners. He then took a location and removed into this town, where he lived and continued to labour as a local preacher, four years. He then resumed the travelling connection; but after travelling five years; in consequence of bodily infirmity he applied for and again obtained a location, in which relation he continued until he was summoned away by death. During the last eight years of his life, he suffered much with rheumatism. In the spring of 1820 he was attacked with distressing spasms, which, notwithstanding every exertion was made to remove them, continued to increase with additional violence until he expired in death. On Tuesday morning, the 18th of Dec. he had symptoms of approaching dissolution, and was exercised with extreme pain all that day and the succeeding night. Early on Wednesday morning he spoke with calmness on death and eternity. Being asked the state of his mind, he answered, I am *happy*, and said but little more. About 2 o'clock, while his family and others were standing around his bed, in solemn silence, his happy spirit took its flight, from the church militant, to the church triumphant.

Thus ended the life, toils, and sufferings of the Rev. Mr. Bachelor.

With the strictest propriety it may be said, he was a man of *moral and religious integrity*. As a husband he was kind and attentive; as a father, strict and benevolent; as a neighbour, friendly and indulgent; as a Christian, pious and devout; and as a *minister*, laborious and spiritual, aiming at the heart, and the promotion of piety. But he is gone, we trust, to reap the reward of the faithful.

"*Blessed are the dead which die in the Lord, from henceforth; yea, saith the spirit, that they may rest from their labours; and their works do follow them.*"

Poetry.

ON A PRINTING-HOUSE.

The world's a printing-house: our words, our thoughts,
Our deeds, are *characters* of several sizes:
Each soul is a *compositor*, of whose faults
The *Levites* are *correctors*: Heaven *revises*,
Death is the common *press*, from whence being driven,
We're gathered *sheet* by *sheet*, and *bound* for heaven.

ON PRAYING TO SAINTS.

"Not pray to Saints!—Is not the warrant ample,
If back'd with scripture, strengthened by example!
Did not that swelt'ring Dives make complaint
For water! Was not Abraham a saint?
Why should reformed churches, then, forbid it?"
"'Tis true; but *where*, and *what was* he that did it?"

Imperial Magazine.

THE

Methodist Magazine,

FOR MARCH, 1822.

Divinity.

A SERMON ON CHRISTIAN PERFECTION.

BY R. TREFFRY.

"Let us go on unto Perfection." Heb. vi. 1.

In every scheme of Religion there is one principal position, which, like the foundation of an edifice, supports the whole system; and there is generally some doctrine, which, like the top-stone, gives a finish to the fabric. In Christianity, the former of these is the doctrine of human depravity, or the total degeneracy of mankind; and the latter, the perfection of the Soul in divine love; or the being filled with all the fulness of God. I am well aware that this doctrine of perfection has been totally denied by some, and warmly controverted by others; and subjects of controversy it is said should never be introduced into the pulpit; but I know of no truth within the whole compass of Christianity which some have not controverted; and if you were to hear nothing from the pulpit but what is self-evident, or indisputably certain, the various topics of our ministry must be abandoned, and the Ambassadors of Christ be left without an embassy. Atheists deny the existence of God; Deists the authenticity of the Scriptures; Pelagians the Degeneracy of Man; Socinians the Atonement of Christ; Fatalists the free agency of human beings; Materialists the immortality of the Soul; Universalists, the eternity of hell's torments; and so on, in reference to all the doctrines that compose the Christian system. But the pure gold of Truth can sustain no injury by the fires of controversy, through which it is made to pass; its value can be appreciated only in proportion as it is known, and its lustre best discovered by exposure. The subject before us is highly important in its nature, and most interesting in

its results; and though I cannot indulge the expectation that the mode which may be adopted to unfold its beauties, will meet the approbation of all my hearers, yet I must crave their serious attention, and fervent prayers, while I endeavour to state,

I. The nature of perfection.

II. The way to go on unto it.

III. The motives that should urge us to attend to the Apostolic advice; "Let us go on," &c.

Ist. The nature of perfection. That such a state necessarily exists, is a truth that I am persuaded cannot be successfully controverted. Names are the signs of things, and wherever there is a name, there is a thing signified by that name; when you hear of bondage, or liberty, sickness, or health, pain, or ease, you naturally understand that there are certain states, which these names are intended to describe; and although you may not be able to ascertain by experience, what these states are; yet it would be absurd to deny their existence, as you must know that things give birth to names, as substances do to shadows; and you can as easily imagine the appearance of a shadow, without an intervening substance to form it, as the existence of a name, without a thing to which it is applied; and to say there is no such state as perfection, is not only to give the lie to the Apostle, who urges us to go on unto it, but to pour contempt upon the Holy Ghost, by whose immediate inspiration the text was dictated.

Every thing in existence has its state of perfection. Look at the works of art, and you will perceive that there is a certain species of perfection that belongs to every piece of mechanism; and although there may be various defects attached to human compositions, yet perfection is uniformly aimed at, and not unfrequently attained. Hence we say, "the fine arts have recently been brought to great perfection." When a picture bears a strong resemblance to its original, we call it a "perfect likeness;" and when a man becomes an adept in music: we say, "he plays to perfection."

Look through the vegetable kingdom, from "the Cedar-tree that is in Lebanon, even unto the Hyssop that springeth out of the wall," and you will find that there is a degree of perfection essential to the several orders of plants, and although the barrenness of the soil, the inclemency of the climate, or the obstructed circulation of the juices, may cause some to be sickly and unfruitful, yet even these defects serve more strongly to confirm the idea, that there is general perfection in the species.

Look through the animal tribes, from the huge Leviathan, and unwieldy Elephant, down to the smallest mite and animalcule, and you will perceive that they have all their distinct states of perfection: you may occasionally indeed, see a monster in nature, having a deficiency or redundancy of parts, yet even this serves to show that there must be a standard of perfection belonging to ani-

mal nature, as certainly as the deviations of error prove that there must be lines of Truth. And shall we deny to religion what we grant to almost every thing besides; have the different orders of beings in nature, and the various works of art, their several degrees of perfection? And has Religion, which is the soul of happiness and the noblest ornament of human nature, no perfection? Indeed, the man who undertakes to prove this, must necessarily involve himself in inextricable difficulties.

To do it effectually he should know the precise and full import of every text in the scriptures; for if there be one passage in all the oracles of God, whose meaning he does not understand, or concerning which there is a possibility of his being deceived: that text may for ought he knows, inculcate the doctrine of perfection. He must also possess a complete knowledge of the Christian experience of all the professors of Religion throughout the whole world; for if there be one man in existence, whose experience he does not know, that man may enjoy the blessing of perfection.

He must be able fully to comprehend, the utmost acts of divine power, the utmost efficacy of the blood of the Covenant, and the utmost influence of the Holy Ghost, in the salvation of mankind: for if there be any operation of God, any efficacy in the blood of Christ, any influence of the Holy Ghost, with which he is unacquainted, that operation, efficacy or influence, may produce perfection in the human soul; and could you imagine it possible to find a man endowed with these super-human qualifications, and invested with these divine prerogatives; yet the point would be so far from being settled by his decision, that he himself would stand a living testimony to confront his own thesis: as nothing short of absolute perfection, could render him competent to set the controversy at rest.

Should the advocates for religious imperfection reply, "we are under no obligation to prove that perfection does *not* exist, you must prove that it *does*." To this I answer, there is not only as much evidence for this doctrine as any candid and unprejudiced mind can require, but as much as the subject can possibly admit.

1. This perfection is a doctrine of the Bible, not indicated by obscure hints, or indirect inferences, but established by plain and circumstantial statements, and if there be no such thing as perfection, the book that makes such frequent mention of it, "is no better than a Popish Legend, which recommends imaginary things as if they were indubitable realities."

2d. Multitudes of living characters have borne witness to its truth, and testified its reality; and is it not the excess of uncharitableness to question the genuineness of their experience, when there is nothing in their tempers or dispositions, inconsistent with their profession? Indeed should we positively reject the testimony of all modern Christians, and brand with deception or hypocricy, the most pious of our brethren, still we should recollect that

there is a Bible, to which as Christians, we must subscribe, and there we read that "Noah was a just man and perfect in his generations." "Job was a man perfect and upright." David said, "mark the perfect man," and St. Paul declared "we speak wisdom among them that are perfect," and if there were those in the primitive church who were perfect, they at least, must have enjoyed the blessings of perfection; for to suppose a perfect man without perfection, is equally as absurd as to imagine a wise man without wisdom, a strong man without strength, or a healthy man without health; and even if it were admitted as a fact, that among all the advocates for this perfection, not one possesses it; yet, it could not militate against the truth of the doctrine, unless it could be proved that the privileges of Christians have been curtailed since the Apostolic age, and "the everlasting Covenant disannulled."

3d. The precepts of God lead us not only to believe it possible to attain perfection as our privilege; but they press it upon us as our duty, and the following texts, which must be familiar to many of my hearers, stand recorded in the book of God. "Walk before me, and be thou perfect." "Be ye therefore perfect, as your Father which is in heaven is perfect." "Be perfect, be of good comfort, be of one mind, &c. "This also we wish, even your perfection;" and "Let us go on unto perfection." But on this point I will not enlarge; I take it for granted that my hearers believe in the existence of the thing, and therefore proceed to unfold its nature.

Perfection has a two fold character, there is a perfection of parts, and a perfection of degrees. A thing is perfect in the former sense, when it possesses all the properties or qualities which are essential to its nature, without any deficiency, or redundancy; thus a machine is perfect, when it has all its parts, and these parts so admirably disposed, as completely to answer the purpose for which it is formed. Thus a human body is perfect, when it has all the limbs, muscles, arteries, veins, &c. that belong to a human body, and thus I conceive every Christian believer is perfect, as he is endowed with all the graces of the spirit, and the "fruits of righteousness, which are by Jesus Christ to the glory and praise of God." And this kind of perfection admits of no increase, any addition would deface the beauty and destroy the harmony of the whole: add another wheel to your watches, and the purpose would be defeated for which they are formed; imagine another limb joined to a human body, and it would disfigure, rather than beautify it, and retard, rather than accelerate its motion. In Religion indeed the imagination cannot picture any additional virtue, nor the mind conceive of any new grace to be joined to the Christian character; the feeblest Saint is as perfect in this sense as the most established Christian, and the babe as complete as the man. And I greatly question whether the glorified spirits in heaven, are more perfect in this view than the saints upon earth, for if old

things pass away, and all things become new, when the soul is vitally united to Christ, may we not suppose that the most consummate state of blessedness in the kingdom of God consists in the endless accession, which those graces will receive that adorn the soul in this world.

Do the spirits of just men made perfect, love God with an intense ardour and growing attachment? And is not "the love of God shed abroad in our hearts by the Holy Ghost, which is given unto us?" Do not we "love him because he first loved us?" Do they possess "a fulness of joy, and pleasures for evermore?" And do not "we rejoice with joy unspeakable, and full of glory?" "And return to Zion with singing, and everlasting joy upon our heads?"

Do they see Christ as he is, and participate his likeness? "And do not we behold as in a glass the glory of the Lord, till changed into the same image, from glory to glory, as by the spirit of the Lord?"

Do they say with a loud voice, "Worthy is the Lamb that was slain, to receive power and riches, and wisdom and strength, and honour and glory, and blessing?" and do not "we sing and make melody in our hearts unto the Lord?"

"Thee they sing with glory crown'd,
We extol the slaughter'd lamb,
Lower if our voices sound,
Our subject is the same."

Far be it from me to assert any thing positively on this subject, it is possible there may be latent powers in the human soul, which never can be developed in this world, but which may in a future state of existence, give birth to new and endless enjoyments; for if this life be only "the bud of being," what finite mind can conceive the glories that will await us, when we blossom with unfading beauty, in the garden of Paradise.

2d. Perfection may be considered in reference to its degrees. I do not like this term, as I am conscious it may be abused, but it is the best I can find to express my meaning; it implies the having all the "fruits of the Spirit" brought to such maturity, as to exclude every opposing principle, and every contrary temper. A man may be perfect in the former sense, and imperfect in the latter: just as a child may be perfect in parts, and imperfect in degrees; he may have all the limbs, and so on, of a human being, but not the strength, the vigour, nor the intellectual endowments of a man. And thus a Christian, who has been recently "born of God," and just introduced into the glorious liberty of the gospel, may have all the graces of Christianity, and yet these may exist in imperfect degrees; for instance, every Christian possesses a confidence in God, a trust in his promises, and a reliance upon his veracity; not the confidence of ignorance, nor of presumption, but the genuine offspring of experimental knowledge, for "they

that know thy name, (saith David,) will put their trust in thee." But this confidence though perfect in its principle, is imperfect in its degree, it is sometimes disturbed by doubts, molested by fears, or harrassed by anxious cares, but when the soul has attained to maturity in Christian holiness, this confidence is perfect, and doubt, distrust, and fear, cease to exist. And though in reference to worldly things the Christian may walk "in darkness, and have no light," the fig-tree may not blossom, nor fruit be in the vine, friends may desert him, and foes meditate his ruin, yet "he shall not be afraid of evil tidings, his heart is fixed, trusting in the Lord," hence he can say with Job, "though he slay me, yet will I trust in him," or with the poet,

"Tho' waves and storms go o'er my head,
"Tho' health and strength and friends be gone,
"Tho' joys be withered all, and dead,
"Tho' every comfort be withdrawn;
"On this my steadfast soul relies,
"Father, thy mercy never dies."

Every believer in the Lord Jesus Christ loves God, and gives the most indubitable evidence of that love, by keeping God's commandments: and doing the things that please him. But this love, although perfect in its nature is not in its degree; there may be an undue attachment to the world, an improper fondness for the creature, or an inordinate degree of self-love, but when the Christian has gone on "unto perfection," then he "loves God with all his heart, and with all his soul, and with all his mind, and with all his strength, and his neighbour as himself."—This love knows no rival, neither the seductions of sin, nor the lures of the world, nor the charms of the creature, can alienate the affections from the sole object that has engrossed them; for such a man, wealth has no value, pleasure no attraction, honour no brilliance; and dignities no splendour, hence he adopts the language of the Poet—

All my treasure is above,
All my riches is thy love,
Whom have I in heav'n but thee?
Thou art all in all to me.

This love admits of no comparison, the sacrifices which lovers have made, to gratify the darling objects of their affections, have sometimes exceeded credibility. Vows have been pledged—riches lavished, and health sacrificed, at the shrine of sensual love; but the perfect Chrrstian, under the influence of divine love, offers up all to his God; his understanding to contemplate his infinite excellencies; his will to submit to his wise dispensations: his affections to adore his matchless goodness; his talents to extend the glory of his name; and his very life if necessary to advance the honour of his cause. And this love knows no intermission; it is not a spark emitted from the blaze of prosperity, and fanned with the soft breezes of carnal pleasure, but a flame en-

kindled by the sun of righteousness, which many waters cannot quench, nor the floods drown. With the Poet, the subject of it can say;

"Thee will I love my joy my crown,
"Thee will I love my Lord my God,
"Thee will I love beneath thy frown
"Or smile, thy sceptre or thy rod,
"What tho' my flesh and heart decay,
"Thee shall I love in endless day."

Every believer in the Lord Jesus Christ possesses peace, "peace with God" by the justification of his person, and peace of conscience by the renewal of his heart, the fierce passions, and violent tempers which once raged within, have subsided, and the storm has been hushed to peace: but this peace though perfect in its kind, is yet imperfect in degree, it is subject to frequent interruptions, sometimes by strong temptations, which come in upon the Christian like a flood, and at others by the roots of bitterness which spring up and trouble him; but when the soul has attained to maturity in holiness, then there is a perfection of this peace, and God's promise is graciously accomplished, "thou wilt keep him in perfect peace, whose mind is stayed upon thee." How descriptive is the prophetic language on this subject. "O that thou hadst hearkened to my commandments! then had thy peace been as a river.—A river, not a torrent, rough and boisterous, rushing down from the neighbouring steep, and forcing every thing before it with desolating roar, this is a just emblem of passionate people, whose tempers are roused by every trifle; a river,—not a pool, whose waters fail when the heavens cease to pour down their liquid treasures, but a "river" smooth and tranquil, flowing on without interruption, widening and deepening as it flows, till it loses itself in the ocean. And this peace not only "keeps the heart and mind through Christ Jesus, but it passeth all understanding," hence the soul can realize the truth of the following sentiments.

Careful without care I am,
Nor feel my happy toil;
Kept in peace by Jesus' name,
Supported by his smile;
Joyful thus my faith to show,
I find his service my reward;
Every work I do below,
I do it to the Lord.

Thou, O Lord, in tender love,
Dost all my burdens bear;
Lift my heart to things above,
And keep it ever there;
Calm on tumult's wheels I sit,
Midst busy multitudes alone;
Sweetly waiting at thy feet,
'Till all thy will be done.

Every Christian believer possesses patience; it is one of the fruits which the Holy Ghost produceth in the regenerate mind. In a world like this, trials will happen, provocations will arise, and afflictions will occur, and nothing is more necessary to the believer than patience; but alas, too frequently he feels when reproached unjustly, the risings of resentment, or when afflicted deeply and chastened with sore pain, the remains of impatience, or when his expectations are cut off, the sallies of discontent; but when the soul is fully renewed in righteousness, then patience has "its perfect work," and the man is "perfect and entire lacking nothing," then he glories in tribulations, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in his heart by the Holy Ghost, which is given unto him." In persecution, he rejoices and is "exceeding glad," believing that "great is his reward in Heaven," and in affliction he patiently submits, knowing that it "worketh out for him a far more exceeding and eternal weight of glory." Hence he can sing,

Welcome alike the crown or cross,
Trouble I cannot ask, nor peace,
Nor toil, nor rest, nor gain, nor loss;
Nor joy, nor grief, nor pain, nor ease,
Nor life, nor death, but ever groan,
Father, thy only Will be done.

And in proportion as a Christian's confidence, love, peace, and patience, are made perfect, so all the other graces of Religion, are matured with them.

But here perhaps a question may be agitated: "Does this perfection admit of any increase, if it is capable of receiving additions, how can it be perfection, and if not why are we exhorted to grow in grace? &c." To this I would reply, things that belong merely to this world, have their rise, progress, perfection, declension and ruin. In vegetation we see first the bud, next the blossom, then the fruit, which ripens by degrees till it attains perfection, but here its progress terminates; it can rise no higher; the sun may continue to shine,—the breezes to blow—the dews to descend; but their salutary influences are lost, the fruit decays, falls to the ground, and mingles with the earth, from whence it had its origin. So the human body rises from a shapeless embryo, to a certain point of perfection, beyond which it cannot pass; but Religion, considered as a divine principle, emanating from an infinitely perfect being has no bounds, limits, nor dimensions. It is a sea without a shore, a hemisphere without a cloud, and the mind of man which is the seat of this Religion, is endowed with powers and faculties capable of endless improvement; so that our souls may not only rise high in the scale of excellence in this world, but dart forward to the perfection of their nature, and shine with new accessions of glory for ever and ever. Hence to use the language of Mr. Fletcher, "a babe in Christ, is called to

grow, till he becomes a perfect Christian—a perfect Christian, till he becomes a disembodied spirit, till he reaches the perfection of a Saint, glorified in body and soul. And such a Saint, till he has fathomed the infinite depths of divine perfection—that is to all eternity."

But another will probably inquire, "Does this Christian perfection imply the total extinction of every evil principle, and the complete destruction of Sin?" If by sin you mean what divines have called peccability, that is, a state liable to sin; or even a violation of that absolutely perfect rule of right, which was engraven upon the souls of our first parents in their primitive innocency; then we disclaim all "sinless perfection:" but if by sin you understand that principle of corruption, which the church of England calls "original, or birth sin, which is the fault or corruption of the nature of every man which is naturally engendered of the offspring of Adam, whereby he is very far gone from original righteousness," &c. then we believe that the grace of God totally destroys its nature: where there is a perfection of faith, unbelief can have no being:—where there is a perfection of divine love, the love of the world, or of sin, can never dwell:—where there is a perfection of humility, pride must be extinct:—and where there is a perfection of patience, wrath and impatience can never come. But let us appeal to the New-Testament. St. Paul writing to the Romans assures them that "where sin abounded, grace did much more abound;" but if grace does not destroy sin, sin abounds more than grace; if the remedy abounds much more than the disorder, will it not restore the subject to perfect health. Again, "reckon ye yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord." And what is this death unto sin but the destruction of its nature? For "he that is (thus) dead is freed from sin, for sin shall not have dominion over you, for ye are not under the law, but under grace." Observe also what St. John saith, "If we confess our sins, he (God) is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness; and as "all unrighteousness is sin," the being cleansed from this, must necessarily imply the being cleansed from all sin. "For if we walk in the light, as God is in the light, we have fellowship one with another; and the blood of Jesus Christ his Son cleanseth us from all sin. For whosoever is born of God, doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God." It is useless to enlarge here, those who are not convinced of the possibility of being saved from all sin, by such declarations as these must necessarily remain unconvinced, by any thing that God can say, since no language can be more plain, nor truths more authentic, than the above passages.

But another will probably object and say, "this doctrine tends to set aside the atonement of Christ, and the necessity of his con-

tinued influence; for if a man can live without sin, what need of Christ as a Saviour?" But may I not reply to this by a similar argument, if a man can live without disorder, what need of food to preserve him in health? If this room can be purified from darkness, what necessity for the sun to shine into it: The most matured Christians need as much the blood of Christ to preserve them from sin, and thus keep them pure, as imperfect Christians do to purify them; and "it is not enough that the blood of the true paschal Lamb has been sprinkled upon our souls to keep off the destroyer; it must still remain there, to hinder his coming back, "with seven other spirits more wicked than himself." The holiest saint upon earth, is as much dependent upon Christ, for that holiness, as the branch is on the tree, for its life, or the building on the foundation for its support. Hence the perfect Christian can sing,

"Jesus my all in all thou art,
"My rest in toil, my ease in pain;
"The medicine of my broken heart,
"In war my peace, in loss my gain;
"My smile beneath the Tyrant's frown,
"In shame my glory, and my crown."

But you will probably admit the truth of this statement, as to the existence of the thing; but not as to the period of its attainment, as you think that such a state of perfect holiness, can never be enjoyed till the article of death. But is there such an intimate and essential connection between the body of flesh and blood, and the body of sin, that the latter cannot die without the former? If sin were a natural disorder, and had its seat in the body, there would be some plausibility in the objection; but as it is a disease that has its sole dominion in the mind, no reason can be assigned why the body must be destroyed in order to its extinction. Nor can we conceive that death has any tendency to alter our moral habits. It may indeed end "the heart-ache, and a thousand natural shocks that flesh is heir to," but to say that it will end sin, and give a finishing stroke to our moral maladies, is not only an outrage on common sense, but a vile insult on the Redeemer, who claims the sole merit of "washing us from our sin in his own blood."

(To be concluded in the next Number.)

Biography.

THE sentiments of *Arminius* have been strangely distorted. Some writers, in giving an account of *Arminianism*, have most unjustly confounded with it Pelagianism, and even Socinianism, thereby attributing to *Arminius* errors which his righteous soul abhorred. As, in consequence of this, many use the word Arminianism without understanding it, and others associate all that is heterodox with the name of *Arminius*, we think the following short account of this distinguished Reformer and eminent minister of righteousness, taken from the New Edinburgh Encyclopædia, will be acceptable and interesting to many of our readers.

JAMES ARMINIUS, the founder of the Arminian sect, was born at Oudewater, in Holland, in the year 1560. Having lost his father in infancy, he was befriended by a priest, who, though belonging to the church of Rome, had a strong attachment to the principles of the reformed. From this person, with whose name we are not acquainted, he received the first rudiments of learning, and experienced all the attention which his tender years and destitute situation required. While proceeding with his education at Utrecht, death deprived him of his generous patron. Such an event, at such a time, could not fail to be detrimental to his interests. But he was prevented from feeling all its severity by the kindness of his countryman Rodolphus Snellius, who took him under his protection, and, conducting him to Marpurgh, assisted him in the prosecution of his studies. He had not been long at Marpurgh when he was informed, that the Spaniards had pillaged Oudewater. Impatient to ascertain the truth, and to learn the particulars of this afflicting intelligence, he immediately formed the resolution of repairing to the spot in person. At this time he was only fifteen years of age, in poor circumstances, at a great distance from Oudewater, obliged to travel all the way on foot, and without any purpose to serve, except the gratification of a curiosity at once tender and distressing. But all this did not deter him from undertaking, nor hinder him from performing, the journey. On his arrival, he found the place of his nativity one scene of carnage and desolation. His mother, his sister, his brothers, all his relations, and the greater part of the inhabitants, had been cruelly put to the sword; and every object that had been endeared to his infant mind stained with the blood of his fellow-citizens and his kindred. Unable to endure the dismal sight, and overwhelmed with grief and melancholy, he instantly returned to Marpurgh. From Marpurgh he went to Leyden, where a university had been lately founded. During his residence there, he made great proficiency in the different branches of learning to which he applied, and by his good conduct acquired the respect and esteem of all who knew him. With the view of completing his education,

the magistrates of Amsterdam, at their own expense, sent him, in 1582, to Geneva, where he was chiefly employed in attending the lectures of Theodore Beza. But having given great offence to the leading members of the academy, by maintaining, and even teaching the philosophy of Ramus, he soon found it expedient to leave that city. He retired to Basil. There he was received with every mark of attention. He read public lectures with great applause; and gave such universal satisfaction, that the faculty of Divinity gratuitously offered him a doctor's degree, which, however, he thought proper to decline. Returning to Geneva, he found that, during his absence, the violence of his adversaries had abated, and, unwilling to provoke them by a renewal of the controversy, he no longer contended with zeal for the superiority of Ramus over Aristotle. Soon after this, he gratified a desire, which he had long cherished, to visit Italy, and especially to hear the lectures of the celebrated James Zabarella at Padua. This journey, which occupied six or seven months, had nearly alienated from him the affections of the people and magistrates of Amsterdam. It was wickedly reported by his enemies, and weakly believed by many of his friends, that he had kissed the pope's toe, associated with the Jesuits, and even gone so far as to abjure the Protestant faith. Such imputations were sufficiently incredible and absurd; but the jealousy which was then entertained of the papal power made them colourable, and it required a considerable time, and great prudence on the part of Arminius, to wipe them away. By his private virtues, by his pulpit eloquence, and by his able vindications of that cause which he had been accused of deserting, he gradually delivered his character from obloquy, and regained the popularity which he had undeservedly lost.

Hitherto Arminius had been a supporter of the Calvinistic school; but the period now arrived when his doctrinal views were to undergo a very important revolution. And it is worthy of particular notice, that the convictions which a long and laborious course of theological study had failed to produce, were occasioned by an inquiry which he entered upon to serve a temporary and an opposite purpose. He was requested by Martin Lydius, professor of divinity at Franeker, to answer a work, in which the supralapsarian scheme of predestination was opposed by some ministers of Delft. While employed in the investigations necessary for that purpose, he became a convert to the doctrine he had undertaken to refute, and even carried it further than those by whom it had been maintained. He condemned the notion of absolute decrees, and particular election, as unscriptural, irrational, and dangerous; and held, that Christ died, not for a select number, but for all men without exception; and that none have been chosen to eternal life, except those who God foresaw would believe and obey the gospel. This change in the sentiments of Arminius,

which took place in 1591, gave great offence, as might have been expected, to the followers of Calvin, who regarded him not merely as a broacher of erroneous opinions, but as an apostate from that system in which he had been strictly educated, and which he was bound, by many considerations, to defend. At Amsterdam, particularly, where he was officiating, he was vehemently accused of departing from the received doctrine, and threatened with the most injurious treatment. But he remained firm amidst these discouragements, and was saved by the interposition of the authority of the magistrates.

After being minister in Amsterdam for fifteen years, during which he had given uncommon satisfaction as a preacher, and acquired universal respect as a man and as a citizen, he was promoted to the divinity chair at Leyden, as successor to Francis Junius, in 1603. In that important situation, he felt it to be his duty to make a more public profession of his principles than he had hitherto done, and to improve the opportunity which his new academical appointment afforded him of teaching them to others. To this line of conduct, which was bold and dangerous, he was determined by several circumstances. His attachment to truth, and his zeal for its propagation, were sufficient of themselves to make him avow his hostility to any prevalent error of a serious and important kind, whatever the consequences might be to his reputation or his interests. But, besides the dictates of conscience, which he was disposed to obey at all hazards, he was influenced by a persuasion, that there were many persons of learning and eminence equally disgusted with himself at the doctrine which he had abjured; and also, that the Belgic doctors were under no obligation to maintain the creed of Calvin, either from their own confession of Faith, or from any existing public law. Actuated and encouraged by these considerations, he proceeded to attack the doctrine of absolute decrees with the utmost freedom, and to inculcate on his pupils, and all who came within the reach of his instructions, a more enlarged and comfortable view of the divine mercy than had been generally entertained: And many, convinced by his reasonings, or glad to find such a bold and able supporter of what they had already believed in secret, openly embraced the system which he taught, and became his avowed followers. He experienced a very keen and powerful opposition from his colleague, Francis Gomar, who was alarmed at the heterodoxy of his tenets, and laboured strenulously to arrest their progress, and to expose, if not to destroy, their author. The disputes grew so hot at last in the university, that the States appointed conferences to be held between him and his adversaries, which produced no other effect, however, than that of confirming the opinions, and inflaming the zeal of the combatants. Nor was the controsy confined to the university of Leyden. It raged over all Holland, where Calvinism was the prevailing system, and where, of course,

Arminius had to contend with a multitude of enemies. The interests of religion, and the peace of the community, being threatened by the violent and growing debate which his new opinions had occasioned, he was several times summoned to the Hague, to give an account of his doctrine. But it had proceeded too far, it had excited too general an interest, it had too much involved the character and roused the passions of the contending parties, to terminate by such an interference. Arminius himself, however, was soon removed from it. The disagreeable nature of the contest, his anxiety about its progress and final result, the intense application and unceasing labour which it cost him, and his distress at finding his reputation calumniated in consequence of what he deemed an avowal of the truth, brought on a complication of distempers, of which he died, October 19, 1609.

By all, except the bigoted few, who are so much attached to the doctrines of election and reprobation as to think a belief in them necessary to salvation, Arminius has ever been regarded as a man of unaffected piety and upright conduct, of principles and of character that were truly Christian, and fully justified the hopes of immortality which supported him through life, and consoled him at death. His learning was considerable; his understanding was at once solid and acute; his discourses from the pulpit were impressive, eloquent, and useful; his labours as a minister, and as a professor of divinity, were faithful and productive; his private life was animated with the spirit, and adorned with the grace, of the religion which he taught; and his writings, which are more excellent than numerous, though in many places deformed by that scholastic jargon which characterized his age, and in some by a coarseness and bitterness of invective, which in his case excites more regret than surprise, are distinguished by a great deal of accurate thinking, by distinct views of the subjects he discusses, and by a simple and perspicuous style. A more particular account of Arminius may be found by consulting Brandt's *History of his life*, and Bertius' *Funeral Oration on him.* His works, which are usually comprised in one volume, consist of, 1. *Disputationes de diversis Christianæ Religionis capitibus;* 2. *Orationes, itemque Tractatus insigniores aliquot;* 3. *Examen Modestum Libelli Guilhelmi Perkinsii, de Predestinationis modo et ordine, itemque de Amplitudine Gratiæ Divinæ;* 4. *Analysis Capitis* ix. *ad Romanos;* 5. *Dissertatio de vero et genuino sensu Cap.* vii. *Epist. ad Rom.;* 6. *Amica Collatio cum D. Franc. Junio de Predestinatione, per literas habita:* 7. *Epistola ad Hippolytum a Collibus.*

Scripture Illustrated.

ILLUSTRATION OF ACTS VI. 6.

Whom they set before the apostles; and when they had prayed, they laid their hands on them.

THE apostles prayed for these persons, that they might in every respect be qualified for their office, and be made successful in it. And when they had done this, they *laid their hands* upon them; and by this rite, appointed them to their office. So then, it plainly appears that the *choice* of the church was not *sufficient:* nor did the church think it sufficient; but as they knew their own members best, the apostles directed them, ver. 3. to *choose* those persons whom they deemed best qualified according to the criterion laid down by the apostles themselves, that they should be *of honest report*, and *full of the Holy Ghost and wisdom.* Let us examine the process of this business. 1. There was an evident *necessity* that there should be more *helpers* in this blessed work. 2. The *apostles* called the *disciples* together, that they might consider of this necessity, and provide for it, ver. 3. 3. They directed the disciples to *choose out, from among themselves* such persons as they judged the most proper for the work. 4. They gave them the *criterion*, by which their choice should be directed; not *any* man, not *every* man, not their nearest *relative*, or *best* beloved *friend;* but such as were of *honest report*, whose *public character* was known to be unblemished; and men, who were *full of the Holy Ghost*, the influence of which would keep all right *within*, and direct their hearts into all truth; and men, who were known to be men of *prudence* and *economy*, for not every good and pious man may be proper for such a work. 5. Seven persons being chosen by the disciples according to this criterion, are presented to the apostles for their approbation and confirmation.— 6. The apostles receiving them from the hands of the church, consecrated them to God by *prayer*, imploring his blessing on them and their labour. 7. When this was done, *they laid their hands upon them* in the presence of the disciples, and thus *appointed* them to this sacred and important work: for it is evident they did not get their commission merely to *serve tables*, but to *proclaim*, in *connexion with* and under the *direction* of the apostles, the word of life. Let no man say, that any of the things here enumerated was unnecessary; and let no church pretend or affect to do without them. 1. No preacher or minister should be provided till there is a place for him to labour in, and necessity for his labour. 2. Let none be imposed upon the church of Christ who is not of that church; well known and fully approved by that branch of it with which he was connected. 3. Let none be sent

to *publish* salvation from *sin*, and the necessity of a *holy life*, whose *moral character* cannot bear the strictest scrutiny among his neighbours and acquaintance. 4. Let none, however *moral*, or well reported of, be sent to convert souls, who has not the most solid reason to believe *that he is moved thereto by the Holy Ghost.* 5. Let those who have the power to appoint, see that the person be a man of *wisdom*, i. e. sound understanding; for a *witling* or a *blockhead*, however upright, will never make a Christian minister: and that he be a man of *prudence*, knowing how to direct his own concerns, and those of the church of God, with discretion. 6. Let no private person, nor number of private members in a church, presume to authorize such a person, though in every way qualified to preach the gospel; for even the one hundred and twenty primitive disciples did not arrogate this to themselves.— 7. Let the person be brought to those, to whom God has given authority in the church; and let them, after most solemnly *invoking* God, *lay their hands upon him*, according to the *primitive* and *apostolic plan*, and thus devote him to the work of the ministry. 8. Let such an one from that moment consider himself the property of God and his church, and devote all his time, talents, and powers, to convert sinners, and build up believers in their most holy faith. 9. And let the church of God consider such a person as *legitimately* and *divinely* sent; and receive him as the ambassador of Christ.—*Dr. Adam Clarke's Commentary.*

The Attributes of God Displayed.

From the London Methodist Magazine.

ACCOUNT OF A SINGULAR INSECT.

THIS curious insect is termed by Naturalists the *Walking-Leaf Insect*, because its wings, both in colour and form, strikingly resemble Leaves, and, when closed, a Dual Leaf. They are of a bright green colour, when young, and rather inclined to brown, when old. Its head is rather small, angular, and frequently in motion; and it has two bright and prominent eyes. The fore-part of the body is long and slender, (about an inch and a half;) the hinder rather broad and flat, of a yellowish green colour; and the whole length is about three inches and a half. It has six legs, four in the main body, and two projecting near the neck. All of them are of the same colour as the body, and are jagged and palisaded on the under side, and near the extremities. The two foremost resemble those of Lobsters; and serve as feelers, and procurers of the animal's food. The whole Insect, with its legs and wings expanded, will cover a space upwards of sixteen inches

square. It lives principally on trees, and among long grass; and appears by its habits and motions to be a species of the Grasshopper, though some Naturalists class it otherwise, because its hinder part is broad and flat. It is described in the Missionary Sketches of the London Missionary Society, No. 2, under the terms *Mantis, the Soothsayer; or the Hottentots' God.* This insect frequently sits on its hind legs, with the upper part of its body erect, and its fore-feet held upwards, while the extremities incline downwards. This has the appearance of a *supplicating* position, which gave rise to another name which has been given to it, viz. *Mantis Oratoria, The praying Mantis, (Prophet,* or *Soothsayer.)* This, perhaps, is the principal reason of the veneration manifested towards it by the *Caffres*, who call it *Oumtoanizoulou*, i. e. *The Child of Heaven.* It is worshipped as a deity by the Hottentots, who offer their prayers to it, begging that it may not destroy them. We are informed that Mr. Kicherer, when in England, frequently mentioned this custom. In a narrative which he drew up, when in London, with the three Hottentots whom he brought from Africa, he says, "They have no idea whatever of the Supreme Being; and consequently address to him no kind of worship. They have, however, a superstitious reverence for a little Insect, known by the name of *The Creeping Leaf*, a sight of which, they conceive, indicates something fortunate; and to kill it, they suppose, will bring a curse upon the perpetrator." (Missionary Transactions, vol. II. p. 6.) The veneration in which it is held by the poor ignorant natives of the south of Africa, will strikingly appear in the following conversation, held between Mr. Evan Evans, a Missionary belonging to *Bethelsdorp*, and the driver of his Waggon. Mr. Evans says, "He (the driver) shewed me a small insect, which the farmers call *The Hottentot's God*, and which, in fact, they used to worship. This man said to me, 'Oh, Sir, it is impossible for me to say how thankful I am to the good men over the Great Waters, because they have sent you, his servants, to teach poor Hottentots. But it is God, the Almighty God, who put this in the hearts of the good men in England; he said to them, 'The poor Hottentots in Africa know nothing of me, the true God: They worship a poor Insect, that even they themselves can tread to death with their naked feet:'—Yes, here he is! here he is! This was our God, before God's servants came among us.' I asked him, 'Did you ever worship this insect, then?' He answered, 'Oh yes, a thousand times;—always before I came to Bethelsdorp; whenever I saw this little creature, I would fall down on my knees before him, and pray.' 'What did you pray to him for?' 'I asked him to give me a good master, and plenty of thick milk and flesh.' 'Did you pray for nothing else?' 'No, Sir, I did not then know that I wanted any thing else.' 'Did not you know then that you had an immortal soul?' 'Oh no! the farmers used always

to say that Hottentots had no souls, and that they were made by the Devil, and not by the God of the Christians."

These Insects are found in several of the warmer parts of Europe, in Africa, and in South-America; and have obtained much notice, especially by their resemblance to the leaves of trees, so as to be mistaken, at a little distance, for them. On this account they are called *Mantis siccifolia, The dry-leafed Prophet.* Some travellers have been so far imposed upon by the resemblance, as even to declare that they saw the leaves of trees become living creatures! Many of the Indians in South-America believe that they grow like the leaves on the trees, and that, when they have arrived at maturity, they loosen themselves, and crawl or fly away. The common people of Languedoc, in France, where this Insect is very common, call it *Le Prie-Dieu*, as if it "prayed to God," and in allusion to this notion, LINNÆUS gives it the name before mentioned, viz. *Mantis Oratoria, Praying Mantis.*

However insignificant this little creature may appear, it serves to shew the wisdom and goodness of God, who has made its colour and figure the means of its preservation. So exact is its resemblance to leaves, that it cannot be distinguished without a near inspection, which circumstance enables it to conceal itself on the trees from its common enemies. Its wings possess a ramification of fibres, like those of a leaf, which branch from the base, and grow finer as they approach the extremity. Thus the great Creator is mindful of the meanest of his creatures, and furnishes them with every thing necessary to their welfare. As its very colour affords facilities for its defence from its foes, so the palisades of its legs supply the means of its adhering to its place of resort, and of more effectually securing its proper food.

Let not the poor of God's people be discouraged in their low estate, or think that they are too mean to be the objects of Divine Care. If God cares for this Insect, how much more for his Children!

The Grace of God Manifested.

For the Methodist Magazine.

A SHORT ACCOUNT OF THE EXPERIENCE AND DEATH OF MRS. HANNAH LATHROP, BY HER HUSBAND.

"I was born" says she, "at Pomfret, Connecticut, in 1777. When about four years old my parents moved to Willington, where I lived till about nine years of age, when my father died. I then went to live with an aunt in Tolland, who treated me with all the tenderness and kindness of a parent. While young, I was

many times awakened by the Holy Spirit of God, and made solemn promises that I would serve him, but as many times broke them. Oh! the wonderful goodness of God that he should spare my life.

"In 1799 I married. About two years after, God was pleased in infinite mercy, to convince me again of sin, and of the necessity of religion. I went mourning many months, hearing but little said on the subject of religion; but being told that people ought to join the Congregational Church whether they had experienced religion or not, and desirous to do my duty, I went forward without any evidence of sin forgiven. But oh! the sad consequence of resting here! My conviction soon wore off, and I became more hardened than ever. I could more eagerly join in the vanities of the world, and with but little remorse of conscience. Two years after the Lord came in affliction and called the loving mother of my dear companion into eternity. This caused me to think much what would become of me, knowing that I was not prepared for death. I strove to pray, but ah! in what a situation did I find myself! No access could I find to the Throne of grace. But, by the grace of God assisting me, I determined to seek the Lord with my whole heart. One month after this He was pleased to take from me my only daughter, a lovely babe. Now conviction was much deepened in my heart, and I sought the Lord more earnestly, and began to strive to enter in at the straight gate. Five weeks from this, during which my soul was in great distress, while a few were assembled for prayer, the Lord sent the power of his spirit in such a manner, that I sunk beneath the weight, and lay helpless two hours and a half. Some were frightened, having never seen God work in such a way; others were praying and praising. At this time, March 5, 1805, the Lord spoke peace to my soul. O the happy seasons I then enjoyed! For many months it seemed as if love filled my soul.

> "I rode on the sky, freely justified I,
> Nor did envy Elijah his seat;"

But after some months I began to feel the corruptions of an unsanctified heart spring up, and the need of a deeper work of grace. I often cried to the Lord that he would sanctify my soul, and from time to time felt the work of grace progressing, but did not gain the evidence of perfect love until at the Camp-meeting in Goshen, in 1807, when the Lord gave me an evidence that I loved him with all my heart. I came home filled with his love, and felt it my duty to tell my brethren in the Lord what he had done for me; but being ignorant of the devices of Satan, I was easily tempted to wait awhile, and see if I could hold it fast; if I could, then it would be well to speak of it, and so by giving way, week after week, to the temptation, I lost the witness. Then I thought it is well I

did not mention it to any one, for now I find I was mistaken, and it would have wounded the cause of God.

"Blind unbelief is sure to err."

Soon after this, I heard Elder Elijah R. Sabin preach. He told me all my experience, and I was convinced that I had lost the blessing of perfect love. Though I had some refreshing seasons, yet did not feel that abiding peace I had before.

In June 1808, I went to a Camp-meeting in East-Hartford, and my cry was, Lord, sanctify my soul. The second day as I was sitting under a powerful exhortation, and having a dear sister by the hand, this promise was held up before me; "That if two shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is heaven;" feeling the witness that moment, that we two were agreed that the Lord should sanctify my soul. But the tempter suggested, you may be deceived, wait and see whether it be so, and through this device, I was prevented from obtaining the object of my pursuit. I went mourning all that day, and the next morning in love-feast, as I sat thinking, what shall I do to obtain the blessing, the answer was, do every thing that the Spirit of God shall direct. I said, I will, Lord; and from that moment my faith began to increase, and continued to increase till I left the ground. On Saturday the Lord was powerfully present. He was indeed as a "wall of fire round about me, and a glory in the midst." On Monday morning, I set out for home. The fire of God's love burned in my soul, and I could but shout and praise His Holy Name. As I came near brother H's in Tolland, I felt my mind impressed to call and tell them of the goodness of God, and to encourage them to seek him with all their heart. As I entered the door, my mind, for a moment, was beclouded with temptation; I began however to exhort them to more faithfulness, and the Lord set it home with power. When I had done, I prayed, and the Lord poured out His Spirit in a wonderful manner; I felt indescribably happy in God.

For almost a year, I went mourning much of my time. When I received a blessing I could not retain it by reason of unbelief. But no subject so animated me, as the doctrine of sanctification. In June 1809, I went to a Camp-meeting in Hebron. When on the road I felt the witness that the Lord would bless me at that meeting; and when I got there, felt a great struggle for the witness again, which I had lost by unfaithfulness."

No further can I follow the pen of my deceased companion. However, being present and acquainted with her exercises at the last mentioned meeting, I will endeavour to relate them with as much accuracy as I can. She went mourning from day to day, labouring some in the praying circles, until the opening of the last day. Having taken an early walk myself on the encampment, when returned I came into the tent singing these words;—

"Arise, my soul arise,
Shake off thy guilty fears,
The bleeding sacrifice
In my behalf appears;
Before the throne my surety stands,
My name is written on his hands."

On hearing me sing, she sprang from her apartment almost instantly, and fell upon her knees, with the family who were soon up, and desired their prayers. This she had been impressed to do before, but was prevented for want of faith. While we were engaged, her soul was set at liberty, though the work was not so clear, as when she gained the witness before. On our return home, we stopped several times and had prayers, and the Lord answered. The next Sunday at the Meeting-house in Tolland, constrained by the Spirit and former promises, she related particularly the dealings of God with her, and regretted her having neglected publicly to give him glory. The Lord blessed her much in the discharge of this duty, and the witness of perfect love became very clear. She continued to testify of the goodness of God and the work of grace in her soul, from time to time, publicly and privately, with great boldness, and evident marks of humility, always consistent with female modesty. She laboured much and with success, as she had opportunity. She enjoyed the witness of sanctification most part of the last twelve years of her life, but left nothing of her experience in writing. We attended a quarterly meeting at East-Hartford, in Nov. 1819, and immediately on our return she was seized with a disease from which she never recovered. From the time she was taken sick, she could hardly bring her mind to wish for a recovery, though her family, of which she was exceedingly fond, much needed her help, and for whose sake she might have desired to live, yet she often manifested that it would be far better to depart and be with Christ.

For a few weeks towards the last, her views of the plan of salvation and eternal things, were greatly brightened and enlarged. The doctrine of Christian Perfection was uniformly her favourite theme. "There is," said she, "a kind of animation that will carry us out very far; but O! to sink down into God. Some of our preachers with whom I have conversed, seem not to have distinct views of that important doctrine; for whom I have great concern, as the advancement of the work of God depends much on rightly understanding and preaching it, to which an enjoyment of it is very necessary." As her neice, (who had lived with us for about four years,) was by her a few hours before her death, she said, "you must stay with my family and be a mother and sister to my children, till they are capable of taking care of themselves." She replied she did not know as her parents would be willing, to which her aunt answered, "tell them from their dying sister they must let you stay, for nobody can do by them as you can," and added, "Ah my little class, they lie near my heart."

Thus her mind, amidst great distress of body, seemed to be exercised about the future welfare of her family, but more especially for the cause of God. She watched every symptom of approaching dissolution, with a kind of submissive anxiety, and every evidence of her departure, as a welcome friend. Patience seemed to have its perfect work. With a mind calm as the summer's evening, happy as a bright prospect of suddenly entering on the employment of departed spirits, could make it, without a groan, but with this language, "Come, Lord Jesus, come quickly," she ceased to speak and ceased to live, Sabbath evening, Oct. 15, 1820, in the 44th year of her age.

ROWLAND LATHROP.

Miscellaneous.

EXPERIMENTAL VERITY.

Extract of a letter from Miss N. T. to Miss S. B. New-York.

THAT God who blesses you is still my friend. That Saviour on whose merits you trust is my Redeemer and Mediator. He now pleads my cause before the Father, and through his intercession I find blessings divine communicated by the Holy Spirit to my soul. Though many discard the incomprehensible doctrine of the Trinity, to me it is a glorious subject of contemtemplation. As I meditate upon the wisdom of the Great Jehovah, manifested in the different offices of Father, Son, and Holy Ghost, I behold new beauties, adorable excellencies, and amazing condescension in every varied form. And as I behold, I love the great Author of Redemption, and my hopes of salvation, through the plan which is revealed to worms of earth, grow stronger. My confidence in the sacred promises is unshaken. It stands upon a rock which Socinian heresy can never destroy. Unworthy, weak and sinful by nature, I should have no hope if the wing of mercy was not spread over me; but under *that* I stand secure, depending on the meritorious intercession of that divine character who was once clothed in humanity, and who knows all my infirmities and sends his Holy Spirit to direct and help me. My heart grows warm while I write. I love my Jesus, and feel the inward testimony to witness with my spirit that I am born of God. I pity those who embrace error, and when I reflect upon the eternal consequence my soul flies to my Saviour for protection. Oh! that I may be preserved in the belief and practice of the truth. I would gladly spend the remaining days of my existence in praising Father, Son, and Holy Spirit. Oh! that I

might express the gratitude and love I feel by doing the will of God in every act of obedience, that when called from earth I may engage in this blessed employment with the glorified spirits who surround the throne and behold his glory continually.

From the London Methodist Magazine.

ORIGINAL LETTER OF MR. WESLEY.

To the Editor of Lloyd's Evening Post.

SIR,

SOME years since, a gentleman published "An exact translation of the Koran of Mahomet," with a design to contrast it with the Bible, and shew how far preferable it was; consequently, how greatly Mahometanism was preferable to Christianity.

As this had not all the desired effect, another gentleman has lately published an exact translation of the Koran of Indostan, of the Shastah of Bramah, undoubtedly with the charitable design to contrast this with the Bible, and to shew, how great is the pre-eminence of Indian Paganism over Christianity.

Letting alone a thousand wonderful assertions scattered up and down his work, I would only at present, 1. Give an extract from this curious book, in the words of this writer; 2. Examine what he says concerning the antiquity of it, and of the nations that hold it sacred; 3. Observe some instances of this author's esteem for the Bible; adding some cursory remarks.

And, first, I am to give an extract from this curious book. "The rebellious angels groaned in hell for four hundred and twenty-six millions of years. After this, GOD relented. He then retired into himself, and became invisible to all the angels for five thousand years. Then he appeared again, and said, 'Let the fifteen regions of punishment and purification appear, for the residence of the rebellious angels; and let them be brought from hell to the lowest of these regions.' And it was so. And he prepared bodies for their closer confinement, and said, 'Herein they shall undergo eighty-seven transmigrations, for their punishment, and purgation. Then they shall animate the form of a cow, and afterward, the form of man. This is their eighty-ninth transmigration. If they now have any good works they shall pass from earth into the second region of punishment and purgation, and so successively through the eight, and then through the ninth, which is the first region of purification.'"

Accordingly, "The souls that animate every mortal form, whether of man, beast, bird, fish, or insect, are fallen angels in a state of punishment."

"When God began to create the world, he fought with two giants for five thousand years. Then he commanded his first-born

creature, *Birmah*, to create the fifteen regions of punishment and purgation. And *Birmah* straitway formed a leaf of *Betel*, and thereon floated on the abyss. Then *Bistnow*, his second-made creature, transformed himself into a mighty boar, and descending into the abyss, brought up the earth on his back. Then issued from him a mighty tortoise, and a mighty snake, and he put the snake erect on the back of the tortoise, and put the earth on the snake's head."

"The world is to continue six millions of years in all, of which 359,126 are to come."

Such is the substance of the *Shastah;* far more wonderful than *the Tales of the Fairies*. This, Mr. H. gravely styles *the Word of God*, and *seems* to believe every word of it.

As to the origin of it, we are told, "Four thousand eight hundred and seventy-four years ago, an angel received the laws of God, written in the language of angels, came down to Indostan, and assuming a human form, translated them into the language of the country, calling them *Chartah Bhade Shastah* of *Bramah;* that is, the four Scriptures of Divine words of the mighty Spirit which he promulged as *the only means of salvation*."

I am, secondly, to examine what is said on the *antiquity* of this, and of the nations that hold it sacred. "For a thousand years the *Shastah* remained pure; but then it was corrupted by a bad paraphrase; and still more about five hundred years after, which was 3,374 years ago."

But what proof have we of this? Why, "This account we have had from some of the Bramins, and from the most learned of the Laity. And *in the earliest ages* the Bramins were famed for their wisdom, by the *concurrent testimony of all antiquity*." Pray cite a few testimonies from authors that wrote four or five thousand years ago. We know of none such. If we except the Bible, we know of no book that is three thousand years old. And we see no reason to think, that letters have been in use so much as four thousand years.

If "*Zoroaster* and *Pythagoras* did visit them about the time of *Romulus*," (which I do not allow,) what then? *Romulus* did not live three thousand years ago; and *Zoroaster*, a late author has sufficiently proved, to be no other than *Moses* himself. The antiquity, therefore, of the *Shastah* is utterly uncertain, being unsupported by any clear authority.

Equally doubtful is the antiquity of that empire. Nay, "Indostan, *by their own accounts*, was peopled as early as most other parts of the known world." But who can rely on *their own accounts?* This authority is just none at all. But "the first invaders of it found the inhabitants a potent, civilized, wise, and learned people: *Alexander* the Great found it so." No. *Arrian* and *Q. Curtius* (the only writers who give us the particulars of that expedition) say quite the contrary. But "the *Gentoo records*

affirm it, which mention the invasion of *a great and mighty robber.*" I answer, 1. How is it proved this was *Alexander* the Great? There have been more *great and mighty robbers* than him. But if it was, 2. Of what antiquity was he who died little above two thousand years since? 3. Of what authority are the *Gentoo records*? As much as the *visions of Mirza.*

But "these doctrines were universally professed by the *Gentoos*, some thousand years before Christ; and the *Metempsychosis* was held in the most early ages, by at least four-fifths of the earth; and the *Gentoos* were eminently distinguished in the most early times." Roundly asserted: but that is not enough: a little proof would do well.

Here it is at last. "The Gentoos admit no proselytes to their faith or worship." This proves their great antiquity. I know not how: The consequence halts sadly. But see another argument. "This is also proved by the perpetuity of their doctrine, through a succession of so many ages." Right, when that succession is proved.

A third proof! "*Pythagoras* took his doctrines from them, which the Egyptians took from him." I am an infidel as to both these facts, till I see some proof of them. His true doctrines I believe *Pythagoras* learned from the Egyptians, and they from the Israelites.

I come in the third place, to observe some instances of this writer's esteem for the Bible.—"We profess ourselves," says he, "an unworthy, though zealous subscriber, to the *pure original Scriptures*:" but for fear you should believe him, he immediately adds, "and propagate no system, but what coincides with *every religious creed* that *has been* or *is now*, professed throughout the known world." Why are there not a hundred religious creeds now in the world, that are flatly contradictory to each other? How then can your system *coincide* with them all? Certainly you do not understand the word. But if it coincides both with Paganism and Mahometanism, it does not with Christianity. For you every where strike at the root of those Scriptures on which alone it is built. This I shall briefly shew, both with regard to Moses, the Law, the Prophets, and the New-Testament.

As to the first, "*Moses's* detail of the Creation and Fall of Man, is clogged with too many incomprehensible difficulties to gain our belief." (Add, for decency's sake, "that it can be understood literally.") Hence his anger at *Milton's* "diabolical conceits:" Because he has shewn that detail, in all its parts, to be not only simple, plain, and comprehensible, but consistent with the highest reason, and altogether worthy of God.

Again: "To suppose the Indians less the care of God than the Israelites."—that is, to suppose he ever had *a peculiar people*, or that he regarded the seed of *Jacob* more than that of *Esau*, "This

would arraign his justice." Then what is *Moses*, who perpetually supposes this throughout the whole Pentateuch?

As to the *Law:* "Nothing but the devil himself," (insert, for decency, "The *Bramins* say") "could have invented bloody sacrifices, so manifestly repugnant to the true spirit of devotion, and abhorrent to," (it should be, abhorred by) "God."

This is a home thrust at the *Mosaic Law*, wherein *without shedding of blood there was no remission*. Therefore, with him, it is "manifestly repugnant to the true spirit of devotion, and abhorred by God."

As to *the Prophets:* "God's prescience" (so he affirms) "of the actions of free agents, is utterly repugnant and contradictory to the very nature and essence of Free Agency." If so, the inference is plain: The Prophets were all a pack of Impostors. For it is certain, they all pretended to foretel the actions of Free Agents.

And this strikes at the New Testament also, wherein there are numerous Prophesies. But here, indeed, the mask quite falls off. He laughs at "the reveries of *Paul;*" (well he might! how unlike those of his apostle, *Bramah!*) and tells us in plain terms, "that only the words of Christ himself are the *pure original* Scriptures." Nay, herein he allows too much, for some of *his* words foretel the actions of Free Agents.

And lest we should urge the death of the Martyrs in favour of Christianity, we are told, (which he that *can* believe, may) "The contempt of death is the character of the *Gentoo* nation. Every *Gentoo* meets death with a steady, noble, and philosophical resignation." And yet "The Gentoos, in general, are as degenerate, crafty, and wicked a people, as any in the known world."

To complete the contrast between the doctrines of our Bible, and his Bible, the *Shastah*, he adds, "The *fundamental points of Religion* were impressed on the heart of man at his creation; and he never has, and never will be able to efface them. *These primitive truths* are, 1. The being of a God, the Creator and Preserver of all things. 2. The existence of *three prime created* beings. 3. The creation of angels. 4. The rebellion of part of them. 5. Their fall from heaven. 6. The immortality of the soul. 7. Future rewards and punishments. 8. That one angel tempted the other angel, and now tempts men. 9. The necessity of one, or more Mediators, for the expiation of sin. 10. An intermediate state of punishment and purification after death. 11. The existence of a golden age, wherein men used no animal food: And, 12. The ministration of angels. These were the *primitive truths* revealed by God to man, *and the only ones necessary to man's salvation!*"

Is not this inimitable?

"Hither, ye eastern Bramins, come!
Hither, ye Western Locusts, Monks of Rome!
Behold the frontless, all imposing man,
And match him with your *Priestcraft* if ye can."

Are these twelves articles of his creed, the *fundamental points of religion?* In particular, that men and brutes are *devils incarnate,* and are to be in *purgatory* after death? And are they all so "impressed on the heart of every man, as never to be effaced?" Why, they never were impressed on *my* heart yet: Several of them I no more believe than I do the *Koran.* I never have met with an American Indian who believed one half of them: Nor with an uninstructed African who believed one of them: unless, perhaps, the being of a God. And is the belief of all these *(fundamental points,* indeed!) "necessary to man's salvation?" I cannot but repeat the observation, wherein experience confirms me more and more, That they who disbelieve the Bible, will believe any thing. They may believe *Voltaire!* They may believe the *Shastah!* They may believe a man can put himself into a quart bottle!

JOHN WESLEY.

EXTRACT FROM DR. STAUGHTON'S ADDRESS,

Delivered at the opening of the Columbian College in the District of Columbia, Jan. 9, 1822.

"OF the excitement in favour of literature, produced when colleges began to be erected, some idea may be formed from the fact, that in the year 1262, the University of Bologna alone contained 10,000 students. As early as 1340, 20,000 were in the University at Oxford. In the same century, on a question agitated in the University at Paris, 10,000 *graduates* gave in their suffrages. The advantages these institutions presented to the juvenile inquirer, it is admitted, were more specious than solid; for, in the age we are describing, the grand luminaries of modern science were below the horizon.

If Europe deserves the tribute of praise for having disseminated literary establishments over all her nations, a meed not less conspicuous is due to the venerable fore-fathers by whom our country was colonized. The winds and billows that pressed them to the shores of the Atlantic, transported the purest morals, the most rational and enlightened ideas of devotion, and the steadiest habits of industrious life. Scarcely had they begun to till the earth for their subsistence, before their views were directed to the culture of the mind. The trees of the forest furnished their academical groves, where their youth were educated in whatever could contribute to use, and ornament, and liberty, and honour, and virtue. Without entering into the history of the earlier schools, every lover of learning in the United States must recollect, with grateful pleasure, that the morning sun shed its rays on Harvard College in Massachusetts nearly two hundred years ago. The talents and exertions of a missionary from England, the Rev. James Blair, obtained a charter for the College of William and

Mary, in Virginia, in the year 1693. More than an hundred and twenty years have elapsed since the college was founded in Connecticut, whose name has embalmed the memory of Governor Yale. Nassau Hall in New-Jersey, from which have come forth so large a number of physicians, advocates, and divines, was thrown open about the year 1738: and the institution which has grown into "the University of Pennsylvania," was originated in 1750. The University in Rhode-Island, deriving its present name from the munificence of Nicholas Brown, Esq. appears to have been projected in the Philadelphia Association, in the year 1762. Nurtured by the pious care of the Rev. Dr. Manning, supported in a good degree, in its youth, by the collections of the Rev. Morgan Edwards and the Rev. Dr. Hezekiah Smith, and encouraged by "the adventurous and resolute Browns," it has attained to a well-nerved maturity, and is "stretching forth the curtains of its habitation."

The swell of a tide elevates every thing subject to its influence. Proportionate to the progression of population; to the spread of commerce over the ocean; to the advancement of home manufactures; to the improvement and extension of agriculture, has been the diffusion of learning. Recumbent no longer, she rises—the stability, the glory of the Republic. In the eastern world, villages and towns are rarely increasing. The gazetteer of one generation scarcely requires a new edition for the succeeding. On the contrary, in these United States, new hamlets and cities are reflected from a thousand streams, and new edifices ascending for the resort of the Muses. From thirty to forty colleges are already flourishing among us, under the direction of men whose qualifications possess the esteem and veneration of a discerning community. Schools are multiplying for the purpose of imparting to the future heroes of the Union the knowledge of military tactics, and of exploring and enlarging the regions of medicine and law.

In the midst of other improvements, the pious and enlightened mind must have observed, with conscious pleasure, the strong efforts that are employed by Christians of well nigh every denomination, for communicating instruction to approved young men who promise usefulness in the ministry; especially when it is recollected, that *ignorance*, among what were called the clergy, was a sleeping and pestilential morass, whence arose the low exhalations with which Europe, for ages, was darkened. It is the part of candour to acknowledge that, to the colleges attached to the cathedrals, we are indebted for the preservation of the works of ancient authors, which, in other situations the rudeness of the Vandal and the Goth might have destroyed; but at the same time it must be confessed, that what was taught of grammar and of magic, of mathematical figures and of divinity, contributed nothing to the expansion of intellect, to the developement of the rights

of society, or to the spiritual and elevated worship of the living and true God. During the period which Prideaux denominates "the reign of the schoolmen," theological questions were decided by the writings of a heathen philosopher, translated into Latin from a version made by the Saracens, the followers of Mahomet.

The Jewish nation was never distinguished for the refinements of science. It presents to the world, notwithstanding, examples of religious and moral instruction, which must ensure respect.—Without admitting, as some of the Hebrews assert, that there were schools anterior to the deluge, of which Adam, and Enoch, were the successive superintendents, it is certain that, at Naioth in Ramah, schools of the prophets existed. Sons, or as the word may import, students of the prophets, were found at Bethel and in the plain of Jericho, under the care of Elijah and Elisha. These, or similar seminaries, probably continued until the Babylonian captivity. Synagogues, which, after this catastrophe, began to grow in number, in some degree superseded the use of schools, but did not destroy them. A short time before the birth of Christ, Jewish literature had gained a considerable ascendency, by the instructions of Hillel and Shammai, who, according to Jerome, were each at the head af a celebrated establishment. Even after the overthrow of Jerusalem, the Jews had their academies in the various countries into which they were dispersed. Calmet besitates not at stating, that "on, the ruins of these schools were formed those of Egypt and Europe." It is an interesting fact, that several of their most eminent teachers, Maimonides, Aben-Ezra, Jarchi, Rabbi Nathan, and Kimchi, flourished a very short time before the founding of European colleges.

It is far from being the sentiment of the General Convention of the Baptist Denomination, or of any of the individuals who have been concerned in the erection of the building in which we are this day assembled, that a liberal education is an essential qualification in a Christian minister. A vast number of excellent men are to be found in the churches, and will be succeeded by hundreds more, who, without the advantages of literature, familiar with the doctrine and power of the gospel, and called, as we believe, of God, to their office, have been instrumental in the conversion and sanctification of the hearts of multitudes. May the Supreme Head of the church still more abundantly crown their pious and laborious endeavours. But these very men are, for the most part, among the first to regret that the treasures of knowledge have, to them, never been unfolded, and many of them are among the most liberal encouragers of theological schools. Attainments, such as the apostles of Christ were permitted to realize, who for three years passed their pupilage under the instructions of their heavenly Master, and who were afterwards endowed with the astonishing gift of tongues, it were vain to anticipate ; but surely the improvement society has made, during the past thirty years.

intimates the propriety of a corresponding one in the minister of the sanctuary. Surely, without relying on a translation, how much soever approved, it is desirable that a public teacher be able to read the pages of inspiration in the languages in which they were written. Unacquainted with the construction of his mother tongue, with the history of nations, with the economy of the earth and heavens, and with the science of composition, he must deplore the privation he suffers, when called to defend the truths which are dearer than life, in the presence of adversaries who have arrayed themselves in all the armour which learning can furnish. Of the sober use made by the apostle Paul of his familiarity with Grecian poets, we have a beautiful specimen in his speech before the Areopagus at Athens. In the present age, when missionaries are passing into almost every region of the earth, it is evident that, to enable them with the greater facility to acquire new languages, and to translate the scriptures from the original text, a sound and extensive education is not only desirable but necessary. It is admirably ordained in Providence that the powers of reasoning during the stages of childhood and youth are feeble, while the memory is in full vigour, and industriously engaged in collecting materials for the future service of the understanding. This arrangement in nature inculcates the propriety of commencing a course of study, and particularly the study of languages, where so much is to be recollected, as early as practicable. Pious youth, called by the churches to officiate in the ministry of the gospel, should beware lest the golden period for mental improvement forever escape them. The observations I am offering are predicated on the fact, that our college embraces a Theological as well as a Classical department.

It is unnecessary to insist on the sacred importance of education in general. Many of the ablest authors of ancient and modern times have exhibited its value. What inheritance, equally precious and permanent, can a parent bequeath? Where is the man that does not aspire at the consolation of reflecting, in life's decline, that he has trained up his children, in the way that they should go? One consideration must not be forgotten. Children are the hope of the coming age. A few years will introduce upon the stage of public action another generation of men, who, when we are sleeping with our fathers, will offer to the world examples, and, spread through it principles, that shall prove useful or detrimental, corresponding with the direction that education shall have communicated. Other physicians will enter the chambers of the afflicted; other divines will be heard from our pulpits; and other civilians display their talents in courts of judicature. Yonder magnificent CAPITOL will concentrate the wisdom of other senators, and resound with the periods of other representatives. Let the parent, the patriot, the Christian, seriously ponder on this idea, and he will no more neg-

lect his duty than he can cease to love his children, his country, and his God. The formation of the manners of youth is the moral fulcrum by which we may raise the world."

After mentioning the benefits which governments may derive from patronizing education, by which they "throw bulwarks around, that shall remain firm and unimpaired, when brass and marble shall have fallen and decayed," the Doctor observes that "the Columbian College is open chiefly to classical and theological students; but should the blessing of Heaven descend on the projects and crown the exertions of its friends and supporters, additional edifices will soon be erected, where lectures will be delivered on the institutes of Law and on Medical Science."—*Christian Watchman.*

ANECDOTE OF A PAWNEE CHIEF.

THE following anecdote of a Pawnee half-Chief, (a son of *Old Knife,)* now on a visit to this city, highly creditable to his courage, his generosity, and his humanity, is copied, with leave, from Rev. Dr. Morse's Report, just presented to Congress by the President. The facts in this anecdote were taken by Dr. M. (by permission) from a very interesting Journal of Capt Bell, of his expedition with Major Long to the foot of the Rocky Mountains, in 1820, and are sanctioned by Major O'Fallon, Indian Agent near the scene of the transaction here related, and who commands the Indian Delegation now here.

This Chief, of fine size, figure, and countenance, is now about 25 years old. At the age of 21, his heroic deeds had acquired for him in his nation the rank of "the bravest of the braves."* The savage practice of torturing and burning to death their prisoners existed in this nation.† An unfortunate female taken in war of the Padnea nation, was destined to this horrid death. The fatal hour had arrived; the trembling victim, far from her home and her friends, was fastened to the stake; the whole tribe was assembled on the surrounding plain, to witness the awful scene. Just when the funeral pile was to be kindled, and the whole multitude of spectators were on the tiptoe of expectation, this young warrior, having unnoticed prepared two fleet horses, with the necessary provisions, sprang from his seat, rushed through the crowd, liberated the victim, seized her in his arms, placed her on one of the horses, mounted the other himself, and made the utmost speed toward the nation and friends of the captive. The multitude, dumb and nerveless with amazement at the daring deed, made no effort

*The *braves* are warriors who have distinguished themselves in battle, and stand highest in the estimation of the tribe.

† This custom does not exist in the surrounding tribes.

to rescue their victim from her deliverer. They viewed it as the immediate act of the Great Spirit, submitted to it without a murmur, and quietly retired to their village. The released captive was accompanied by her deliverer three days through the wilderness toward her home. He then gave her the horse on which she rode, with the necessary provisions for the remainder of her journey, and they parted. On his return to the village, such was his popularity, no inquiry was made into his conduct, no censure was passed on it. And since this transaction no human sacrifice has been offered in this or any other of the Pawnee tribes. The practice is abandoned. Of what influence is one bold act in a good cause!—*Nat. Intel.*

ANECDOTE.

Vain ambition exposed to merited contempt.

Sir Robert Porter, in his travels in Persia, &c. in the years 1817 to 1820, relates the following incident, viz.—

Mirza Sheffy, prime minister to the late and present King of Persia, is about seventy-five years of age, short in stature, of a spare figure, a thin, pallid visage, small sparkling eyes, beard long, pointed, and dyed deep red. He is a man of considerable talent and tact, but inordinately avaricious. He understands, however, the business of his office, and being considered the second man in the kingdom, is treated by all ranks with the utmost deference.

A little anecdote that was told to me the other day of this minister, will shew the master-passion, and the humour with which he sometimes turns it into sport. His station near the sovereign gives him a kind of reflecting consequence, that makes a nod or a smile from him, so full of a similar quality, that it may shed honour *ad infinitum* downwards; graduating dignity, according to its distance from the original fountain of favour. First one happy courtier, and then another, had received these marks of peculiar grace; and, in consequence, became the little centre of a temporary adulation from hundreds; many of whom envied the favour they sought to conciliate, even at second or third hand. Amongst the latter order of suitors, was a rich, but otherwise inconsiderable individual, who had long attended Mirza Sheffy's levees, without having received the slightest notice; but chancing one day to find the minister alone for a few moments, he seized the opportunity, and thus addressed him:

"I have had the honour of placing myself, for these many months back, in your Excellency's sight, in the midst of your crowded halls, and yet have never had the happiness of receiving a single glance. But if your Excellency would condescend in the next assembly of your visitors, to *rise a little* on my entrance, such

a distinction would be the height of my ambition; I should thenceforth be held of consequence in the eyes of the khans. And for this honour I would give your Excellency a consideration of one hundred tomauns."

It was an argument his Excellency liked so well, he closed with the proposal, and the time for the solemn investing dignity was arranged for the next day. The happy man took care not to make his appearance till the divan of the minister was pretty well filled. He then presented himself on the most conspicuous part of the carpet, big with ideas of the ever-growing honours, of which that moment was to make him master. He looked proudly round on the rest of the khans, while Mirza Sheffy, half-raising himself from his seat, by his knuckles, and fixing his eyes gravely on him, to the no small astonishment of the rest of the company, exclaimed, "Is that enough?" The man was so overcome with confusion, he hurried from the room; leaving his distinction and his money alike with the minister; but taking with him the useful lesson, that bought honours are usually paid with disgrace. The laugh for once went, without doubt of sincerity, with the great man; and his smiles became of still higher value, since it had been proved that he set them above price.—*Christian Watchman.*

Religious and Missionary Intelligence.

ACCOUNT OF THE WORK OF GOD IN NORTH-CAROLINA, IN 1821.

Extract of a letter from Rev. Henry Hardy, dated Raleigh, (N. C.) Dec. 14, 1821.

On Thursday, the 2nd of August last,* a Camp-Meeting commenced at Rock Spring Meeting-House, in Granville circuit. There were seventy tents, twenty ministers, and on Sabbath the congregation was estimated at three thousand. Order and harmony prevailed during the meeting. The doctrines chiefly insisted upon, were Salvation by grace through faith, holiness of heart and life, or experimental and practical godliness. The Divine presence was sensibly felt from the beginning; but towards the close of the meeting, a more powerful visitation of mercy was witnessed. Many sinners were deeply awakened, and about sixty professed to experience the pardoning grace of God, several of whom were persons of distinction in society. Indeed there is no part of the interior of our country where the people are more intelligent, respectable and wealthy, than in the vicinity of this meeting. And this was accompanied with more good than any of the kind I had attended in North-Carolina. To God be all the glory.

* The author of this communication observes, "I regret that it has been impracticable to make an earlier communication on this interesting subject." And we also regret it, because such information is always most welcome while the events are fresh in the memory. And we take this opportunity to suggest to our correspondents the propriety of sending us accounts of revivals at the earliest opportunity after their occurrence; and also as brief as the nature of the cases will admit, noticing only the most prominent particulars; otherwise they must either undergo an abridgment, or not be inserted for want of room: for our Magazine cannot be devoted exclusively to religious intelligence. This is offered also as an apology for only inserting an extract from the present letter; and the latter part is principally left out, for reasons which, it is presumed the author himself, upon a review of the subject, will deem quite sufficient.

On Thursday August 23, another Camp-Meeting commenced at Salem Meeting-House, in Haw-river circuit. It was appointed and superintended by the Presiding Elder of Neuse district. Besides several Methodist, there was one Presbyterian minister who attended this meeting. The prospect seemed not very flattering until the sermon on Sunday morning, at 11 o'clock, when the Lord poured out His Holy Spirit on the congregation; and many began to inquire, "What must I do to be saved?" The gracious work of conviction and conversion continued until the meeting closed, when it was estimated that not less than seventy were brought into liberty; and many were yet groaning for deliverance in the blood of the Lamb. Several of these were from Hillsborough, a town about ten miles distant from the place of the meeting. This gave rise to a very considerable revival, such an one as was never before witnessed in that town.

Our Camp-Meeting at Whitakers, near this city, began on Wednesday, the 29th of August. There were forty tents, and seventeen ministers. This was a good meeting; particularly the two last days, especially on Sabbath evening, when a number of souls were brought to the knowledge of the truth. At the close of the meeting on Monday morning, it was ascertained that about thirty-five souls had been, during the meeting, brought into the liberty of God's children, and several others were excited to seek redemption in Christ.

Another meeting of the same kind commenced on Wednesday, Sept. 19, at Kingswood, in Tar-river circuit. At this meeting there were sixty-four tents and twenty preachers. At an early period of the meeting, there were a number of seeking souls, but not many conversions until towards the close. On Sunday evening we had one of the most evident displays of the goodness of God, that I recollect ever to have seen. For about three hours, there was such an awful sense of His sacred presence, that both preachers and people were "lost in wonder, love and praise." Some were induced to think they had received the blessing of sanctification. When the exercises closed on Monday, we found that about forty souls had been born of the Spirit during this solemn meeting.

On Thursday, the 27th of the same month, another meeting began at Kimsborough, in Haw-river circuit. Though this meeting was not as numerously attended as those before mentioned, yet there were many inquirers after truth. On the afternoon of the Sabbath, God made bare his holy arm, and many testified that the Son of man had power on earth to forgive sins. About sixty were converted at this meeting. Hillsborough as well as other places, participated largely in the fruits of the meeting.

Thursday Oct. 11, a Camp-Meeting was held at Plank-Chapel, Tar-River circuit. About thirty professed to experience justifying grace at this meeting.

A meeting which lasted two days, Saturday and Sunday, 20th and 21st of Oct. was held in the town of Hillsborough. Three sermons were delivered each day, in the Court-House. Many were deeply affected. After preaching on Sabbath morning, the Sacrament of the Lord's Supper was, probably for the first time in this place by a Methodist minister, administered. On the evening of this day, such was the manifestation of the power and goodness of God, that perhaps thirty were prostrated to the floor, under an overwhelming sense of His presence, most of whom were earnestly groaning under a sense of their condemnation, and supplicating for mercy in the name of Jesus. Such a scene was never before witnessed in that place; and the most impenitent seemed awed into reverence, and two or three obtained pardon. Through the pressing invitation of the people, we remained in town another day, and gave them another sermon on Monday evening, and the gracious work progressed, so that many were still struggling for deliverance from their sins, two of whom in the evening gave evidence of their justification. Among the witnesses of the beneficial effects of this meeting, was a Presbyterian minister, who observed that it was "an interesting scene."

Hillsborough has been notorious for its infidelity and indifference to Christianity, but since the Camp-Meeting, the general subject of conversation is religion. Before, we were scarcely known among the people, having only two church members in the place; but now we have forty, and our doctrines are daily gaining ground. We opened a subscription for the purpose of raising funds to build a house of worship, and have obtained very liberal donations; so that there is but little doubt at present that we shall succeed in the establishment of a permanent congregation, even in Hillsborough. Indeed the people now wonder that we have been so long around about them, and yet have been so little known to them. They are now

very solicitous to read our books, and to become thoroughly acquainted with the doctrines and discipline of our church, and we hope they will be fully gratified in these respects.

On Sunday, the 28th of Oct. a meeting was held by two local preachers on Raleigh circuit; and on the same day another at Evans', in Haw-River circuit, about twelve miles from the former place; at both of which the power and goodness of the Lord were manifested in the awakening and conversion of souls. This place, previous to the Camp-Meeting at Kimsborough, on the 27th Sept. ult. was probably one of the most hardened against religious truth; but now, such is their zeal for God that they are making efforts to erect a house for God's worship. At almost every meeting, there are some awakenings and conversions.

In this gracious outpouring of the Spirit, in the several places enumerated, it is estimated that there have been three hundred and ten souls converted; and the work is still spreading in various neighbourhoods. We therefore anticipate the most favourable results to the souls of men in this state, and hope the time is not far distant when there shall be not a discordant note in our borders in the song of praise to our Great God and Saviour Jesus Christ.

Other denominations, particularly the Presbyterians, have reaped some of the fruit of our labours; and had they condescended, in their narrative of the progress of the state of religion within the bounds of the Synod of North-Carolina, to have acknowledged the instruments which a gracious God had used for the effecting this great work, and did they press believers on to the perfection of holiness, we should have nothing to do but reciprocate the laws of mutual kindness and good-will. We shall not, however, diminish the joy of our hearts in acknowledging the many instances of Divine goodness with which we have been favoured, by any unkind reflections upon others, however deserving they might be of censure; but shall conclude by an ascription of praise to God and the Lamb for so many exhibitions of redeeming love in the awakening and conversion of sinners. To the sacred THREE be all the glory.

REVIVAL OF RELIGION IN TOLLAND CIRCUIT, CONNECTICUT.

To the Editors of the Methodist Magazine.

Tolland, Jan. 7, 1822.

DEAR BRETHREN,

THE friends of the Redeemer have often had their minds cheered, their spirits refreshed, and their faith increased, by the pleasing accounts which periodical publications furnish them, of those revivals of religion with which our country is so frequently favoured; and I am happy in having an opportunity to contribute to the general joy, by a brief account of the work of God on this circuit.

While the Methodist Episcopal Church has shared largely in the fruits of the late revivals that have been witnessed within the bounds of the New-London District, Tolland circuit has felt but little of the spirit of reformation for several years. Last spring, however, the Lord began to revive his work in East-Hartford, through the labours of brother Blake. The work soon became general and powerful in the east part of the town; the brethren entered into the spirit of the work; and persons of all descriptions were the subjects of it. The aged, middle aged, youth, and children, (but a great proportion of the middle aged and youth,) and many of them persons of the first respectability, were earnestly engaged in seeking the salvation of their souls. Meetings for preaching and prayer, were frequent, lively, and interesting. The doctrines of the gospel, as believed and taught by us, were fairly stated, clearly illustrated, and pointedly and powerfully applied; and through the blessing of God, attended with the most salutary effects. Indeed, the doctrine of Calvinistic decrees, appears so repugnant to that benevolence which is displayed in the Christian system, and is so shocking to the common sense of mankind, that the number of its advocates is very sensibly diminishing, when the people use their liberty of examining the scriptures for themselves. The change which a general revival of religion produces in the character of human society, especially when the rising generation are the subjects of it, who, leaving the circles of fashionable life, qualify themselves for future usefulness, and true dignity of manners, by sub-

mitting to the restraints of Christianity, can but afford the highest gratification to those who are looking forward with anxious concern for the happiness and prosperity of our country, destitute of those sectarian prejudices which tarnish the virtues of thousands. Let God have praise for *all* that he has done, and while others speak for themselves, we ought not to be silent. In a "Report concerning the state of religion in the North consociation of Hartford county," speaking of the fruits of this revival, it is stated, that "the whole number is about eighty, forty-six of which have made a Christian profession." I suppose the forty-six to be those who have been added to the Congregational Church in that place: of the remaining thirty-four, I say nothing; but would observe, that ninety-eight have been added to the Methodist Society in that place, six or eight have joined the Baptists, and there are several who have not yet joined any denomination: so that I would say that the *whole number* of converts, the fruits of this revival, is nearly two hundred. It is also worthy of remark, that the late revival of religion in East-Hartford, has been free from those irregularities which have been sometimes observed in great and powerful revivals, and the character and features of the work, have been so evidently marked, with the wisdom, mercy and power of the Great Jehovah, that the most sceptical have been convinced; and we behold with unspeakable pleasure and satisfaction, the stability, and perseverance, of the subjects of this gracious work.

There has been an addition of nearly fifty on other parts of the circuit, and we feel encouraged not to be weary in well-doing.

Our Camp-Meeting commenced at East-Hartford, Aug. 15, and may be considered one of the greatest and best meetings of the kind that we have ever witnessed in this section of our country. There were nearly one thousand members present, and on the Sabbath, about eight thousand people. The meeting was conducted with a good degree of order, and religious decorum; but above all, was attended with great displays of the awakening, converting, and sanctifying power of God. It was ascertained, that on the last day of the meeting, about fifty persons professed to find the forgiveness of their sins: the probable number of converts, during the meeting was from eighty to one hundred.

There is one circumstance connected with the Camp-Meeting, which, if inserted, may be useful. D———, a young man about eighteen years of age, attended the meeting, and on Sunday evening, while the Lord wrought powerfully among the people, some of his young associates sought, and found their Saviour. D ——— felt the need of religion—preachers and friends endeavoured to prevail with him to seek the salvation of his soul: the subject was urged by entreaties, expostulations, and tears—but all in vain! his reply to them all, was, "I will wait till I get home." He started for home with his mother, in usual health. At about 5 o'clock, P. M. he arrived within a few rods of his father's, when, suddenly springing from the waggon, he exclaimed, "Mother, I am dying; I am dying; I shall not live an hour! Oh that I had sought religion at the Camp-Meeting! Oh that I had sought religion at the Camp-Meeting!" A physician was called immediately; but vain was the help of man; his flesh soon assumed a purple hue; death had planted the arrow that no human hand could extract; and his friends could only wait with awful anxiety, and hear, with the most painful sensations, the regrets he uttered, till the next day at about 8 o'clock, P. M. when he breathed his last! But though dead, he utters an awful voice! "Procrastination is the thief of time," and the murderer of precious souls. Let me "run and speak to that young man," and say, "Behold, now is the accepted time, and the day of salvation."

Yours with respect,

D. DORCHESTER.

SUMMARY OF RELIGIOUS INTELLIGENCE.

The American Missionary Register, contains an interesting account of the arrival to this city of Mr. Jadownisky, a converted Israelite, as a special Agent from a benevolent nobleman in Germany, who is devoting his property and his life to the great object for which the society for meliorating the condition of the Jews was formed.

We have not room to insert at full length the interesting documents which Mr. Jadownisky presented to the directors of this society; but the following letters

to the Rev. Mr. Frey, to the Hon. Elias Boudinot, and an address to the Board of Directors, will, we doubt not, be read with peculiar interest.

COUNT VON DER RECKE TO THE REV. MR. FREY.

Beloved Brother in Christ—

The deep and sacred concern of my heart for the salvation of Israel, has induced me to send to you my beloved brother Jadownisky, who is of the house of Israel, and has been translated from darkness into the marvellous light of the Gospel.

Oh! I beseech you most cordially, for Christ's sake, receive him in love; be unto him, dear friend in the Lord, counsellor and friend: please to conduct and direct the important concern of his mission, which he will lay before you.

Oh! assist by exertion and by prayer, that it may be accomplished to the honour and praise of the dear Redeemer, and the salvation of this poor persecuted, and forsaken people.

May the blood and sufferings of Jesus, by which we are healed, intercede for me; and through the same I feel myself cordially united,

And remain, &c. &c.

Your friend and brother,

ADELBERDT, COUNT VON DER RECKE, von Vollmarstein.

COUNT VON DER RECKE TO THE HON. ELIAS BOUDINOT.

Beloved Brother in Christ—

With the deepest emotions of heart I have read of your love to the dear Redeemer, manifested in your benevolence to the people of Israel; and you will perceive by my address to your Society, that through the grace of Christ my heart is also warmly affected towards this great and sacred cause.

Oh! I beseech you, for Christ's sake, do not reject my humble application.—Let not, dear Sir, my solicitation from a far country, for help, be in vain.

Please to receive affectionately my faithful brother and messenger, Jadownisky, and gladden his heart by the prospect, that, through your assistance, my faith will be strengthened, and the work already commenced, advanced.

The Lord reward your labour of love, and comfort you with the same consolation you may show to me.

May the abundant grace of our Lord and Saviour Jesus Christ strengthen us to persevere in love, and to work by faith, till we shall see him as he is.

I have the honour to be,

Yours, &c. &c.

ADELBERDT, COUNT VON DER RECKE, von Vollmarstein.

ADDRESS TO THE BOARD BY COUNT VON DER RECKE.

[*Translated by Rev. Mr. Shaeffer.*]

Beloved Brethren, in Christ Jesus!

Blessed be the Lord and praised be his holy name, that he has moved your hearts also, to consider with love and care the forsaken house of Israel, and to publish the comforting gospel unto those, who for more than 1800 years have been destitute, like erring sheep, without priest and without ephod.

It elevated my heart with joyful gratitude, when I learnt the object of your Society; that you had founded an Asylum for the wandering people of promise.

For some years past I have also been constrained by the love of Christ, to labour among the Jews, and, though not without obstacles and afflictive experiences, the scorn and obloquy of the world, yet, thank God! not entirely without success.

Amid my various attempts to promote a more rapid extension of Christianity among the Jews, one and the same difficulty continually opposed me: "Cast out by Jews, and not received by Christians, how shall we support ourselves after our conversion?"

Many consequently resolved, in their hearts to be Christians, and yet to abide by the external profession of the Jews, until a more favourable opportunity should offer itself to them. But in this situation, fraught with danger, in which they could as little avail themselves of the Christian means of grace unto the strengthening and quickening of their faith, as of the intercourse with true Chris-

tians, many had their bark of faith wrecked, and they sunk again into their former indifference toward the state of their souls. Should these unfortunate persons, however, be delivered from this ocean abounding with dangerous shelves, should they be gained unto intellectual life, they must be received into the bosom of the Christian church, and a situation must be provided for them, where, if not free from care, they might nevertheless enjoy a state of existence more exempt from perplexity.

In order to attain this end, we received some, as far as circumstances and our limited sphere allowed, into our own dwellings, and into the Asylum, for orphans and children of criminals; and others were provided with situations for the purpose of learning some of the mechanic arts.

Having gained some information from all these various experiments, it is decidedly obvious to me, that the salvation of Israel cannot be outwardly promoted by any better method, than the founding of a sort of Colony, in which Agriculture and Manufactures should assist each other; connected with this, there should be an Institution for the education of both sexes of Israelitic children, a catechetical school, or school of instruction in the Christian evangelical doctrines of faith, for those adult Jews who might join the Colony; as well as a regular school for instruction in various kinds of workmanship, so that the Jews might no longer be exposed to their pursuit of traffic and concomitant corruption, but be trained unto a life of industry.

And in reliance upon the Almighty aid of God, I have determined to *found* such a Colony, unto which my way has been more especially opened, by the work of faith which the Lord has through grace given me to perform, viz.: the establishment of an Institution for the benefit of forsaken orphans and children of criminals, of which the accompanying plan and report will furnish you some idea.

As this work, however, has called into requisition all my pecuniary powers in order to accomplish something considerable for this establishment, and as something of moment must be done in Germany before we can meet with desirable aid, therefore in consequence of your Public Call, I turn to you, my dear brethren, in the Lord! with the urgent prayer, that though the ocean is between us, you would nevertheless extend to me your helping hand, in order that I may be enabled completely to execute this work, in one of the finest and most suitable parts of Germany, in the vicinity of the Rhine. Consider the numerous expenses which such an establishment requires, for land, buildings, and utensils for manufactures; and promote by an energetic support, a labour of love, which without your aiding arm would perhaps not flourish before the expiration of at least the first ten years.

Many Jews in Germany, who have embraced Christianity, and who are familiar with arts and trades, are ready to devote themselves to such a work, for the salvation of their people, and wait with the most ardent desire to enter in such wise upon a course of active employment.

To convince you the more effectually, my beloved brethren in the Lord, of the high interest which engages my soul for this sacred concern, which, properly ought to be the concern of all true Christians, and that you might be able to inquire most minutely into every thing you wish to know on the subject, I have concluded to send unto you, at my own expense, Mr. Jadownisky a faithful brother of the house of Israel, who will attend to your counsel in this sacred concern, which fills his heart also with lively emotion, and will deliver to me your messages, and perfectly acquaint himself with the organization of your Colony, so that *ours* may be formed as a complete preparatory school for yours.

I therefore sincerely beseech you to impart to him particular instruction concerning all the conditions and relations of your settlement, in order that I may know, for which branches, whether for agriculture, arts, or manufactures, I should principally prepare my pupils; and in what manner the voyage, reception, and residence in your settlement, are conditioned and practicable.

I commend my fraternally beloved friend and envoy Jadownisky to your faithful fraternal love and care, and again repeat my urgent prayer: O brethren, beloved brethren in Christ, let me not entreat you in vain for help; with ardent desire I await the evidences of your love!

The rich, everlasting grace of our Lord Jesus Christ, and the precious Holy Spirit, guide and bless your steps for the enlightening of Israel who are buried in the night and shadow of death.

Unto all the dear members of your society, to whom I extend with cordial affection the hand of a brother, in the mutual exertion toward one and the same

holy object, the spreading of the kingdom of Christ on earth—I wish from the fulness of my soul, God's rich, exceedingly abundant grace, Spirit, and peace!

Through Jesus' grace and blood,

Your faithful Brother,

ADELBERDT, COUNT VON DER RECKE, Von Vollmarstein.

MR. JADOWNISKY also submitted to the board an address, of which the following is an extract:—After a few introductory remarks, the author observes,

"1. That the founding of a Christian Hebrew colony, which may perhaps best be done in America, is the most effectual measure that can be devised to promote the eternal welfare of the people of Israel, and to lay the foundation of their national conversion.

2. That a colony founded in America, if it shall not be seriously injured in its commencement, will need a preparatory station in Europe, which shall serve as a telegraph to the Jews in that quarter, and in which inquirers into truth, as well as those who have embraced the truth, shall by previous and all manner of useful instruction, as well as trial of their character, be prepared for emigration to America.

3. That there are such important advantages connected with the station contemplated, or rather establishing by the Count in the vicinity of the Rhine, as will render it the most eligible to answer the great purposes contemplated."

After adducing a number of facts and arguments in support of these propositions, he concludes in these words;—

"And now beloved brethren, members of this Association, permit me to add to what has been said only a few words. You will perceive from the writings that I have brought with me, that we in Germany supposed that your colony was entirely organized. There are now, I perceive, considerable difficulties to be overcome, and hindrances to be removed; among these the want of a necessary correspondence and union with Germany in this work, has hitherto in no small degree retarded your progress. O let us, then, in the exercise of faith in Him who is the giver of every good and perfect gift, put our hands to the work—yea, let us lay hold of it with vigour; and as we advance in its accomplishment, He who can give us more than we can either ask or think, will bless our steps, and direct them to his name's glory.

REMARK BY THE TRANSLATOR, REV. DR. MILLEDOLER.

[Count von der Recke is an unmarried man, of one of the first families in Germany, and only 27 years of age. How soon has he learned that solid glory consists in serving God by doing good! How entirely has he laid his greatness at the foot of the Cross! What a noble example to the youth of our country, and especially to those who have either obtained large fortunes by their personal industry, or inherited large patrimonies from their ancestors. Go, generous youth! go and do likewise!]

The whole account concludes with an address from a Committee of the Board of Directors, calling on the Christian community for aid in the important work of evangelizing these descendants of Abraham, and bringing them into the fold of Christ. After enumerating the difficulties to be encountered, and the most likely means to be employed in overcoming them; and urging the necessity of persevering efforts, founded on the prophetic declarations of sacred scripture respecting the conversion and gathering together of the dispersed and scattered Israelites, the address closes thus;—

"Let us then, fellow-citizens, co-operate with our God in this spiritual resurrection. Let us impart of our goods and our prayers for the purpose. As fellow virgins of the daughter of Zion, let all the Churches of the nations, while endeavouring to extend their own particular welfare and usefulness, unite in exertions to bring the *oldest daughter of the King in raiment of wrought gold and needle work to the palace, into which they shall enter, with rejoicing.*

When Josiah, the last pious king, the last *real* sovereign of the house of Judah, fell at Megiddo, the beauty of Israel departed, and the land was left in mourning.

For upwards of two thousand three hundred years, they have now been looking for the Son of David to resume the government and raise them up among the nations. Thus, it was foretold. The time is at hand. The sixth vial is poured out. The consternation of unbelieving nations will speedily follow, and "in that day shall there be a great mourning in Jerusalem," preparatory to the triumphs of the Israelitish restoration, "as the mourning of Hadadrimmon in the valley of Megeddon. At evening time it shall be light. Living waters shall go out from Jerusalem, there shall be no more destruction, and the Lord shall be king over all the earth."

By order of the Committee.

ALEXANDER Mc LEOD.

Jamaica Circuit Auxiliary Missionary Society.—A letter from the *Rev. David Buck*, to the corresponding secretary of the Missionary Society of the Methodist Episcopal Church, announces the formation of an auxiliary in Jamaica circuit. The writer observes, "It affords no ordinary pleasure to the pious mind to see the friends of our Zion so deeply interested in behalf of the Aborigines of our western wilderness. Awakened from their lethargy, and divested of that self-love which has so long closed their ears to their cry, and shut their hands to the wants of those who endure the privations and enjoyments of domestic life to preach Jesus and the resurrection, the friends of missions are arising in the strength of Immanuel, resolved that the victory of the cross shall be complete"

"This institution is, it is true, in its infancy, and its funds but small, but our expectations are large. The interest already excited in the hearts of our brethren, give us reason to hope, that this infant society will arrive to manhood, and become a powerful auxiliary to the parent institution."

"Dear Brother, it affords me real pleasure to say that the Missionary Society, as organized by the General Conference, meets with the entire approbation, and has the warmest and best wishes of this Society for its prosperity. If I possessed the energy and activity I did in 1793, when I first entered the travelling connexion, I would hasten with cheerfulness to the heathen and savage tribes to preach unto them a risen Saviour. That system of doctrines and discipline so zealously enforced by our venerable predecessors in the ministry, must ultimately prevail. The prospect brightens! The fields are white; and though age and infirmities compel me to a more circumscribed sphere of action, yet I rejoice that God is raising up young men, in every section of our country, who are able to take the field, and who will, I hope, transmit to posterity the unsullied doctrines of the gospel so successfully taught by WESLEY and his immediate successors in the ministry—Hallelujah—the Lord God Omnipotent reigneth!"

DAVID BUCK, SECRETARY.

Extract of a Letter from Bishop George to the Editors.

"As a friend to Methodism, permit me to entreat you to do all you can to keep up the circulation of the Magazine. You will doubtless meet with discouragements, yet by perseverance, it is to be hoped we shall awake the slumbering minds of our friends in this nation to appreciate the utility of this medium of information. Let me assure you, that what little I can do towards accomplishing this most desirable object, I shall do most cheerfully. I can scarcely describe the pleasure I enjoy, after contending with this vast and almost illimitable western frontier for weeks together, where such information is exceedingly scarce, to find myself all of a sudden, through the medium of your Magazine, conversing with the whole religious world! This, among many others, is one reason why the Magazine should be circulated: for many hundreds as well as myself, enjoy this privilege with unutterable delight.

"Through the blessing of Providence we have now succeeded in filling up that newly appointed Conference, the Mississippi, and appointed one Missionary, ALEXANDER TALLEY, who is to visit Mobile, Blakely, Pensacola, and the adjoining country. This may be considered clearly as a Missionary station, and must be provided for as such."

THE

Methodist Magazine,

FOR APRIL, 1822.

Divinity.

A SERMON ON CHRISTIAN PERFECTION.

(Concluded from page 90.)

II. Let us now consider how we are to "go on unto perfection." The language of the text leads us to suppose that something had been previously done: whether the phrase of "going on," refers to the advancement of a human body, from infancy to manhood,—or the erection of a building, from the foundation to the top stone,—or the progress of a traveller from the commencement of his journey, to its close, it is not necessary to inquire; whatever the figure imports, the sense is plain, and the interpretation certain. Something had been done, something had been left undone. The Hebrews had begun their Religious course, this is sufficiently clear from the context. "Therefore leaving the principles of the doctrine of Christ;" that is, the first principles of that doctrine, which Jesus Christ taught, "let us go on unto perfection, not laying again the foundation of repentance from dead works; and of faith towards God; of the doctrine of baptism; and of laying on of hands, and of resurrection of the dead, and of eternal judgment." Thus you see what the Hebrews had done, they had laid the foundation, where Jesus Christ had laid it, in "repentance from dead works, and faith towards God;" for one of the first messages which the Lord Jesus announced to the world, was, "repent ye and believe the gospel." How important it is to make a good beginning, to begin where we ought, as well as when we ought. To enter in at the right door; to be perfectly initiated into first principles and thoroughly instructed in the rudiments of the science, which we intend to learn. O what multitudes have unfortunately miscarried for want of lay-

ing the foundation of their personal piety in repentance. They have had a fair outside, a specious morality, and a scrupulous attachment, to what some have termed "the small duties of Religion," but alas, the load of sin they never bore, the pangs of guilt they never felt, the clamors of conscience they never heard, and the tears of penitence they never shed; hence their religion was no better than a baseless fabric, or a house erected on the sand, which was swept away in the day of trial. But remember a good beginning alone, will not do; you must not only enter in at the strait gate, but walk in the narrow way,— not only start for the prize, but press towards the mark,—the piety of youth, can never sanction the apostacy of age; nor "the love of thine espousals," compensate for the absence of zeal in declining life. The Hebrews had begun, but unfortunately like too many of us, they had not gone on, they had laid the foundation but they had not reared up the superstructure, the building was left in an unfinished state. They had commenced their religious course, and had endured a "great fight of afflictions, and even taken joyfully the spoiling of their goods, knowing that in heaven they had a better, and an enduring substance," but they were yet in danger of wavering in their faith, and even of casting away their confidence. They were grown old in the profession of Religion, and might have been teachers of Christianity, but says the Apostle "ye have need that one teach you again, which be the first principles of the oracles of God." They might have been strong men "grown up to full age:" so as to have their senses exercised, to discern both good and evil, but they were mere babes, and needed milk, and not strong meat. O how many exact counterparts to this description modern times present, of men in years, but children in understanding; Cedars in profession, but shrubs in reality; and had we inspired epistles addressed to our present churches and societies, I greatly fear that we should read of many, who had not only neglected to build themselves up on their most holy faith, but who had even demolished what they once built, and torn up the foundation which they once laid: alas! where we lately surveyed with pleasure, many a goodly fabric rising fair, we now see only piles of ruin, or heaps of rubbish. These considerations however painful to indulge, may yet serve to prepare our minds, for attending to the necessary advice in the text: "Let us go on unto perfection." This we should do by the exercise of faith, diligence and expectation.

1st, Faith—this grace is of distinguished importance in religion, and every fruit of the spirit is formed, and perfected, in proportion to the energy and operation of a man's faith; would you "go on unto perfection," believe heartily in the existence of such a state—are you prejudiced against the term—then substitute some other; I contend not for the name but the thing. Call it what you please, though I dare not discard even the "words of this

book," lest God should "take away my part out of the book of life." Believe heartily in the ability of God to introduce you into this state. What cannot God do for you? His grace can illuminate the most palpable darkness, pardon the deepest guilt, wash out the foulest stains and cleanse "from all filthiness of the flesh and spirit." In the accomplishment of man's purposes we frequently perceive impediments, and obstacles thrown in the way, which no human ability can surmount. But what can impede the progress of the divine power, or obstruct the energies of his grace. When God speaks it is done, when he commands it stands fast. And let your faith be exercised also in the willingness of God, to "sanctify you wholly," and to preserve your "whole spirit, and soul and body blameless, unto the coming of our Lord Jesus Christ."

2d. Go on unto perfection by a diligent attention to all the means of Grace. Faith does not destroy diligence, but quickens and excites the mind to it. Because the husbandman believes that his lands will produce a good crop, he therefore ploughs up the soil, breaks the clods, casts in the precious seed, and exercises long patience in waiting for the harvest. To suppose the end will be secured without the means, is presumption, and not faith; faith as naturally and necessarily produces diligence, as the cause produces the effect. Therefore "give diligence to make your calling and election sure." Be diligent in the practice of self-examination; "search and try yourselves," not by the standard of human opinions, nor worldly maxims; but by the test of divine revelation; weigh yourselves in the balance of the sanctuary; find out all that is wrong within you; leave no latent evil undiscovered, no secret sin undetected; "commune with your own heart in your chamber and be still." Say with David "search me O God, and know my heart— try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." Be diligent in the practice of self denial and mortification; except a man deny himself, and take up his cross daily, he cannot be a disciple of Christ; we have propensities that must be checked, desires that must be denied, and passions that must be controlled; and though the controlment of an enemy may not ensure his destruction, yet it will curb his will, circumscribe his reign, and counteract his influence. Therefore strive to keep the body under, "crucify the flesh with its affections and lusts." Nothing tends more to increase your holy and heavenly tempers, than the mortifying of your carnal propensities. O say in the language of the Poet—

"Yes, my Redeemer, they shall die,
"My heart hath so decreed,
"Nor will I spare those guilty things,
"That made my Saviour bleed."

Be diligent in the practice of watchfulness; guard your hearts against temptations; watch your thoughts that no high minded,

irascible or impure desires may lodge within you; watch your words, that "no corrupt communication may proceed out of your mouth;" and watch over your actions, that you may incur no fresh guilt, nor involve yourselves in any new condemnation. But above all be diligent in prayer; every other duty is inefficacious without this, and in the proper and constant practice of this, every blessing is secured, essential to human happiness, in time and eternity.

"Prayer makes the darken'd clouds withdraw,
"Prayer climbs the ladder Jacob saw,
"Gives exercise to faith and love,
"Brings every blessing from above."

The office of sanctifying the soul or perfecting it in divine love, is attributed to the Spirit of God who is called a Holy Spirit; not only as he is essentially holy in himself, but as he produceth in us all the works and fruits of holiness; hence we "are washed, sanctified and justified in the name of the Lord Jesus, and by the Spirit of our God." And we are saved "by the washing of regeneration, and the renewing of the Holy Ghost;" and the prayer of faith secures the assistance of this spirit. "For if ye being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." How encouraging and consolatory is this truth. O! what a motive for prayer! Then beseech the Lord to give you this spirit, to sanctify your souls, to cut off the entail of sin, to destroy the empire of the devil, and to cleanse the thoughts of your hearts, that you may perfectly love God, and worthily magnify his holy name. And do it fervently; be deeply impressed with the importance and necessity of securing the object you seek; do not let devotion languish on your tongues, and your prayers freeze on their passage; but rouse all your energies, awaken all your desires, and direct all your wishes to the throne of grace, for it is the effectual fervent prayer of a righteous man that availeth much. Do it importunately, strive, agonize, and wrestle with God in all the ardour of mighty prayer; cry out with Jacob, "I will not let thee go unless thou bless me." Or with the Poet—

"In vain thou strugglest to get free
"I never will unlose my hold;
"Art thou the man that died for me?
"The secret of thy love unfold;
"Wrestling I will not let thee go,
"Till I thy name thy nature know."

And do it constantly; be found in the practice of prayer, not only in the chapel or in the closet, but when you go out and come in, when you lie down and rise up, for the ears of God are always open to your prayers, and the compassions of God always ready to answer your request.

6th. "Go on unto perfection," under the influence of expectation; not only believe for it, and pray for it, but expect it, and expect it this hour, this moment. O! look up to heaven and say,

"Why not now, my God my God,
"Ready if thou always art,
"Make in me thy mean abode,
"Take possession of my heart;
"If Thou can'st so greatly bow,
"Friend of sinners why not now?"

By some unaccountable propensity in human nature, we are disposed to expect promised blessings, at a distant period rather than the present time. The sinner who knows that inevitable ruin awaits his course of conduct, yet hesitates to turn now.—The penitent, who feels the necessity of obtaining pardon for all his sins, instead of realizing the present blessing, looks forward to some future, and happier period for its reception. And the believer who is conscious that God can make him holy, and who desires holiness above every other thing, yet almost despairs of gaining it now. But why is this? Can God be more willing to bestow this blessing upon you to-morrow, than he is to-day? Impossible! "The Lord our God is one Lord." "He is in one mind:" he changeth not, and his will is as immutable as himself. Do you defer the hope of receiving it now, under the impression that you must strive more, and watch and pray more, and then you may venture to expect to receive it? Remember it is not by works of righteousness, lest any man should boast; but grace through faith that we are saved. Mr Fletcher observes, "that Believers go on unto perfection, as the disciples went to the other side of the sea of Galilee; they toiled some time very hard, and with little success, but after they had rowed about twenty-five or thirty furlongs, they saw Jesus walking on the sea. He said to them—it is I, be not afraid; then they willingly received him into the ship, and immediately the ship was at the land whither they went. Just so we toil, till our faith discovers Christ in the promise, and welcomes him into our hearts." O! that God may raise our languid expectations, and revive our drooping hopes, and give us to feel that now is the accepted time; that now is the day of salvation; that all things are now ready, and may we come to the marriage; "to a feast of fat things, full of marrow, and of wines on the trees well refined: and all without money and without price." To those of you who ask whether you are to expect the blessing of perfection gradually or instantaneously, I answer, the mind is prepared for its reception by a gradual process, but there is a precise moment when the work is completed; by hungering and thirsting after righteousness; following hard after God; and panting for him, as the heart panteth for the water brooks, "we go on towards perfection," but it remains for God to introduce us into this state, by filling us with righteousness; and sealing us by

his spirit unto the day of redemption. So the process of recovery goes gradually forward in a disordered man, till a certain moment arrives when the seeds of disease, are perfectly eradicated from the constitution: and thus in the progress of vegetation there is first the blade, then the ear, then the full corn in the ear, till it is ripe for the harvest. Should any inquire, "How are we to know when God has done this work for us? I would reply to this by asking, how does a blind man know when he gets his sight?—Or a deaf man when he gains his hearing? Or a slave when he obtains his liberty? You will say by the certain evidence which these changes necessarily bring to his senses. And when conviction for sin seized you, when "the sorrows of death compassed you about, and the pains of hell gat hold upon you;" or when God justified you freely, burst your chains asunder, and brought your souls out of prison, how did you know it, but by the indubitable testimony which these important changes brought to the mind. And if the Spirit of God sets his seal upon the conscience, and bears witness with our spirits, when we first become his children, is it not reasonable to suppose, that this witness will be proportionably stronger, and brighter, as we grow up into Christ our living head. "The path of the just is as the shining light;" and will not that light shine with more direct and refulgent brilliance, as it approaches towards the meridian than when it first dawned upon the earth? I make no question but many deceive themselves, and imagine that they have in possession, what their tempers, words and works declare they have not. But this no more proves that all are deceived who profess it, than a poor man's professing to have great wealth, proves that there is no such thing as wealth in the world.

III. Let me call your attention to the motives that should urge you to go on unto perfection.

1st. This course of conduct perfectly harmonizes with the divine will, and precisely in the same proportion as you are obligated to accomplish the will of God, so far you ought to be induced to go on unto perfection. We may infer this from God's nature. He is an absolutely perfect Being; his natural and moral attributes, such as eternity, immensity, infinity,—holiness, righteousness, and truth, are all infinitely perfect. It was God's will to create man in his own image, after his likeness, and while he stood in that state, he perfectly performed the divine will concerning him. Sin entered into the world, and defaced that image; man revolted from his Maker and turned to his own way; but by "repentance from dead works, and faith towards God," he turns about and retraces his steps, and gets into God's way again, and by going on unto perfection, he approximates towards that primitive state of perfect holiness, which man forfeited by his original offence: and to imagine that Christian

believers can fully accomplish the divine will, without this, is not less preposterous, than to imagine that Adam did the will of God, when he lost his original perfection. But you need not decide this point by mere inference; you have God's positive precepts which direct you to this object, and more especially his inviolable promises, and declarations, to ensure his willingness, to confer this inestimable blessing upon you. "Then (saith God by the prophet Ezekiel) will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you, &c." "The Lord thy God (saith Moses) will circumcise thy heart, and the heart of thy seed, to love the Lord thy God, with all thy heart, and with all thy soul." "Christ loved the Church, (saith St. Paul) and gave himself for it, that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it might be holy and without blemish."—Indeed while you credit the Bible, you cannot but believe that it is the will of God, you should go on unto perfection. And shall not this motive excite you to do it? You owe your all to God; you live in his world, you breathe his air, you feed upon his bounty, and are protected by his arm. It was his Son that redeemed you from hell; his Spirit that awakened you from Sin. It is his gospel that promises you forgiveness; and his glory you expect to share to all eternity. O what vast and extensive obligations are you under to God; obligations increasing every hour; whose number can never be told, whose value can never be estimated, and whose debt never discharged; which of you that may not exclaim,

"O to grace how great a debtor,
Daily I'm constrained to be."

Are you asking "what shall I render to the Lord for all his benefits towards me?" Lord what would'st thou have me to do? The answer is, "Go on unto perfection:" give to God thy whole heart, "and do his will in earth, as it is done in heaven."

2d. You should be induced to comply with the advice in the text, "and go on unto perfection," from the desirableness of the object; even in the works of art, the nearer a thing approaches to perfection, the more it is valued and applauded; and if Religion be an inestimable treasure, is it not highly desirable to possess this treasure in perfection? Many of you have read Bunyan's inimitable description of this state, termed by him, the land of Beulah, into which his Pilgrims had happily entered, and through which their path lay. "Here the air was serene and pleasant, and here they heard continually the singing of birds, saw every day the flowers appear on the earth, and heard the voice of the turtle in the land: in this country the sun shone night and day, wherefore it was beyond the valley of the shadow of death, out of the reach of giant Despair, neither could they so much as see Doubt-

ing castle. Here they were within sight of the city that they were going to, also, here met them some of the inhabitants thereof; for in this land the Shining Ones commonly walked, because it was on the border of heaven; here the contract was renewed between the bride, and the bridegroom, and here they met with abundance of what they had sought for in all their pilgrimage; here they heard voices from out of the city, loud voices, saying, 'say ye to the daughter of Zion, Behold thy salvation cometh! Behold his reward is with him: here all the inhabitants of the country called them the holy people, the redeemed of the Lord." O! what a desirable country is this to dwell in!

"A land of corn and wine, and oil,
"Favour'd with God's peculiar smile,
"With every blessing blest."

Which of my hearers does not languish and sigh to be there? Have you never stood like Moses, on the top of Pisgah, and beheld by faith the promised land? A land where you shall eat bread without scarceness, and not lack any thing; a land which the Lord your God careth for; where

"Rivers of milk and honey rise,
"And all the fruits of paradise,
"In endless plenty grow."

Will you not then go on to possess it? Will you listen to the suggestions of those who tell you there is no such country, or of those who act the part of the dispirited spies, and bring an evil report concerning the good land, by representing the insuperable difficulties that lie in the way? No! you should rather confidently say, "let us go up at once and possess it." The eternal God is thy refuge, and underneath are the everlasting arms; and he shall thrust the enemy from before thee, and shall say, destroy them. Israel then shall dwell in safety alone, the fountain of Jacob shall be upon a land of corn and wine, also his heavens shall drop down dew.

3d. You should be induced to go on unto perfection from a consciousness that this is the only certain preventive of final apostacy. Apostacy from God is a crime that has no parallel; its malignity rises in proportion to the light we extinguish—the mercies we abuse—the obligations we violate—and the heaven we forfeit. The inspired writers paint it in the darkest colours, and brand it with the most odious epithets; it is "forsaking the fountain of living waters, and hewing out cisterns, broken cisterns, that hold no water." "Doing despite to the spirit of grace." "Counting the blood of the covenant an unholy thing." "Turning from the holy commandment delivered unto us." Making the light that is in us become darkness, and drawing back to perdition." And do you ask who are guilty of this crime? Why those described by the Apostle in the verses succeeding the text, "who were once en-

ligh tened, and had tasted of the heavenly gift, and were made partakers of the Holy Ghost," but who by neglecting to go on unto perfection, had fallen away, and crucified to themselves the Son of God afresh, and put him to an open shame; and who, instead of being like a fruitful field which the Lord had blessed, were like the earth that beareth briars and thorns, who were nigh unto cursing, whose end was to be burned. And do you hope to escape this abominable crime of apostacy, and to obtain eternal salvation without going forward to maturity in christian holiness? Alas! can the traveller reach the end of his journey, without advancing in the way? Can the mariner make a prosperous voyage, without steering his vessel to the destined port? Can the warrior escape defeat and secure victory who ceases to oppose the foe? Christianity is described in the New Testament as a contest, and christians as soldiers; they are enlisted under the captain of their salvation, invested with the armour of righteousness, and clad in the panoply of God. While they go on unto perfection, the world is conquered, the devil bruised under their feet, the enemies of their salvation put to flight; victory, eternal victory awaits them, and applauding angels are ready to bind the laurels round their brow. But when they neglect to comply with the advice in the text, the case is reversed; then their foes triumph, the world resumes its seat in their heart, the strong hold of sin which was almost demolished, is reared up again, the enemy intrenches himself within its walls, resumes his armour, recovers his spoils, reestablishes his dominion, and the last state of that man is worse than the first. O! how intolerable is the hell of apostates! for if "he that despised Moses' law died without mercy, under two or three witnesses, of how much sorer punishment, shall he be thought worthy, who hath trodden under foot the Son of God." And can you wilfully and deliberately incur this punishment? Can you bear "to dwell with devouring fire, and to lie down in everlasting burnings?" Are you determined on your own ruin? No! if you hope to escape the hideous wreck of souls, then "give your mind sea room, keep it wide of earth, call every wind, eye the great pole star, and make the land of life."

4th. "Let us go on unto perfection," as this alone will secure permanent and satisfactory enjoyments. Man was formed for enjoyment, and naturally and necessarily loves it; in all the climes of the earth, and among all the gradations of society, from the monarch to the beggar, enjoyment is universally esteemed, and invariably sought, but alas! how rarely found. Can the votaries of wealth find it in hoarded heaps of glittering treasures, perhaps unjustly wrested from the hand of industry, the rust of which shall eat their flesh like fire? Can the competitors for fame find it in vain and transitory titles which time effaces, and death destroys? Can the dupes of pleasure find it in "the midnight dances, or the public show?" Enjoyment springing from worldly sources, is in

the language of scripture, a feeding "on ashes;" which not only shows a depraved appetite, but marks the wretched shifts to which those are reduced who spend their money for that which is not bread. But in the possession of the perfect love of God the enjoyment is rational, such as the understanding approves, and such as eternal reason will justify. It is pure, not arising from a heart overcharged with surfeiting and drunkenness, and evinced by foolish talking and jesting, but springing from a pure heart, a good conscience, and faith unfeigned. It is inexpressible, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. What language can describe the enjoyment that flows from a heart filled with the fulness of God; a temple for the Holy Ghost to dwell in—where Sin has no part—the devil no dominion—the strong man cast out—his goods spoiled, and his empire overthrown. How pleasingly is this expressed by the Poet, which those who are only seeking this state may venture to sing:

"O glorious hope of perfect love,
"It lifts me up to things above,
"It bears on eagles' wings;
"It gives my ravished soul a taste,
"And makes me for some moments feast,
"With Jesu's Priests and Kings.

5th. Let us go on unto perfection, as this is the only way to secure a qualification for eternal glory. Does the Bible describe heaven as a place? Then it is called a holy place, a holy hill, and a holy city, into which nothing can enter that defileth. Does it describe its inhabitants? They are the holy Angels, holy Prophets, holy Apostles, and the spirits of just men made perfect. Does it describe their employment? They rest not, day nor night, saying—holy, holy, holy, Lord God Almighty, which was, and is, and is to come. Does it describe the qualification or meetness for this employment? It is holiness, without which no man can see the Lord. And as the perfection we preach, is a perfection of holiness; how important is the advice in the text and how much does it behove us to put it into practice, and to do it promptly. Life "is even as a vapour," our days are swifter than a post; we are going with impetuous steps to eternity, and shall we not with equal pace go on unto perfection? Shall time hasten forward while the sole end for which it is given is totally forgotten, or lightly esteemed? While the outward man dies daily, shall not the inward man be renewed day by day? May I not indulge a hope that some of you are going on; you are "leaving the things which are behind, and reaching forth unto those which are before." O! be encouraged, the good of the land is before you, and much of it yet remains to be possessed. Stagger not at the promises through unbelief, the darkness shall be light before you, the rough places smooth, and the mountain become a plain. Ac-

cording to your faith, so shall it be done unto you. Have any of my hearers entered into this rest? Then suffer the word of exhortation, "Whereto you have already attained, walk by the same rule, mind the same thing;" your warfare is not yet accomplished: you are still in an enemy's country, where "your adversary, the devil as a roaring lion, walketh about, seeking whom he may devour." By his influence Adam lost even his original perfection; yours may also be forfeited. You have bodies that love ease and court indulgence; you have senses that may become avenues to temptation; and you are the subjects of much ignorance, through which the enemy may take advantage of you. Therefore, keep your hearts with all diligence;" you know how you were brought into liberty, walk still by the same rule, mind the same thing; to suppose that you may now be less frequent in prayer, less watchful over yourselves or less zealous in the cause of God, is an error against which you should guard with all possible circumspection. Remember your security and comfort still depend on your going forward; you may be now perfect in love; but your race of Christian duties is not yet perfected; you have more to do, more to suffer, and more to enjoy. O! that you may be emulous to stand perfect and complete in all the will of God; and finally, may you be presented faultless before the presence of his glory with exceeding joy, and join the blood-bought, blood-washed hands, who triumphantly ascribe to the only wise God our Saviour, glory and majesty, dominion and power, for ever and ever.—Amen.

Biography.

MEMOIR OF REV. JESSE LEE.

Biography is the history of man. If impartial, it shews us ourselves. The biography of Christian men, not only displays human nature, but also exhibits the grace of God, and shews the energy with which it works in transforming fallen man into the image of God. The history of faithful ministers of Christ unfolds also the progress of the kingdom of grace among men, and thus in the biography of one man is included many.

As Mr. Jesse Lee laboured long and extensively in the Methodist Episcopal Church, as one of its first ministers, and still lives in the grateful recollections of thousands who were benefited by his ministry, we think a short account of this laborious servant of God will be read with interest by many. We have, therefore, from such documents as were within our reach, compiled the following memoir of his life and death.

He was born in Prince-George's county, state of Virginia, in 1758. In the fifteenth year of his age he was brought to a saving knowledge of the truth as it is in Jesus. Being then brought under the special protection of God he was graciously preserved from those youthful vanities and vices by which so many are corrupted; and was gradually matured for future usefulness in the church of God.

In the year 1783 he joined the Methodist itinerating ministry, and received his first station on Caswell circuit. The Methodists at that time were few, but little known in the world, and, like the primitive Christians, much persecuted by the ignorant and profane. Indeed, the name became a convenient term of obloquy and detraction, so that those who were distinguished by this appellation, were generally objects of reproach and contempt. Acting, however, under a conviction of his duty to God and to his fellow-men, Mr. Lee was content to suffer reproach for Christ's sake, knowing that this was far preferable to the enjoying the *pleasures of sin for a season.*

Though not regularly educated for the gospel ministry, nor possessed of those rare talents which command the admiration of mankind, yet he exhibited much native genius, had a clear understanding of the method of salvation by grace, and evinced an ardent love to the souls of men. This led him, in the days of his youth, to renounce, not only the hidden things of dishonesty, but also many of the lawful enjoyments and conveniences of social life, by submitting to the privations of an itinerating life, connected with a ministry which offered no temptations to ease, luxury, wealth or worldly honour; but, on the contrary, drew with it much labour, poverty, and in the estimation of the *wise and prudent*, disgrace and infamy; but in his own estimation, and all those truly devoted to God, he was seeking for "glory, and honour, and immortality."

After travelling through various parts of Virginia and Maryland, and preaching with much success, in 1789 he visited New-England, travelling through Connecticut, Massachusetts, and the Province of Maine. Though in these parts of the country he had to encounter many difficulties, most of which arose from the strong prejudices of the people against the peculiarities of Methodism, he succeeded in forming a number of circuits, including more or less of societies. He had not been long in this country, such was the success of his labours, before he sent to Mr. Asbury for additional labourers, which were sent to assist him in his arduous work. On his first entrance into New-England, not being admitted into houses, he often preached in the open air, sometimes at the front of Meeting houses after the regular worship on Sabbath days was ended. This bold method of proclaiming salvation in the name of Jesus, being attended with signal blessings in awakening sinners, soon introduced him to the notice of the

people, and gave him an opportunity of explaining more minutely the doctrines and discipline of the people with whom he was connected.

In 1796 he was appointed Presiding Elder of New-England, and continued in that station, greatly beloved by the preachers and people, and witnessing the blessed effects of his intrepidity in spreading the gospel amidst various oppositions, until 1799, when he became a travelling companion of bishop Asbury. Such were his persevering efforts in that country, and the success that attended his ministerial labours, that he has been justly styled the APOSTLE OF NEW-ENGLAND. Many, no doubt, will rise up in *that day*, and call him blessed. The first Meeting-House which was erected in Connecticut, in the town of Stratfield, Reading circuit, out of respect to him, was called *Lee's* Chapel; and to perpetuate the memory of the man to whom, under God, they owe so much, though they have abandoned the first and built another in its place, they have retained the name.

After leaving this scene of his ministerial career, actuated by the same philanthropic spirit which first led him into the field of labour, he continued his exertions in various places, often filling the office of Presiding Elder, in New-York, New-Jersey, Pennsylvania, Maryland, Virginia, until the year 1816, when he was stationed in Annapolis, from which station the angel of death summoned him away to his eternal rest and reward.

In such high estimation was this eminent servant of God held by his brethren in the ministry, that when an additional superindent was wanting, in the year 1800, on the second balloting, between him and Richard Whatcoat there was a tie; and on the third, Mr. W. was elected by a majority of only four votes. Though we have no reason to regret this final decision, as Mr. Whatcoat filled his high station with apostolic dignity and usefulness, giving great satisfaction to preachers and people, yet we ought not to forget the man who had inspired, by his upright deportment and persevering exertions in the cause of God, such confidence in his brethren. Abating somewhat of our reverence on account of some of those infirmities, (not sins, for of his moral and religious integrity who ever doubted?) which distinguish fallen beings from angelic intelligences, and adding to his character those laurels which the malevolent tongue of detraction would subtract from his well-earned fame, we shall form a just estimate of his worth; and shall be pleased in contemplating a man who united in himself much primitive simplicity and gravity with occasional sallies of wit and humour, and which tended at once to inspire respect, and to invite to familiar interchange of thought and sentiment.

We will now turn and follow this persevering saint and primitive Methodist preacher to the closing scene of his life, and see if that will not afford us additional evidence of his entire devotedness

to the cause of Jesus Christ. On the 21st of August 1816, he attended a Camp-Meeting in Hillsborough, on the eastern shore of Maryland; and on Thursday, the 22nd he preached with his usual zeal, simplicity, and perspicuity, on 1 Pet. ii. 5. "Ye also as lively stones are built up a spiritual house," &c. and on Saturday, he addressed a large, serious, and much affected congregation, on "But grow in grace." Such were the effects produced by this his last sermon, that it will not soon be forgotten.

The same evening a fever seized his frame, and it continued to increase in violence until it put a period to his present mode of existence. Under the hospitable roof of brother Sellers, where he was removed on Sabbath morning, he experienced the unremitting kindness of his friends; but neither their attentions, nor the skill of the physician could arrest the progress of his disease, nor afford him any hope of recovery. During the first days of his illness, his mind, hitherto buoyed up by a healthful body and a consciousness of the divine approbation, seemed to suffer a temporary depression, and he spoke but little. This however was only a prelude to a more joyful state of mind. On Tuesday night, Sept. 10, calm as the summer's evening, and elated by the prospect of soon entering the harbour of eternal repose, he burst forth in extacies of divine rapture. Also on the succeeding day, he reiterated the language which resounded from the lips of the angels while announcing the birth of *his* Saviour, crying, glory! glory! glory! and then added, Hallelujah! Jesus reigns. On the same evening he spoke about twenty minutes, deliberately and distinctly; and among other things, he requested brother Henry Boehm, who was participating with him, as far as he could, in his sufferings and joys, to write a letter to his brother, to let him know that he died happy in the Lord, and that he felt grateful for the kind attentions of his host, in whose house he ended his race.

To bishop M'Kendree he wished to be particularly remembered, saying, "tell him I die in love with all the preachers, that I love him, and that he lives in my heart." Having thus confirmed his love to the superintendent of the church, he took an affectionate leave of all present, requesting them—to pray. This was a solemn season. After this he spoke but little; and on Thursday his speech failed, though his reason remained apparently unimpaired. He lingered on the shores of time until half past 7 o'clock, when, without any signs of distress, but with the utmost tranquility of mind, his spirit took its flight to the regions of the blessed.

Those who have made a public record of his death, express themselves in this strong language, which certainly indicates the firmest confidence in his integrity, (viz.) that he "sincerely endeavoured to promote the glory of God and the happiness of mankind."

In 1810, Mr. Lee published "A history of the Methodists," which appears to be a faithful, and in many respects a very par-

ticular, narrative of their rise and progress; and though barren of those incidents which give life and animation to history, yet it may be considered as an important chronological index to future historians who may attempt a more amplified narration of this widely extended people. He is also the compiler of the *Life of John Lee*, his brother, one of the primitive Methodist Preachers.

Mr. Lee, as he advanced in life, became quite corpulent, which was more the effect of a sound constitution and constant moderate exercise, than otherwise; for he was always temperate in his living. With his intimate friends, he was frank and familiar, and could enliven conversation with sudden strokes of wit, and amusing anecdotes, which, however, always had a religious tendency. His appearance in the pulpit was plain, yet dignified, simple, but commanding. His style was unadorned with the flowers of rhetoric, but his sermons abounded with apposite quotations of scripture, often enlivened by the introduction of anecdote, and made impressive by familiar and striking illustrations. By the application of plain truth to the conscience, he strove to lead his audience to a knowledge of themselves and to God, though it might be at the expense of his own reputation as a systematical preacher. He never affected the orator for the purpose of dazzling his hearers with the glare of eloquence. And if, in the estimation of some, he sometimes descended from the dignity of his solemn subject, by pert observations, he generally reclaimed himself by suddenly regaining the gravity of the minister of God, and urging upon his hearers the necessity of holy living. Sometimes, as if instantaneously roused by inspiration or a sense of the tremendous importance of his subject, he burst forth in those impassioned exclamations, which are rather calculated to overwhelm with astonishment, than to convince the judgment by the force of argument. These instances, however, were rare; for his preaching generally resembled a smooth flowing stream, keeping within its natural bounds, but now and then having its smooth surface disturbed by passing a gentle declivity over a pebbled bottom. It therefore gradually and imperceptibly instilled itself into the understanding, and won the heart by its own native force, rather than by any sudden effort of the orator's tongue. But the best praise of his preaching is its effects. Many thereby were convinced of error and brought to the knowledge of the truth. The unction of the Holy One attended his word and made it life and salvation to the soul. And those who were thus captivated on the side of truth, are the best evidences of his talents as a preacher of Christ; and while they offer themselves as so many trophies of the cross of Christ which Jesse Lee elevated, they shall embalm his memory with their tears of gratitude to God that *He* ever sent *such a man* to preach unto *them* Jesus and the resurrection.

Scripture Illustrated.

ILLUSTRATION OF ACTS XX. 17.

And from Miletus he sent to Ephesus, and called the elders of the church.

THESE are called επισκοποι, *bishops*, ver. 28. By the πρεσβυτεροι *Presbyters* or *Elders;* here, we are to understand, all that were in *authority* in the church, whether they were επισκοποι, *Bishops* or *Overseers;* or *seniors* in *years*, *knowledge*, and *experience*. The πρεσβυτεροι, or *Elders*, were probably the first order in the church; an order which was not so properly constituted; but which rose out of the state of things. From these *Presbuteroi*, the *Episcopoi*, overseers or superintendents, were selected. Those who were *eldest* in years, Christian knowledge and experience, would naturally be preferred to all others, as overseers of the church of Christ. From the Greek word πρεσβυτερος. comes the Latin *Presbyterus;* the English *Presbyter*, the French *Prestre*, and our own term *Priest:* and all, when traced up to their original, signify merely an *elderly* or *aged* person; though it soon became the name of an *office*, rather than of a *state* of *years*. Now, as these *Elders* are called επισκοποι, *Bishops*, in ver. 28, we may take it for granted that they were the same *order;* or rather that these superintendents of the church were indifferently called either *Presbyters* or *Bishops*.

As he had not time to call at Ephesus, he thought it best to have a general convocation of the heads of that church to meet him at Miletus; that he might give them the instructions mentioned in the succeeding parts of this chapter.—*Dr. A. Clarke's Commentary.*

The Attributes of God Displayed.

ON VEGETABLE MILK.

From the Annales de Chimie.

"WE had (says M. Humboldt) for several weeks past heard mention made of a certain tree in the valleys of Aragua, the juice of which was said to be a nourishing milk; the tree indeed was called the Cow-tree, and we learned that the negroes of the place, who drank it abundantly, looked upon it as a very wholesome species of aliment. This account excited surprise in our minds, since the general characters attached to the milky juices of plants are those of being acrid, bitter, and more or less poisonous. But since our residence in Banbula, (in the province of the Caraccas,)

we have found that in the account of the Palo de Vaca there was no exaggeration. The tree thus named is one of a very beautiful appearance. Its flowers we had not an opportunity of seeing: the fruit of it is rather pulpy, and incloses sometimes one, and sometimes two kernels. When incisions are made into the trunk of this tree, which appears to belong to the *Sapota* tribe of plants, it gives out an abundance of a glutinous, thick kind of milk, void of all acrimony, and exhaling an odour by no means unpleasant. We drank considerable quantities of it, both in the evening before we retired to rest, and early in the morning, without experiencing the least inconvenience; it is only the glutinous nature of the fluid in question that occasions its taste to be at all unpleasant. Both the slaves, and others employed upon the plantations, drink it freely, and mix it with the maze and capada plant. The master of the plantation assured us that the slaves always thrived and gained flesh during the season in which the Palo de Vaca furnished them with milk. When this milk is exposed to the air, its surface becomes covered with a strongly animalized substance of a yellowish hue, and of fibrous, stringy appearance, resembling a *cheesy* matter. This change in the juice is probably produced by an absorption of oxygen from the air. When this membranous substance is separated from the more fluid part of the milk, it proves to be nearly as elastic as caoutchouc;* but it undergoes, in the course of time, a like putrefaction with galatine. The people of this place call this matter cheese. It becomes sour in four or five days, according to the observations which I made on some portions of it. The milk inclosed in a well-stopped vial had thrown down a small quantity of coagulum, which, far from being fetid, constantly exhaled a sort of balsamic odour.

"This remarkable production, the Palo de Vaca, appears to be confined to the Cordilleras, especially near the lake of Marakabo. It is found also near the town of San Mateo; and according to M. Bredmeyar, it is to be seen in the vale of Caucagua, three days journey east of the Caraccas.

"The inhabitants of the Andes had been in the habit of fabricating wax-lights from the wax which is found on the trunk of the palm-tree, long before the chemists of Europe had discovered quantities of wax in the pollen of flowers, varnish in leaves, and farina in fruits; in like manner the *caseum*, the basis of cheese, has but recently been detected in the emulsions of almonds; whereas we find that, ages ago, in the mountains of Venezuela, the milk of a tree, and the cheese which separates itself from such milk, were used as aliment. How are we to account for these singularities in regard to the developement of our knowledge of nature's productions? How can we explain the fact, that the people of another hemisphere have discovered and applied properties which had for

*Indian-Rubber.

so long a time escaped the penetration of men, whose very occupation it is to search Nature's laws, and penetrate her mysterious operations?

"It would appear that the fact is to be explained partly from the circumstance of the elements and principles of plants being distributed among so many orders and families of the vegetable creation,—partly from that difference of quantity, with respect to their essential principles, which is observed in the vegetable world, according as the particular plant is a native of equatorial, or of cold and temperate latitudes,—and partly by an ingenuity derived from necessity: which impels uncultivated man to seek for his sustenance in the natural productions by which he is surrounded. Thus the juices, the bark, the roots, and the fruit of trees, become the subjects naturally of instinctive investigation; and when poisonous productions are combined with those that are wholesome and nutritious, man is taught by the same necessity to separate the one principle from the other. The American savage, as well as the inhabitants of the South-Sea Islands, have thus learned to prepare the fecula of plants, by compressing it, and separating its juice. In the milk of plants, as also in the milky emulsions, materials considerably nutrient are intermixed with deleterious ingredients. These combinations vary not only in the different tribes of plants, but also in the respective species of the same genera.

"The lactiferous plants belong principally to the three families of the *Euphorbia*, the *Urticaria*, and the *Apocyna;* and as upon investigating the different distribution of vegetable growth in the several parts of the world, we find that the species of these orders of plants are most numerous in the tropical regions, we infer that a very high temperature is necessary for the proper elaboration of the milky juices, as well as to the complete formation of the caoutchouc, of albumen, and of the caseous principle. The juice of the Palo de Vaca certainly presents one of the most striking examples of a vegetable milk in which the acrid and deleterious are not united to the nutrient principles; but the *Euphorbium* and *Asclepias* genera, so generally known by their caustic properties, had before furnished us with some species of which the juice is bland and innocent, as in the instance of the *Euphorbia balsamifera* of the Canary Isles, and the *Asclepias lactifera* of Ceylon. Bruman has told us that the inhabitants of Ceylon make use of the last in lieu of milk, and that they mix its leaves in cookery with those articles of food that are generally prepared with milk; but it appears probable, that it is only the juice which exudes from the young plant, which is used for the purposes in question, viz. that which flows from the vegetable before the developement of the acrid principle. Indeed in some countries, the first shoots of even the *Apocyna* are eaten."

Miscellaneous.

IMPORTANCE OF AN EARLY AND RELIGIOUS EDUCATION.

Delivered at the Wesleyan Seminary, by the Rev. William Ross.

Whence are we? What are we? What our business? Whither are we going? and what our prospects?

THESE, my brethren, are all important questions. They are questions too, which often recur with force to the man of study and reflection. But of what use could they be, together with all the investigation of which the human mind is capable, if we were not favoured with light from heaven to irradiate our minds and direct our researches?

By light is meant that revelation whereby the Almighty has made known his existence and character, works and will. The world, says the apostle, by wisdom knew not God. The wisdom here referred to, never did, never could bring men to a knowledge of the true God. This declaration is justified by the doctrines of the most learned and intelligent heathens. They had no just idea of the origin and design of the Universe, nor of the existence and perfections of the Supreme Being. Although they had every advantage that the human mind could have, independently of divine revelation, yet they could never find out the Almighty, nor ascertain the sources of true happiness. What then would be our situation if God had not blessed us with his word? Darkness and doubts would be our portion. But thanks be to the Author of our being, and the Father of all our mercies, we have not been left forever to wander in the devious mazes of doubt—We have not been left to spell out our duty to Him, to our fellow-creatures, and to ourselves, by the dim and precarious light of nature; but we are favoured with a revelation whereby we are able to determine our origin and end, our connections and relations, our obligations and responsibilities, our business in this world, and our probable portion in the world to come. These are all subjects of contemplation, which can never be exhausted by the energies of the human mind: and they are all so closely connected with our present and future happiness, that we should never lose sight of them.

But our business this evening is with parents and guardians of youth.

They are to be viewed as standing in one of the most important and useful relations in the Universe. They have the superintendence of beings whose principles and habits are to be formed both for time and eternity.

As God created mankind for *happiness*, and as all men most ardently desire it, so it is conceived that parents and guardians,

in the education of children, should have special regard to *their* happiness. The grand question then is,—What course of education is best calculated to secure the happiness of the rising generation?

But here I must acknowledge, that it is with diffidence I undertake the discussion of this subject; not only because of my inability to do it justice, but because also, I am conscious that there is a diversity of sentiment respecting it. However, I will submit to your consideration a few reflections, which, I hope, will not prove altogether uninteresting.

The first thing our children should be taught is,—That they belong to a race of beings who are fallen, deeply fallen from God.

We were indeed created in the image of God. And that image, according to St. Paul, consists in knowledge, righteousness, and true holiness. Through sin, our righteousness and holiness are lost: and our intellect is astonishingly enfeebled. We come into the world the degenerate plants of a strange vine. Morally impure, and to use the words of Wesley, In the very image of the devil. Every way prepared, as soon as circumstances will admit, to break out into the most flagrant acts of rebellion against the laws of God and man. We also come into the world in a state of perfect ignorance. Not by any means so well qualified to take care of ourselves, or to act our proper parts among our kind, as brutes of the most stupid species are among theirs.

Of the imperfection and miseries of the present state of mankind, even the ancient heathens seem to have been sensible.

Plato says, the soul of man has fallen into a dark cave, where it holds intercourse only with shadows. Pythagoras, represents man as being a stranger in this world; banished from the presence of God. Plotimus, compares the soul to a cinder, or coal, in which the fire is all extinguished. Others, among them, speak of the soul as having her wings enfeebled; so that she cannot fly to God.

But our source of information upon this melancholy subject is the word of God. By that infallible testimony we are assured, that we have sinned against God and come short of his glory—That we are far gone from original righteousness, and that our understanding is darkened.

Now, as it is necessary a man should be convinced that he is diseased, in order to see the necessity of medical assistance, so in endeavouring to bring the rising generation forward to happiness it is necessary that we convince them of their departure from it.

After having taught our children their fallen and helpless state, it is requisite that we point out to them their method of recovery, and direct their feet in those paths which are best calculated to secure their happiness. They should be taught to look to God, the author of their being, as the only source of real happiness: and to expect that inestimable treasure from Him, only by

devoting themselves to the designs and purposes of life according to His direction. In a word, they should be instructed, as early as possible, to seek the kingdom of God and his righteousness: with the assurance that this is the only way to secure substantial happiness. And as they are designed to take a part in the scenes of active life, it is of importance that they be so trained as to enable them to act that part with honour and usefulness. In order to this, they should have laid before them, their connections and relations, their responsibilities and obligations.

They may be taught their connection with the natural world. They are inhabitants of it; and from it, they derive those advantages which they should enjoy, and improve in a reasonable and useful manner. For them, the seasons follow one another in regular order, each contributing its share of pleasure and comfort. For them the sun pours forth his genial rays by day, and the moon and stars illuminate and cheer the night. For them all nature is in constant motion, and labours to satisfy their wants and to alleviate their sorrows; while all their powers may be pleasingly and profitably employed, their senses regaled, and all their sensibilites enlivened, refined, and gratified in the contemplation of this boundless source of beauty, majesty and glory. But, lest they should make this connection an object of too great confidence, it is necesary that they be made sensible that it must shortly be dissolved; and that, therefore, it is to be viewed merely as affording them some minor felicities, while passing from this world to a better. Their contemplations then should be directed upwards, through nature to nature's God: while their hearts are taught to adore, and their tongues to praise the ineffable glories of his character.

They are to be educated particularly for social life. Parents, friends and tutors; civil and religious society, all have their respective demands upon them. And those demands must be answered, that the order, harmony, and felicity of the whole may be preserved. While, therefore, they are instructed to reverence and obey their parents and teachers, to be kind and affectionate to their friends, they should also be educated in those principles and duties which will raise them to respectability, and enable them to be useful in the world.

We must shortly follow our fathers to the land of silence. Our names will be borne by our children. And are we willing that our names should be perpetuated by those who must become nuisances in society? This is a point which we ourselves must settle. It is for us, in some sort, to determine whether our children shall be wise and virtuous, or ignorant and vicious. Whether they shall be good and useful members of society, or sordid and depraved wretches, whose names will be infamous, and whose society will be pestilential.

It matters not to what walks in life our offspring are destined: nor is it of importance what callings in life they are to pursue:

it is our business to qualify them to act their part with fidelity and usefulness. Disinterestedness and benevolence, meekness and humility, patience and charity, diligence and constancy, should give direction and character to their conduct through the whole course of life, whatever station they may occupy, or whatever calling they may pursue. They must never be permitted to suppose that in order to be happy, they must be rich and great: that they must shine in costly equipage or riot in voluptuousness. On the contrary they should be deeply impressed with the idea that they can be happy only in the possession and exercise of wisdom and virtue, and in the discharge of those social, moral and religious duties which God has placed before them.

It may seem unnecessary for me in this age and place of refinement, to say any thing in regard to literary and scientific pursuits: but I must in this respect claim a little indulgence.

The time has come wherein it is a disgrace to be ignorant. Ignorance is disgraceful, because the path of knowledge is open to people of all classes. Sunday Schools, Free Schools, and other institutions, have been erected expressly for the purpose of extending the means of information to the destitute. It is also to be remembered with gratitude that through the benevolence of individuals and societies the indigent youth may obtain even a collegiate education.

Now, considering how important it is to have a good education, and how many powerful motives there are to urge us to the pursuit of knowledge; is it not a disgrace to be without it, or not to be in a way to obtain it? It is an incontestible evidence of stupidity and indolence. And if ignorance is a disgrace to the poor, what is it, rather what is it not, to those who are in easy or affluent circumstances? If in the former it is disgraceful, in the latter it must be highly criminal.

It should ever be remembered, that with our purity and happiness, we lost our knowledge: and that therefore ignorance is as much an effect of sin, as impurity and misery. Let us attend to this point for a few moments. How great was the knowledge of our first parents previous to their fall? So far was it superior to ours, that in ascertaining the properties of animate and inanimate nature; it was not necessary for them to pursue a long and tedious course of investigation by slow and inductive reasoning. They grasped the truth and apprehended the fitness of things without difficulty. But alas! what a fatal change did sin produce. Never in any case were the words of Young more appropriate. Seduced by the devil, they yielded to a criminal and foolish desire. They

> Leaped at the stars, and fastened in the mud;
> Grasped at glory, and sunk in infamy.

What profound ignorance followed the first transgressors as a punishment for it, and as a wretched legacy entailed upon an un-

fortunate race. Who does not see, that ignorance is a consequence of the fall? and who will not say that this consequence, as well as others, should be obviated as far as possible by an early education?

It is true, to acquire any considerable share of knowledge, much labour is necessary. It is also true that, while in our present imperfect state, in the pursuit of science we must be content to crawl from one truth to another, through a painful, and often long process of reasoning. But knowledge is so great a treasure, that when once it is gained, it compensates our toil a thousand fold.

It is obvious from a variety of considerations, that it is the *duty* of mankind to make the *arts* and *sciences* their study, as far as possible. Upon them, under God, depend, in a great measure, the prosperity and welfare of nations, communities and individuals. Indeed, if scientific and artificial improvement should be neglected, the barbarisms of former ages, with all their disgraceful train, would soon be upon us. To the arts and sciences as encouraged and fostered by religion, are we indebted for all those advantages whereby at this moment we are distinguished from the savage tribes of our western wilderness.

Knowledge is useful to all men, at all times, and under all circumstances. It is power, it is honour, it is riches, it is a never-failing source of the most refined pleasure wherever it is properly applied. I never can believe, that ignorance, stupidity and indolence, can be a soil upon which happiness will thrive and grow. Although the man of knowledge, standing on an eminence, and having an extensive prospect of men and things, has many disquietudes to which the uninformed in the vale below are strangers, yet he has those delights also which infinitely transcend the most elevated conceptions of the rude and uncultivated.

Neither can I bring myself to believe, that the want of knowledge can ever be supplied by all other earthly blessings. Beauty, wit and strength, honour, pleasure and wealth, are too poor to be compared with it. The man, whose mind is well stored with useful knowledge, is qualified to be a blessing to others. He converses with himself; and therefore is prepared to bear himself company through the world. To him every surrounding object affords a lesson replete with instruction; and, when in solitude he makes the volumes treasured up in his own mind pleasing and profitable sources of entertainment.

Above all then, we should encourage our children in the pursuit of learning. What though they be not rich, Knowledge is far more valuable than silver and gold. If, in order to accumulate wealth, they must neglect the improvement of their minds, teach them to leave the trash to be scraped together by mean and sordid souls, who have not sufficient elevation of thought, nor dignity of feeling, to prompt them to intellectual improvement. In this

way they will ultimately find themselves the proprietors of,—Large and comprehensive souls, purified from vulgar fears, superstitions and prejudices: and capable of comprehending the works of man, and of understanding, in some measure at least, the works of God. A rich and flourishing mind, pregnant with inexhaustible sources of reflection and entertainment, may enjoy a perpetual spring of new delights, and the conscious dignity of superior intelligence.

But in our exertions to secure happiness to the rising generation, we should by no means stop short of religion. By religion is not meant, a mere set of notions, or a scheme of doctrine laid asleep in their minds, never to disturb, never to stimulate them to action; but a supreme love to God, which evinces itself by a corresponding course of conduct.

It is much to be regretted that so few parents and guardians duly consider this point. It is not unfrequently the case that we find them far more solicitous to make their children shine in the gaudy trappings of pride, than they are to make them useful citizens and happy followers of the Son of God. It is also a lamentable truth, that many parents encourage their offspring to seek happiness in the perishable things of earth. Probably this is the grand reason why so few find the object of their search. Let us then take a view of the situation of most men, that we may ascertain their disorder, and place before them their remedy; and also that we may preserve our children from needless toil and disappointment.

The grand object of pursuit among men is happiness. It is undoubtedly the strongest desire of our nature to obtain it. Indeed, according to some authors, there is a kind of innate principle in our nature, constantly urging us to this pursuit. But in the courses which mankind take for the attainment of this object, they meet with perpetual disappointment and mortification. Nevertheless, they still pursue—they make all possible speed, and inquire of every passenger, *Who will shew us any good?* But why are they thus disappointed? Because they fly to sources where happiness can never be found. And they fly to those sources because they have not received a suitable education. Probably they have been taught to expect it in sensual enjoyments; or they have never been sufficiently impressed with the necessity of seeking it only in the service and enjoyment of their Creator.

Behold the youth, as he leaves his friends and tutors, and makes his way into the world, to take his task and receive his portion, among his fellow actors on the stage of life. In the outset he is captivated by the scenes of mirth, gaiety and sprightliness which pass before him. He enters them in the full tide of expectation. For the moment he is diverted, but his divertisement passes away, and in the midst of jolity and laughter he finds that happiness is not the goddess that there presides. He next turns his attention to costly mansions and equipage, and fondly supposes the

object of his search, is there an inhabitant. But how soon does he find that she is not to be designated by a robe of many colours—is not the companion of greatness—is not the attendant of luxury and splendid equipage. He takes another turn: and entering farther into the world, he beholds all the kingdoms of the earth and the glory of them. Many ways of raising himself to glory are opened before him. Calling forth all his energies, he elevates himself on the pinions of ambition; and now that he is in honour he looks down with haughty contempt upon the crouching croud below. His eyes are dazzled;—his ears are charmed; and in exultation he exclaims, I have reached my goal! There is none like me—So caressed, courted, flattered and followed. But deluded creature! how soon does his bit of riband wax old? How soon do all his titles and badges of honour, lose their enchanting influence? And now that the farce is ended, he sees and feels like a man. And standing behind the curtain, while those without gaze, admire and extol, he is familiar with reality, and sees nothing but naked ropes and blocks. Disgusted with intrigue and wearied with bustle, he comes to the conclusion that he has mistaken his way, and missed the object of his pursuit. Under these circumstances what must he do? He has rejoiced in his youth; walked in the ways of his heart and in the sight of his eyes; but after all he is unhappy. To him, happiness was never more remote. His best hopes are disappointed, and his dearest feelings mortified. Thus exhausted with disquietudes he sits down, and after casting many an angry glance upon surrounding objects, he curses his stars and deems himself alone in the Universe. In this situation he remains till, by a voice from heaven, he is taught the good and the right way. But is this declamation? or, is it sober truth? It is matter of fact, drawn from real life.

There is hardly any subject more exhausted, or that has afforded greater matter of argument and declamation, than the insufficiency of our earthly enjoyments. Every reformed sensualist, from Solomon down to our own times, has uttered more or less pertinent, as well as mournful reflections, on the emptiness of human pleasure, and the vanity of mortal pursuits. But, unfortunately, the many good things which have been said upon this subject, have been viewed as the ebullitions of disgust, arising from sated appetites, which could no longer relish the pleasures of sense, or from the vagaries of rude and splenetic men, who never tasted them at all: and therefore are not competent judges in the case. Matter of fact, however, contradicts this conclusion.

From what has been said upon this subject, it is manifest that great precaution should be used in the education of youth. Above all things they should be early taught where and when true happiness is to be found,—namely, In the religion of the Holy Jesus. A knowledge of arts and sciences may do much, very much for man; but it never can afford him that happiness for

which his soul thirsts. Philosophers and politicians, poets and orators, lawyers and physicians, possess nothing worthy the name of happiness, until they rise into the philosophy of the Son of God, and become partakers of the divine nature. We must say then, that the religion of Christ should constitute a principal branch of education in all our Seminaries. It is not enough that the will of our children be seasonably subdued; nor is it sufficient that inducements to pride, revenge and voluptuousness, be kept from them while in childhood; but through every stage of their minority they should be trained to virtue, and disciplined to the humbling doctrines of the cross. Hence arises the importance of providing them with suitable books and teachers. With books, which will teach them the science of salvation, as well as those which will teach them to act with honour and advantage in this world: and with teachers, who will take an interest in their spiritual as well as temporal welfare. Tutors who prefer the classics of Rome and Greece to the Holy Scriptures, are not qualified for their business. And those tutors too, who prefer the philosophy of men schooled in the principles of infidelity, to the philosophy of those Christians who have so happily united literature and religion, are by no means proper persons to have the superintendence of young and tender beings, whose character is to be formed for eternity, as well as for time.

And now, ye who are parents, reflect that you have been instrumental in bringing into existence beings not only fearfully and wonderfully made; but fearfully and wonderfully destined. For a few years your children will be under your instruction: and it is very probable that your conduct towards them during those few years, will determine their destiny to all eternity. How important then is your work, and how awful your accountability! Your children will shortly go from you into the world, like lambs among wolves. How numerous are the dangers to which they will be exposed, and how liable will they be to be ensnared and undone for ever. Before them—"honour will flaunt its fictitious trappings—wealth display its thousand imposing charms, and pleasure spread its impoisoned banquets." And if they be not properly guarded by sound principles, how easy a prey will they fall to those engines of darkness. Looking to God then for direction, do your uttermost. Train them up in the nurture and admonition of the Lord. And may the blessing of God attend your exertions.—Amen.

TRACT ANECDOTE.—RELATED BY MR. WARD.

Soon after I went to India, I distributed a number of tracts in a variety of villages. A man, hearing that a Missionary had left a tract at a certain house, felt a conviction on his mind that he was bound to read it. He therefore sent to request that he might pe-

ruse it; it was granted, and he read it. His soul was so deeply impressed with the importance of its contents, that he determined to relinquish *caste* and every other superstition for the Lord Jesus Christ. So far indeed was he influenced by the Holy Spirit, that he set out for and arrived at Serampore; and there became a truly pious Christian, and a zealous preacher of the Gospel.

SABBATH SCHOOL ANECDOTE.

A little boy, belonging to a Sunday school, in London, having occasion every Sabbath to go through a certain court, observed a shop always open for the sale of goods. The little boy, having been taught the duty of sanctifying that day, was grieved at its profanation, and some time considered in himself whether it was possible for him to do any thing to prevent it. At length, he determined upon leaving a tract on the Lord's Day, next week, at the shop as he passed by. He did so. On the next Sabbath, coming the same way, he observed that the shop was shut up.—He stopped, and pondered whether this could be the effect of the tract he had left. He ventured to knock gently at the door; when a woman within, thinking it was a customer, answered aloud, "You cannot have any thing: we don't sell on Sunday." The little boy still begged for admittance, encouraged by what he had heard.—When the woman recollecting his voice, opened the door, and said, "Come in, my dear little fellow: it was you who left the tract here last Sunday, against Sabbath-breaking, and it frightened me so, that I did not dare to keep my shop open any longer; and I am determined never to do so again while I live."

Let this be an encouragement to the teachers of Sunday schools in enforcing the observation of the Lord's Day; and let it be a stimulus to all serious people, and even to children, to distribute tracts in every possible direction.

THE POWER OF MUSIC UPON THE PASSIONS.

The following is related by the Prince of Cantimer in his works of the Ottomans.

The Sultan Amarath, a cruel Prince, having beseiged and taken Bagdad, gave orders to put to death thirty thousand men, who had grounded their arms to the haughty conqueror. Among these unfortunate victims was a musician, who entreated the officer that executed the orders of the Sultan, to wait a moment, and permit him to speak to the Emperor. The officer commanded him to be brought into the presence of the Sultan, and give a proof of his art. Like the musician mentioned in Omer, he took a kind of Psaltery resembling the Lyre, having six strings on each side. He accompanied the instrument with his voice, and sung

to the praise of Bagdad, and the triumph of Amarath. The soft and pathetic sounds of his instrument, alternately intermixed with his bold and plaintive airs, produced such a surprising effect upon the soul of the lofty monarch, that his heart was melted into tenderness, and he could not suppress the compassionate emotions of his soul. The skilful musician left him alone. He was completely overcome by the power of melody. He melted into tears of pity. All his turbulent passions seemed changed to softness and compassion. His resentment gave way to relentings; and he changed his cruel intention. In consideration of the capacity of the musician, he not only spared the lives of his thirty thousand captives, who had been sentenced to die, but set them all at liberty.

If such is the power of terrestrial, what must be the melody of celestial music, where the concert of myriads join to sing the praise of God! Oh what ravishing charms to the ears of the whole company of the redeemed from among men, when the ineffable glory of God shall inspire their hearts and elevate their voices to shout hallelujahs for ever!

The following is extracted from the Works of Rev. John Wesley.

"By *the Power of Music*, I mean, its power to affect the hearers; to raise various passions in the human mind. Of this we have very surprising accounts in ancient history. We are told, the ancient Greek musicians in particular, were able to excite whatever passions they pleased: to inspire love or hate, joy or sorrow, hope or fear, courage, fury, or despair: yea, to raise these one after another, and to vary the passion, just according to the variation of the music.

But how is this to be accounted for? No such effects attend the modern music: although it is confessed on all hands, that our instruments excel theirs beyond all degrees of comparison. What was their lyre, their instruments of seven or ten strings, compared to our violin? What were any of their pipes, to our hautboy or German flute? What all of them put together, all that were in use two or three thousand years ago, to our organ? How is it then, that with this inconceivable advantage, the modern music has less power than the ancient?

Some have given a very short answer to this, cutting the knot which they could not untie. They have doubted, or affected to doubt the fact: perhaps have even denied it. But no sensible man will do this, unless he be utterly blinded by prejudice. For it would be denying the faith of all history: seeing no fact is better authenticated. None is delivered down to us by more unquestionable testimony; such as fully satisfies in all other cases. We have, therefore, no more reason to doubt of the power of Timotheus' music, than that of Alexander's arms: and we may deny his taking Persepolis, as well as his burning it through that sud-

den rage, which was excited in him by that musician. And the various effects which were successively wrought in his mind, (so beautifully described by Dryden, in his Ode on Cecilia's-day,) are astonishing instances of the power of a single harp, to transport, as it were, the mind out of itself.

Nay, we read of an instance, even in modern history, of the power of music not inferior to this. A musician being brought to the King of Denmark, and asked, whether he could excite any passion, answered in the affirmative, and was commanded to make the trial upon the King himself. Presently the monarch was all in tears; and upon the musician changing his mood, he was quickly roused into such fury, that snatching a sword from one of his assistant's hands, (for they had purposely removed his own,) he immediately killed him, and would have killed all in the room, had he not been forcibly withheld."

The effect of David's harp upon King Saul is well known. It is said, "When the evil spirit from God was upon Saul, that David took an harp, and played with his hand; so Saul was refreshed, and was well, and the evil spirit departed from him." 1 Sam. xvi. 23.

If such be the influence of music over the minds of men, with what assiduity should it be cultivated by all Christian congregations! And more especially when it is considered that there is abundance of scripture authority, both precept and example, for its use. If so, if God has commanded us to "sing with the spirit and with the understanding also," how can it be inferred that the learning this art can be detrimental to piety? And how can we sing with the *understanding*, without learning to understand the art we attempt to practise? If, indeed, any part of divine worship is calculated to excite the affections to things spiritual and divine, it is to hear a congregation of saints raising their tuneful voices in celebrating the praise of God. But while this duty rightly performed soothes all the passions of our nature, and produces the most exquisite pleasure to the devout soul, yet when it is murdered by the clashing sounds of discordant notes, which grate horribly on the ear, sensations equally disagreeable are produced, and the art itself is thrown into contempt. The drawling languor with which this part of divine service is too often performed, is sufficient of itself to excite all lovers of sacred music to diligence in striving to redeem it from the obloquy cast upon it by such singing drones.

Let then the friends of an enlightened and enlivened piety, exert themselves in the laudable attempt to improve this sacred science, and they shall meet with the best wishes of the Christian community, who delight in order and decorum in the Church of God, for success.

THE BEGGAR AND THE TRACT.

Communicated for the London Evangelical Magazine, by "C. Brooker, Alfriston, Sussex."

About five or six years ago, while passing through a meadow, I observed before me a beggar; he appeared to bend with the weight of years, having a bag on his back, containing I suppose, his kettle, &c. on the top of which was a bundle of sticks. After walking a short distance, he frequently paused, as if tired or afflicted. When I overtook him, I mildly accosted him and said, "Well master, where do you think you shall be in twenty years time?" He stopped, immediately fixed his eyes on me, and after a short interval replied, "In heaven I hope master."—"In heaven, (I rejoined) Why do you hope you shall be in heaven?" "Because I hope I shall, master."—"But (said I) you know there are two kinds of hope spoken of in the Scriptures; the hope of the *hypocrite* which perisheth, and the hope of the *righteous* which is an anchor to the soul; which hope of the two is yours?" "Why faith is a great thing master, is it not?" "Yes, faith is certainly very important." "To be born again is a great thing, is it not, master?" "Yes to be born again is a very great thing: but (I continued) where did you get all this knowledge?" "I will tell you master: About nine or ten years ago I was begging for something at one of the houses of the Royal Crescent at Brighton; after waiting for some time, as no one gave me any thing, I turned and walked away; a servant then came after me and said that a lady had sent me a penny and a little tract, which she desired I would read; it was that little book, master, that taught me to know about faith, and about being born again." "What was the name of the tract?" "*A Dialogue between a traveller and yourself:* and such was the effect master, which this little tract had on me, that I learned *every word* of it by heart." "Can you repeat it now?" "Yes master." "Let me hear you." After repeating a small portion of it, his shortness of breath prevented his proceeding any farther. "Master (said he,) I have got an asthma, and cannot go on." Wishing much to ascertain the truth of his statement, I asked him to call on me another day, and repeat the contents of the tract; to which he readily consented. Before we parted he said, "Master I wish you would give me some prayers." "Give you some prayers, (I replied;) you do not find any difficulty in supplicating for a supply of your *temporal* wants at persons' doors, cannot you ask the Lord to give you spiritual blessings in the same way?"—"Yes, master; but my prayers are so sinful, I am afraid the Lord will not hear me." I endeavoured to explain to him the nature of prayer, and how the Lord would accept the prayers of sinful creatures like ourselves, through the mediation of the Saviour. However, I promised to give him some prayers when he called.

In two or three days after, he came to my residence, when, having in my possession the tract before specified, my dear consort (now no more) and myself, heard him repeat the whole of the tract, both questions and answers, without missing, I believe, a single word; although he was, as he informed me, and I have no doubt of the fact, eighty-two years of age.

I now examined him respecting his general view of religion, which I found to be correct, and which he informed me he had gathered entirely from this excellent tract. Indeed, I am well persuaded, though I wish ever to attach a proper suspicion to the deposition of strangers, that the Lord had so blessed the reading of this little production, as to make it instrumental to the salvation of his soul. He informed me that he was a mason by trade, and that the tract was given him not long after he became incapacitated for labour. After providing him with some prayers, and these, Mr. Editor, I believe were from a little book on "Self-Examination," written by yourself, he departed, promising to call on me again when he came into these parts. I have not seen him since. It is probable he soon after paid the debt of nature; and if so, there is no doubt but he is now ascribing salvation to God and the Lamb among the countless number who surround the throne of glory, acknowledging that little messenger of mercy, the tract, as the instrumental cause of his salvation.

Religious and Missionary Intelligence.

EXTRACT OF A LETTER FROM ELIJAH BOARDMAN, TO THE EDITOR, DATED JAN. 21, 1822.

Dear Brother,

On the evening of the 12th inst. I called for the second time to visit the Rev. Mr. Crane, the Presbyterian Missionary to the Tuscarora tribe of Indians, in Lewistown. He receives the Methodist preachers, not as strangers, but as brothers beloved—He seems to be an "Israelite indeed, in whom there is no guile." Himself, his lady, and Mrs. Brown, the tutoress, evidently evince the true Missionary spirit, by endeavouring to ingraft these wilds plants of nature into the true olive tree.

Mr. Crane has built a small house near the centre of the tribe, and is to them as a priest and a prophet. There are from thirty-five to forty families belonging to this tribe, and he has about eighteen communicants, and a number of others very serious. The gracious work is increasing. I learned from brother W. T. Alvis that a singing school in the tribe was to be held that evening, at the house of Mr. Crane. Accordingly in the evening two Indian

Chiefs came in, and about thirty other persons, principally young people belonging to the tribe. They took their seats very orderly, and commenced singing by rule, in their native tongue, using the patent notes. Their music was of the best kind. Their lips and hearts seemed exactly to tally. Indeed they sung "with the spirit and with the understanding also." Nothing of wildness of behaviour was seen. The lion and the lamb seemed feeding together. One of the Indian Chiefs commenced the meeting by extemporary prayer, in his native language. It was not only in word, but in power and energy. Another of the tribe concluded the meeting by prayer. A worthy example for singing masters. During the evening they sung a number of beautiful tunes and carried all parts. Better melody and sweeter harmony I believe I never heard. I was both delighted and surprised. My mind was led to wonder, and my soul to adore that Almighty Being who has thus turned the "Barren wilderness into a fruitful field," and changed war whoops and savage yells into tuneful hosannahs. Surely, "According to this time it shall be said of Jacob and of Israel, What hath God wrought?" "Not by might, nor by power, but by my Spirit, saith the Lord."

Many of the tribe seem to be very devout and deeply pious. They are building a small Meeting-House among themselves, principally at their own expense. Surely these things should excite a sacred emulation among us to carry the gospel to those remaining scattered tribes and families, on the west and south western frontiers of our continent, who are perishing for lack of knowledge.

Our brother Alvis lives at home in the tribe, and conducts, I believe, with propriety, is quite useful, and takes an active part in teaching the young persons of the tribe the way of salvation; and is thought to be more useful here than he would be elsewhere. Here is a very good work under our charge on this circuit. There have been four or five new societies raised within its bounds. One of which was formed by brother Somerville, in Ridgaway, numbering between twenty and thirty. They appear to be very flourishing, growing as the vine, and reviving as the corn, and we trust they will spread forth their branches as Lebanon. A number more have been added to our other societies on this circuit.—Elder Case informs me in a letter, that our missionaries to York and the new settlements in Upper-Canada, are doing wonders among the people. Sometimes for want of horse feed, and on account of bad roads in the new towns, they travel on foot through the woods, and preach to the scattered population of these new settlements. This looks like leaving all for Christ's sake.

Yours, &c. ELIJAH BOARDMAN.

SUMMARY OF RELIGIOUS INTELLIGENCE.

Nothing can be more delightful to the pious mind than to contemplate the mighty exertions which are making in every part of the Christian world for the spread of gospel truth and holiness. As if impelled by one common impulse, the various denominations throughout Christendom are collecting their forces and arranging them under the Captain of their salvation, evincing a determination never to ground their arms until the strong holds of Satan shall be demolished. This is no time, therefore, for inaction. To be indifferent at such a time of general and generous movement, manifests an apathy of soul at once disgraceful and criminal. If those who are not on the Lord's side are against Him, and if no man can speak lightly of Jesus who performs a miracle in His name, then certainly we ought to rejoice in the labours and success of all those who evince the smallest attachment to His cause; *because Christ is preached we do rejoice, yea, and will rejoice.*

While we confess ourselves most cordially attached to our own Church, and that from a choice made upon mature deliberation, we cannot suffer that contraction of heart which shuts up the avenues of the soul against receiving an accession of joy from witnessing the happy results of the evangelical efforts of others. And while some are indulging a splenetic disposition by snarling at every thing not coined in their own mint, and not bearing the image and superscription of their own party; and while others are wasting their time and strength with shooting their venom at those whose elevation bids defiance to their malevolence; we will enjoy the unmolested satisfaction of participating in the joy of those brave souls who are gathering fresh laurels by their intrepidity in the common warfare, and who are determined to die rather than yield to the enemy.

These thoughts have been suggested by reading the various accounts of Bible and Missionary exertions in the different parts of our globe. The first that we shall notice is,

The Palestine Mission.—The country of Palestine, where the ancient Jewish prophets received their inspiration, where Jesus Christ performed his wonders, preached his doctrine, and died to atone for the sin of the world; where the first Christian society had its birth, and where the first heralds of salvation received their commission to publish the resurrection of their Lord and Master; but where, alas! thick darkness has long since prevailed, even to the utter extinction of the light of Christianity, by the smoke and clouds of Mahometanism and Paganism; even *here* is the sound of a Missionary's voice heard, echoing through the hills and vallies of this once favoured land. And should the power of the Turkish empire be weakened and destroyed by the Russian and Persian Monarchs, might we not then anticipate the sudden downfal of the religion of the Arabian prophet; and through the medium of Bible and Missionary societies, the establishment of Christianity in its place? Let us pray for this desirable event, while we use all the means in our power for its accomplishment.

South Sea Islands.—From the Evangelical Magazine, it appears that the work of reformation is still progressing in these Islands, under the superintendence of the Missionaries who labour there.

United Foreign Missionary Society.—Since our last publication, no information has been received from the *Union* or the *Tuscarora Missions.*

From the *Great Osage Mission,* we have been favoured with several letters, and with the Journal of the Mission from the 13th of June to the 6th of December inclusive. In our last we announced the death of Mrs. Montgomery and of four infant children. It is now our painful duty to record the departure of Mr. Seely. He was seized with the pleurisy on the 11th of November, and expired on the 22d of the same month. The Journal, under the date of the 26th of November, mentions, that Doctor Belcher was then very low, and his case extremely doubtful. On the 6th of December, it is stated, that the sick were recovering, and that the propsect then was, that the family would soon enjoy a comfortable state of health; and Miss Weller, in a letter of the 21st of that month, remarks that the health of the family was still improving.

We have also received a letter from the Rev. Mr. Harris, enclosing the Journal of the *Seneca Mission* from the 1st of January to the 8th of February.—*American Missionary Register.*

METHODISM IN THE WESTERN COUNTRY.

We have received a copy of the Minutes of the several annual Conferences of the Methodist Episcopal Church, published by the Book-Agent at Cincinnatti, which includes the account of four Conferences, (viz.) Ohio, Kentucky, Missouri, and Tennessee, which have had their sessions since the publication of the annual minutes at New-York. From these minutes it appears that they have had an increase of, (including the Mississippi Conference,) eleven thousand and fifty-four members during the year ending November, 1821. Sixty-nine preachers were admitted on trial, seven were located, seven are returned as supernumerary, four superannuated, one expelled, and two had died; so that the increase to the number of effective travelling preachers is forty-eight. How satisfactory to the friends of Jesus to behold the march of pure and undefiled religion keeping pace with the progress of the new settlements in our western wilderness!

The next Ohio Conference is to be held at Marietta, Sept. 5, 1822.

Kentucky, at Lexington, Sept. 25, 1822.

Missouri, at St. Louis, Oct. 24, 1822.

Tennessee, at Ebenezer, Green county, near Greenville, East-Tennessee, Oct. 16, 1822.

Mississippi, at John M'Rays, Chickasawha, Dec. 5, 1822.

New-Haven District.—By a letter from Rev. Samuel Merwin, presiding elder of that district, it appears that the Lord is "Carrying on His work in different parts of the country. On Amenia circuit there is a great and glorious revival of the work of God, which has extended to almost every appointment on the circuit. A reformation commenced in Miss Thompson's school, in Goshen, and that circuit is highly favoured. They are doing well on Reading circuit, and at Bridgeport. They have had a gracious visitation on Stratford circuit; but in consequence of the sickness of some of the preachers, that circuit has suffered for want of ministerial labour." "Though I cannot," says the writer, "do much in this part of the country by forming Missionary societies, yet I rejoice that you are prospering in that blessed work."

Annapolis Auxiliary Missionary Society.—We have received the first annual report of this society, by which it appears that their yearly and life subscriptions amount to $177, subject to the order of the Treasurer of the parent institution.—The information contained in this report respecting the appointment of missionaries, and the field of their labours, has been already before the public; but we cannot deny ourselves the privilege of presenting to our readers the following extract on the duty of contributing to the support of missionary institutions:—

"The Board of Managers cling to the hope, that all those who would love the Lord their God, with all their heart, and mind, and soul, and strength, require not to be reminded of the claims which the benighted heathen world has upon their purses.

"The requisite funds, though indeed great in amount, could easily, and without inconvenience to themselves, be raised by Christians, if their hearts were properly interested in the missionary cause. If the amount of many unnecessary expenditures was appropriated to the support of missionaries, the funds which are wanted could with ease be had. And can it be indeed, that those who desire to know, and to love, and to obey God, will not contribute, and cheerfully, as much of their money to carry to the Pagan world a knowledge of "the unsearchable riches of Christ," as to idle, if not vicious pleasures?

"The Managers do not mean to speak of the pernicious tendency of many amusements which are fashionable among us, and to inquire if they be not indeed sinful and poisonous to the soul. Let the most favourable judgment be formed of them, yet all must grant, that to incur these expenses are not among the duties enjoined by Him, who is the ruler of all, and will be the judge of all. But to spread the knowledge of the Redeemer—to aid, as far as our aid is necessary, in giving to those who yet live in the grossest superstition, a knowledge of their God, and of his will—to cause that the command, to preach the gospel to all people, be obeyed, is explicitly enjoined upon us; and none can question the duty, without questioning the authority of God to command. Must it not then be truth incontrovertible, that there can be no real love of God, no real love of faith in those who decline to contribute to the support and growth of religion, at least as much in the course of the year, as they pay for fashionable amusements?"

New Mariner's Church in Charleston.—"On Sabbath, the 10th ult. a Mariner's Church in Charleston, S. C. was first opened for the service of our heavenly Father. An eloquent and appropriate discourse was preached by the Rev. Dr. Palmer, from Psalm cxlii. 4. 'No man cared for my soul."—*Seaman's Magazine.*

Michigan Territory.—A letter from Rev. William Case, dated Detroit, Feb. 12, 1822, states that at a Quarterly Meeting held at the River Resin, five persons professed to experience the pardoning love of Christ, and many more were brought under awakenings. On the River Rouge there are two societies, consisting of about sixty-five, forty of whom have been brought to religious experience in the six months past.

Mission among the Creek Indians.—The following letter, dated Augusta, Feb. 28, 1822, directed to the Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church, will shew the state of this mission;—

DEAR BROTHER,

You have been informed of the agreement entered into by the South-Carolina Conference, with the Creek Indians; and some of the circumstances under which that agreement was concluded. Later accounts evidence the importance of the undertaking; and give increasing encouragement to prosecute it.

The buildings at our first establishment are so far advanced as to admit the opening of a school immediately; and the good disposition of the Indians has increased with the progress of the work.

From the present Conference, we send two missionaries into this important field. Our venerable brother, the Rev. Isaac Smith, who in the year 1786 was associated with the first missionaries to South-Carolina, now offers himself for the Indians! He goes in charge of the mission; and with him, his excellent wife. Brother Andrew Hammill, an elder, is associated with them. These were not chosen without much prayer; and heartily offer themselves, and are most cordially approved by us, for the great work upon which they are embarked.

In the west of Georgia, two other missionaries, Gideon Mason and John J. Triggs, are employed. Their mission covers an extensive frontier, lately acquired from the Indians, but already inhabited by thousands of our citizens. We look anxiously into Florida and cry to enlarge our coast. When shall the gospel take the wings of the morning and fly to the uttermost parts of the earth! For this, we will increase our efforts with the approaching time.

Yours, in the bonds of the gospel,

WILLIAM M'KENDREE.

Reading Circuit Auxiliary Missionary Society.—The Corresponding Secretary of the parent institution, has received a letter dated Reading, Feb. 15, 1822, announcing the formation of this auxiliary society. The writer observes, "We are happy to learn that missionary fields are opening among the aborigines of our country, and that our church is taking so important a part in the work of their salvation. We wish to cast in our mite with you, in aid of the general cause of missions, and hope that your zeal will provoke very many to this best *labour of love.* By order of the society I herewith send you a copy of our constitution. The society was organized at our quarterly-meeting on Saturday the 26th of Feb. 1822, and $26 were subscribed.

Yours, &c. HAWLEY SANFORD, *Sec'ry.*"

Article vi. of the above constitution reads thus;—"The funds of this society, after paying the necessary incidental expenses, shall be transmitted to the Treasurer of the parent institution for the purposes expressed in the first article of this constitution"—which is, "to assist the several annual Conferences to extend their missionary labours throughout the United States, and elsewhere."

"Article xi. This constitution shall be subject to such alterations as may be made and agreed to by the General Conference in the constitution of the parent society."

We insert the above articles to shew the friends of the Missionary Society, which is under the patronage of the General Conference, that this auxiliary has, without any reservation, devoted its funds to the same benevolent purpose, as the parent institution has always had in view.

NEW-YORK BETHEL UNION.

PRAYER MEETINGS IN BOARDING HOUSES.

Extracts from the Reports of the Bethel Committee.

February 6th, 1822.—At Mr. B——'s, No. 275 Water-street, at 7 P. M. The room was filled with seamen and a few of the neighbours. Singing, Prayer, reading the Scriptures, and exhortations, occupied the evening; and some seemed to feel the powerful influences of the Divine presence. Mr. B. was almost constrained to cry out for mercy; he requested that some of the committee would come and converse with him about his soul, and said he would have another meeting in his house whenever the committee could make it convenient.

Friday, 8th—Meeting at No. 243 Water-street. The Rev. Mr. Chase conducted the exercises: a larger number of seamen present than usual.

Tuesday, 12th—At Mr. W——'s, No. 317 Water-street, 7 P. M. The room was soon filled with seamen; every one brought a solemn countenance. A prayer was offered up to Almighty God for the object for which we had met; bearing on our hearts, at the same time, twelve seamen present, who were to sail the next morning in the ship Constitution for Liverpool. We never saw more order, attention, and solemnity. The 107th Psalm was read, followed by an exhortation We had three prayers, three exhortations, and sung the whole of the above psalm. About thirty seamen present, and not one left the room until we finished our exercises. We then left some Tracts, reports of the Bethel Union, and circulars of the Marine Bible Society.

Friday, 15th—At No. 243 Water-street. Mr. Chase read a portion of scripture, and made some remarks. A seaman engaged in prayer. Two seaman from different vessels, applied for Bibles, saying there was none on board their vessels for the use of the men. They were directed to the committee of the Marine Bible Society.

Tuesday, 19th—At No. 65 Front-street. Prayer by Captain Prince. The exercises of the evening were, reading the scriptures, exhortation, praise, and three prayers.

There were ten or twelve seaman present; among the number, was one in bed in the same room, who had fallen overboard in the afternoon; and from the account given us, he had sunk two or three times; when taken out of the water, appeared nearly dead. They brought him to this house: he was recovering as we assembled. What a providence was this, that a man so near changing worlds, should be carried to a sailor boarding house, where a prayer meeting was held; and as he was recovering, to see around his bed strangers, and to hear them supplicating the Father of Mercies for his recovering, and his soul's salvation. He appeared sensible, solemn and attentive. Who knows what the fruits of this evening may be? They were generally attentive, orderly, and some appeared very serious; particularly, three seamen just arrived from London. One of them had attended the Bethel meeting in England. They appeared desirous to attend the prayer meetings, and the Mariner's Church; which we expect they will do while in port.

Tuesday, 26th—The committee met at No 318 Water-street. About thirty seamen, and six or seven females were present; all of which, except one man who appeared intoxicated, behaved with the greatest decorum. Three of the brethren engaged in prayer. The Rev. John Ellis, and one of the brethren, delivered short addresses from the 1st Psalm; which appeared to be well received. Some Tracts were left for distribution, and an appointment made for Tuesday evening next, at No. 275 Water-street.—*Seaman's Magazine.*

Pee-Dee District.—The following communication, though received some time since, being misplaced, has been unintentionally delayed until now.

To the Editors of the Methodist Magazine.

Lamberton, Nov. 15, 1821.

DEAR BRETHREN,

As one object of our excellent Magazine is to give more extensive publicity of the work of the Lord in different parts of these United States, as well as in foreign lands, I send you a sketch of the work of God in the bounds of Pee-dee district; which, if you think proper, you may insert. Though the out-pouring of the

Divine Spirit has not been so powerful and universal among us, as has been and still is in some parts of the continent, yet we rejoice that the Lord is still with us, and now and then he manifests himself very eminently among us. In Bladen circuit this year, the Lord has been present to heal the backsliden, to convince the sinner, and to convert the humble penitent. Several in the bounds of this circuit have professed a change of heart and have joined themselves to the church of God.

Deep River circuit, which has hitherto been a barren part of the vineyard, in comparison to other places, has this year been favoured with a considerable revival. About sixty souls have experienced converting grace in its bounds. And notwithstanding the strong prejudices of the greater part of the people against Methodism in this circuit, the work is still going on, and prejudice in a good degree begins to yield to truth and the power of religion. Brother Thomas L. Winn, who rides that circuit this year, observes that he has never seen as great a revival in any circuit in which he has travelled. Numbers have been added to our church there.

In Little-Pee-Dee circuit there is a considerable revival. About two hundred have joined our church, many of whom have been happily converted to God.—At one Camp-meeting in the bounds of this circuit about fifty professed to find the Lord; at another between twenty and thirty; and at many of the appointments on the circuit quite a number have been brought into the liberty of the children of God. The work is still progressing, and we hope that many more, before the conclusion of this year, will be brought into the fold of Christ and into the favour of God. At our District Conference, several were, as we judged, savingly changed in heart, whilst old professors obtained new life and strength on their way to glory. I have had several other Camp-Meetings the present year, none of which were by any means barren or unfruitful, but all have been owned of God in conversions and sanctifications.

I have been acquainted with this district for about twelve years, and have never seen it more prosperous than it is at present. Fayetteville and Georgetown are on the gaining hand. Wilmington has been awfully visited this year with the yellow fever. Several of our members have fallen victims to this malignant disease, but have left a pleasing testimony to their surviving friends, that they have gone to rest. Our beloved brother Samuel Dunwody, the stationed preacher, like a true watchman on the walls of Zion, remained at his post during the awful ravages of the King of terrors, visiting the sick and dying, attending their funerals and preaching to a small congregation, the remnant that were left and able to attend the house of God. While the greater part of the whites, who were able, fled to the country, Brother Dunwody and family were mercifully preserved and kept in perfect health and peace. A striking evidence that the path of duty is the way of safety. They that trust in the Lord shall be as Mount-Zion. I hope that the late affliction of that town may have a salutary effect on its citizens at large. May the Lord more gloriously revive his work in these low-lands, and continue to fan the Holy flame in every part of his church militant.

Yours, &c. JOSEPH TRAVIS.

Obituary.

DEATH OF WILLIAM BURNHAM.

Schenectady, 22d Jan. 1822.

DIED in this city, on the evening of the 19th inst. our highly respected friend, WILLIAM BURNHAM, in the sixty-second year of his age.

He was a native of Novascotia, spent the days of his youth in Connecticut, and of manhood in this state. Soon after the first Methodist Society was formed in this northern region, at Ashgrove, he united himself to it as a seeker, and in a few months obtained a witness of God's forgiving mercy. In the neighbourhood where he lived, which was many miles from the society, there was but one Methodist besides himself and his wife.—They were formed into a class, and one other person joined with them. These scrupulously observed their class-meetings; and when the violence of their persecuting neighbours rendered it diffi-

cult for them to meet peaceably, the two friends contrived to exchange labour in their ordinary avocations, that they might retire at the appointed hour to have their class meeting. But the vigilance of the zealots who surrounded them, and who threatened on an occasion of their meeting to burn their discipline before their eyes, in one of their own houses, hunting and driving them from their dwellings, they retired to a secluded place in the grove to keep up their devotions.

After leaving this place he had the satisfaction of witnessing a revival of religion in another neighbourhood where he continued but a short time. Thence he removed with his family to Malta (then a part of Stillwater) in Saratoga county. He and his wife were perhaps the first Methodists that were ever in any part of that section of the country. They were for some time esteemed by the inhabitants of the place, as an extraordinary kind of beings, if not superhuman. They were visited by one person, at least, who came from a distance for the ludicrous purpose of ascertaining to what part of God's creation the Methodists, about whom so much was said, could belong; and was not a little surprized and disappointed not to discover any characteristics to contra-distinguish them from the human kind. As this curiosity abated, the residence of this pious couple in the vicinity opened the way for the ever vigilant itinerants to penetrate into the heart of the "moral wild." Classes were formed in different places within the circle of their acquaintance and of the labours of this good man, (who improved as an exhorter, and held a licence as such when he died) which were attached to the circuit, then embracing a great part of the present Sarotaga district. At the first quarterly meeting in the place on this great circuit, they held their lovefeast and quarterly conference in a small bed room. The much esteemed William Burnham was appointed circuit Steward, in which capacity he acted on that circuit for twenty three years, and also acquitted himself as an exhorter, and for the greater part of the time as a class leader.

He lived to witness the erection of five meeting houses dedicated to the service of the *Methodists* within the limits of eight or ten miles from his residence, a region less extensive than the one over which so much excitement was spread by the *name*, at his first removal into the country.

About seven years ago he removed to this city. As a private member and an officer in the church he was uniformly and justly esteemed. Never did the church boast of a more faithful class leader. He did every thing pertaining to his duty correctly, efficiently, and at the time,—his class accordingly always prospered. His zeal so much increased with his years that he has long had a watchful eye also over the members of other classes, encouraged and assisted the leaders who reverenced him as a kind of patriarch among them, and spent the greater part of his leisure hours in helping his brethren adjust their business in the several departments of the church. On Monday evening last he was appointed, by the unanimous voice of the quarterly conference, recording steward in this city. On Saturday evening he died.—So soon and unexpected was he called to give account of his stewardship. The shock was severely felt as well by the citizens of this place as the members of the church. Seldom if ever was so much tender sensibility wrought up to so high a pitch on a funeral occasion as at his. Perhaps not five in five hundred refrained from weeping. He lived beyond the rage of his enemies, and secured, by his uniform piety, the esteem of all who best knew him.

Whatever induced others to solicit the publication of a sketch of this good man's life, eulogy is the last and least important consideration with the writer of it. It is not pretended but that he was sometimes betrayed by the foibles and infirmities incident to men, yet it is a matter of consolation that truth, so far as mortals can determine, places him among the best of men and of Christians. There are some observations, however, naturally occurring to those best acquainted with the leading events of his life and his tranquil death, which may be profitably applied.

1. The worth of uniform piety. He was truly a happy man. Not because he was rich or had many of the honours of this world, for neither was ever liberally bestowed upon him; but because he lived the religion he professed every day, and every day shared its blessings. It is said that turmoils, and broils, and violent contradictions, and boisterous language on any occasion, were perfect strangers in his extensive family. In his habitation, neither the child, nor the domestic, nor the stranger could ever be unhappy by his situation. His uniform piety con-

ducted him, through the grace of God, to a happy end. Many of his early companions have fallen away, among whom is the first minister who preached in his house. He is yet supposed to be living; and it is ardently to be wished that he may see this article (as well as other apostates of his former acquaintance) and be admonished by it of the importance of returning to the Lord.

2. What a comfort was it to him to be led forward from his small prospects, when he and his three friends suffered together in the midst of their persecuting enemies, to die surrounded by scores of his brethren, and beloved and lamented by all who knew him? but the useful hint which occurs here, is, an admonition to professors to attend promptly to class meetings especially, however discouraging their prospects may be. The subject of these remarks, had his share of discouragements and trials, which might probably have shaken others less steady and persevering in the discharge of their religious duties. But he lived to testify that experience in religion is capable of rising stronger and stronger, and becoming more and more mighty against our spiritual foes. In the life and death of our father Burnham the young Christian finds every thing to encourage him to be faithful.

3. By his example all professors of religion should be admonished faithfully to discharge their duties in the sphere in which the providence of God has called them to move, without restlessly aspiring after more distinguished and honourable places. For the greatest part of a half century he has filled some humble office in the church, and was always happy, not because he aspired to be noticed among men and sought an eminence by the way of humble duties, but because he loved God and was attached to His cause. Having done the work assigned him, and faithfully improved the talent imparted to him "according to his ability," he died in peace. When he was informed that his end was probably nigh, he suggested that he thought the Lord had something more for him to do, but that, if this were delusive, he was ready to depart. He had two requests to make, if they could be consistent with the Divine will; the *first* was, that he might once more meet with his class and take his leave of them; the *second*, that he might see his children. But he manifested no solicitude about the past, and died like a man who had long been prepared for the event, without a struggle or a groan. Those who would die like him should live like him.

4. Many of his former companions in suffering, and the preachers for whom his house was a home for many years, are yet living and scattered abroad through the world, among whom was, a few days since, the man under whose improvements he was awakened and converted. It will be a source of comfort to them to learn the event of his steadfastness to the end. Besides, though he has witnessed the defection of some, he has witnessed also the better change of perhaps some hundreds, to whom he has been in the most emphatical sense, a "nursing father." It is desirable that the intelligence of his happy death may tend to awaken in them new zeal to follow his steps.

If it were of any use we might add, that many of his esteemed friends, and especially the ministers of the gospel who frequented his house when in that region, among whom were the ever respected Bishops Asbury and Whatcoat, went before him. But he is where they are. Once they *suffered*, now they *triumph* together. S. LUCKY.

DEATH OF PLATT P. MOREY.

A letter from the Rev. William Case, announces the death of the REV. PLATT P. MOREY, who was appointed to the Michigan Territory from the last Ohio Conference.

He died at Mount-Clemens, about thirty miles from Detroit, with an inflammation in the *viscera*. During his affliction he was attended faithfully by his worthy friends, who administered every thing in their power to his relief and comfort. His reason remained unimpaired until he expired, and he was unspeakably happy in God. The day before his death, he endured a severe mental conflict. By his request the curtains of his bed were closed, and he continued for some time in agonizing prayer. After this, he told his attendants that the Lord had given him victory over the fear of death, and he remained in great peace, and enjoyed a confident assurance of eternal life, even to the moment of his departure. By those best acquainted with him in this country he was considered a holy man, was much beloved, and greatly lamented in his death. His corpse was taken to Detroit, where it was deposited to await a re-union at the final resurrection, with its partner in labour and suffering.

Poetry.

For the Methodist Magazine.

The righteous shall flourish like the Palm tree.
Psalm xcii. 12.

WHERE yon bright sun now sheds his beams
On the dark sons of Afric's soil,
Each vale with richest plenty teems,
And cheers with wine the lab'rer's toil.

There spreads the Palm its pleasing shade,
Where wearied traveller's repose:—
Sweet tree! thy beauties never fade,
Till waves of death thy root o'erflows.

When wintry storms around thee blow,
Thou still dost flourish ever green;
And when with weights thy limbs they bow,
Abundant fruit on thee is seen.

Like thee the righteous man shall bloom,
And hourly feel his strength increase;
Affliction's storm, nor sorrow's gloom,
Shall e'er disturb his perfect peace.

Deep-rooted in the soil of love,
While streams of grace around him flow,
Firm he remains, though earth should move,
Or hell should deluge him with woe.

And when, at length, the hand of time
Shall bear him from the earth away,
Transplanted in a happier clime,
He'll flourish fair without decay.

These dreadful storms of grief and care,
These ills of life will then be o'er,
His foes shall never enter there,
And friends shall meet to part no more.

Joyful he'd quit this land of tears,
Whose shores are wash'd by sorrow's wave;
And cheerful down the vale of years,
Walk to his silent home—the grave.

For guarded by his Saviour's love,
The tomb cannot his soul dismay;
'Tis but the road to realms above,
The entrance to eternal day.

A. H.

For the Methodist Magazine.

TRUTH.

O truth divine! bend from thy native sky,
And pour on us thy pure enlight'ning ray;
Open thy treasures to the mental eye,
And intellectual darkness drive away.

Thy radiant beams—more pleasing to the soul,
Than ought beheld in verdant landscapes fair:
On us perpetual waves of knowledge roll,
And all the charms of truth we'll ever wear.

Thy light—more cheering than the morning star,
Which kindly tells the near approach of day,—
Pervades the soul, and penetrates afar,
While thousands bend beneath thy potent sway.

Fair science smiles,—and bows before thy shrine,
Eager to catch thy scintillating rays,
To celebrate thy sacred pow'r divine,
And raise harmonious numbers in thy praise.

The philosophic pages speak thy fame,
And strive thy hidden mys'tries to unfold:
Poets and sages all declare thy name,
In strains pathetic and sublimely bold.

Before thy face the haughty bigot flies,
Dark superstition leaves her ebon throne,
Ignorance dumb, in sullen silence lies,
Affrighted at a form to her unknown.

Lo! prostrate fall Pagodas on the ground,
For heathen sons have seen thy glorious light;
Religion flies through thy convincing sound,
And truth eternal bursts upon the sight.

The favor'd isles, whose spicy odours yield
Delicious fragrance to the ambient air,
Have found thy word a Buckler and a Shield,
And Budhoo Priests thy wond'rous pow'r declare.

Soon, round this florid earth, thy ample sway
Will be extended to instruct mankind,
And usher in the great Millenial day,
When all shall know the great Eternal Mind.

MIRANDA.

From the Imperial Magazine.

LINES ON A SKULL.

THIS preacher, silent yet severe,
Proclaims mortality to man,
Thou like this emblem shalt appear,
When time has measured out thy span.

This scalp once fortified the brain,
The seat of sense for ages fled;
From whence might flow the raptur'd strain
Of truth, by sacred science bred.

Here once was fix'd the dimpled cheek;
And from this sallow naked crown,
The curling honours long and sleek,
Fell light and negligently down.

Here hung the lips that once could smile,
And here were fix'd the orbs of light;
Extinguish'd now, corrupt and vile,
Suffus'd in everlasting night.

Gay friends! here hung the list'ning ear,
That fed the soul with sense by sound;
Here the loquacious tongue, and here
The nose on this distorted wound.

Here yet remain expos'd and bare,
By dust defil'd of earthly hue,
Those teeth, which age vouchsaf'd to spare,
A useless and a mould'ring crew.

These all had converse with the soul,
Mysterious work of heav'nly skill;
Clay join'd to spirit form'd the whole,
And quicken'd dust obey'd the will.

God call'd the life he lent away;
The dust return'd from whence it came,
The spirit left the stiffen'd clay,
And death dissolv'd the wond'rous frame.

Be witty, mortal, bold and free,
Yet own thy knowledge centres here,
Ere long, thy scalp, like this, shall be,
Not worth the sordid sexton's care.

Perhaps some former Garrick, bore
This scalp aloft with graceful pride;
Alas, his actions charm no more,
That once new force to wit supply'd.

Perhaps with cunning quibbles fill'd,
'Twas once a lawyer's arch and dry;
To obviate ev'ry claim tho' skill'd,
He paid one debt—decreed to die.

Perhaps some haughty fair one's charms
Adorn'd this bone with white and red;
The nymph no more the world alarms,
The lilies and the rose are fled.

Perhaps a crown these temples bound,
Before it subject nations bow'd;
Now undistinguish'd in the ground,
The beggar tramples on the proud.

What cause has mortal man to boast
Of transient knowledge, wealth, and power?
All, all are in a moment lost,
The pageant trifles of an hour.

All, all must pass the dreary road
That leads to silence, cold and gloom;
All rest in one obsure abode,
The dwelling of the world, the tomb.

THE

Methodist Magazine,

FOR MAY, 1822.

Divinity.

A SERMON ON UNITY AMONG BRETHREN.

BY THE REV. PETER P. SANDFORD.

1. Behold, how good and how pleasant it is for brethren to dwell together in unity!
2. It is like the precious ointment upon the head, that ran down upon the beard, *even* Aaron's beard: that went down to the skirts of his garments;
3. As the dew of Hermon, *and as the dew* that descended upon the mountains of Zion: for there the Lord commanded the blessing, *even* life for ever more.—Psalm cxxxiii.

David, who is supposed to have been the author of this Psalm, had an experience of the evil consequences of jealousy, discord, division and contention in human society, to a considerable extent; and he also knew what it was to be exiled from his country, and separated from his friends, having been driven from his home, his family, his friends, the sanctuary of God, and the ordinances of religion, by the jealousy and cruelty of his father-in-law, King Saul. And even after being called to fill the Throne of Israel, he was compelled to witness the evils which are inseparable from a state of civil hostilities, whilst warring with the house of Saul. And though he finally prevailed over his rival, and was quietly seated on the Throne of all Israel, ruling over the whole of the twelve tribes, and even swaying his sceptre over the surrounding heathens, whom he had conquered and reduced to tributary provinces; yet in his own family and among his own children, he was called to witness such contention and animosity, and even bloodshed, as were calculated to destroy his domestic comfort, and to produce in his mind the most exquisite grief; until, at length, he was driven from his Throne by his son Absalom, and obliged to save his life by flight. The death of this rebellious son, while it saved his own life, was a subject of extreme

anguish to the mind of David, insomuch that he even wished that he had died in his place. But David was reserved to see another of his sons attempt to usurp his throne. Adonijah, aided by the principal men of the kingdom, formed the design of seizing upon his father's Throne; and was only prevented by the vigilance of some of David's faithful servants.

Being placed at the head of a great and flourishing nation, David was enabled to see that unity of sentiment, design and energies, is generally invincible; especially when men are thus united in the service of God; and that nothing but their own divisions, insubordination to and defection from God, could mar their happiness, or ruin their prosperity. Placed at the head of a religious nation, he was also, under God, placed at the head of the only visible church of God, then in the world: for although he was no priest, and therefore incapable of ministering in the sanctuary of the Lord, yet all the Ecclesiastics and Ecclesiastical matters, were subject to his superintendence and controul. Hence the extensive provision which he made for the building of the Temple, and the service of the sanctuary, and also, the order of divine service, and the classification of the various ministers of the sanctuary, which he established; and it is worthy of remark, that, amidst all the great variety of National and domestic infelicities, which are recorded in the history of David's life, there is no mention made of any disagreement among the various orders of the ministers of God, from the High Priest down to the Nethinim: nor of any contention between David and any of the Ecclesiastical orders. Here, therefore, David could behold the advantages of unity amongst brethren; and to these he could point his subjects in general, and his own children in particular, and say, Behold, how good and how pleasant it is for brethren to dwell together in unity.

We shall be led in this subject to notice,
I. What it is for brethren to dwell together in unity.
II. What is said concerning such a state of society.

Unity signifies oneness, i. e. agreement in sentiment, affection, design and conduct. The term brethren is used to express the relation which subsists between the whole race of mankind, because they have one common nature, have descended from one common parent, have the same common interest, and are capable of mutual benefit. It is used also, for those of the same nation, of the same religion, or members of the same religious society; and for distant natural relatives, as well as for those who belong to one family in consequence of having descended immediately from the same parents. For brethren to dwell together, is for them to dwell in the same house or family; to dwell in the same neigh-

bourhood; or to be associated in the same community, whether civil or religious.

Sometimes it becomes necessary in order either to prevent or to put an end to contentions among brethren, that they be separated from each other, and it is always better that they should be parted asunder, than to live together in contention and discord. But David, speaking by the Spirit of God, informs us that it is best for them to dwell together in unity.

In order to the very existence of society, whether civil or religious, there must be government, laws, officers, as well as subjects. The father of a family, the constituted authorities of a nation, and the ministers of the church of God, must all have a sufficiency of power invested in them, to enjoin and enforce obedience to such laws and regulations as are necessary to the peace, good government, and prosperity of the community over which they are placed; and the power invested in them must be exercised when necessary; and the constituted authorities, as well as the laws, must be respected by the members of the community in general, and each individual, whether officer or member, must stand in, and faithfully discharge, the duties of his station: without which a state of peace and good order in society cannot exist: wherefore, for brethren to dwell together in unity, there must be,

1. A general agreement concerning the government, under which they are associated. If a people imagine that the constitution of the government under which they are placed, is in its nature and tendency, destructive of the interests of the community, or of any particular class of it, it will naturally tend to produce restlessness and disaffection among them: and unless it be checked in its commencement, it will prove a source of destructive divisions, contentions and animosities. It too frequently happens, that a designing individual, or a few designing individuals, taking advantage of the ignorance of unsuspecting persons, blow up the flame of contention and discord, even under the best governments in the world. If, therefore, we would promote the unity of the brethren, we must inform ourselves concerning the nature of the government under which we are placed: and if we find it to be good, we must support it with all our might. But if we find it any way defective, we must make use of only legitimate or constitutional means to have such parts as are defective changed for others that are better calculated to promote the interests of the community. Nor should we ever admit a thought to occupy our minds for one moment, that is calculated to lead to measures destructive of the peace and good government of society, merely because we may discover, or imagine that we discover, some defect, either in the constitution of the government under which we are placed, the laws originating from the constitution, or the administration of those laws; except it be clearly demonstrated, that the constitution, laws, and administration combined, are radically

bad, and such as to produce greater evils, when viewed in all its probable results, than will be produced by a state of revolution in society.

2. There must be not only a good understanding and friendship, subsisting between the various members in the community, but also there must be due subordination. Under a good government every individual, from the chief in power and authority to the lowest subject, is placed under constitutional restrictions, and subjected to rules of order and discipline. Officers have duties to discharge for which they stand accountable; and members have duties to discharge for which *they* are accountable, and both should account it their highest interest as well as bounden duty, to perform *their several duties*, with fidelity.—There must be a general agreement and good understanding subsisting between those who are placed in authority, and such as they are to exercise authority over; otherwise the unity of the brethren is impossible. The power invested in an officer in any community, ought ever to be considered, both by himself and others, as designed for the benefit of the community in general, and of those over whom it is to be exercised in particular. He who discharges the duties of an important office in society, has a burden to sustain and performs a task which no man, did he properly know and consider it, would ever wish to do, were it not necessary for the good government, order, and prosperity of society. Were this properly considered, there would be fewer office hunters, and fewer who would be disposed to complain of due subordination, and the legitimate exercise of the powers invested in the hands of civil and Ecclesiastical rulers. Officers, therefore, should be duly respected. Contempt of the man, will naturally lead to contempt of his office and authority. There is a sacredness attached to office, which, if it be not rightly considered and respected, will prove destructive of every social principle: and on the other hand, there is a sacredness in society, and in the rights and privileges of each individual member, which cannot be too carefully guarded by those in power. But the grand cementing principle is friendship or love. A union of hearts alone can secure the unity of the brethren. A union of hearts will bind the officer to those over whom he is placed, and induce him to seek, with unabating ardour, their general and individual benefit: and a union of hearts will cause the members of the community to seek, with equal ardour, to maintain the authority, the credit, and the interests, of those who rule. Prejudices and partialities, setting up one to the injury of another, with the whole host of evils attendant upon such unreasonable passions and conduct, cannot exist where there is a proper union of hearts. But this agreement founded upon mutual affection, is not only necessary between officers and people, but it is equally necessary between the various members of the community; and, therefore, he who wishes to promote the unity of

the brethren, will find it necessary to seek the aids of the Spirit of God; and to guard his heart, his tongue, and his ears, with every faculty of his body and mind, against the ten thousand temptations which will be presented by the devil, the world, and the unhallowed principles and affections of his own heart. He must not only guard against lightly believing evils of any one, but also exercise a spirit of forbearance, check the first risings of disaffection, turn away from tales of scandal; he must shun those who are guilty of talebearing, backbiting, and evil speaking, as he would the wasting pestilence; and religiously abstain from all these evil practices himself, and cultivate every friendly and social virtue in his own heart, and recommend it to others both by precept and example.

3. There must be unity of design. Where the members of a community are not united in design, little can be effected. Some may form designs of great utility to men in general, and to their own community in particular; but, unless their brethren unite with them, little or nothing can be effected; but if opposite designs should be formed, they will paralyze each other's efforts, and their designs on both sides will prove inefficient. Nay they will even tend to prevent each other from bringing any thing into effect. The glory of God, the good of mankind in general, and the prosperity of the cause in which they are associated, should enter into all their designs: and in order to this the subjects of them should be well and carefully examined in all their parts and bearings. Nor should any individual, or number of individuals, hastily determine on the execution of any project in which the general interests of the community are involved, or in which others are expected to bear a part, until the subject is examined with the greatest possible care. Nor should the designs which may have been formed by our brethren be hastily rejected; at least there always should be that degree of confidence reposed in those who are placed in responsible stations in society, as to induce us to believe that their plans and measures are calculated to subserve the general interests of the community, until they have been carefully and dispassionately examined by us; and if on examination, we find them to have a contrary tendency, we ought not to charge it to an evil intention on the part of their authors, without the clearest and most unequivocal evidence. Nor should we ever suffer partial or individual interests, to induce us to oppose a measure which is calculated to promote the general interests of society. Where unity of design exists among brethren, great good is very frequently effected by small means and feeble agents: but on the contrary, where there are opposite designs in a society, the greatest means and the most powerful human agents, are capable of effecting comparatively nothing. And what is still worse, the opposite designs of members of the same community, tend to the destruction of every bond of social order, and to engender every hateful passion,

destructive of individual and social happiness. Wherefore, unity of design is of vital importance to the peace and prosperity of a community.

4. There must be unity of energies and conduct. When every member of a community readily enters into such measures as are calculated to bring glory to God and good to man, great things may be effected without injury to any individual. But when a few are left to bear the whole burden, it cannot fail to be oppressive. It is true, in all public matters, the greatest quantum of labour must devolve upon a few individuals; but if the whole community stand ready to give their support to these public labourers by their prayers, their counsel, and their money, they will be encouraged to endure the labours and fatigues of public life with cheerfulness, borne up by a confident expectation of success. I say *money*, as well as *prayers* and *counsel;* because, every body knows that it is indispensably necessary to the support of every cause, in which men can engage for the benefit of the public, whether it be civil or religious. God, to be sure, could support his own cause and his servants by miracle; but in general he has seen proper to do it by ordinary means, because he sees it better for man to glorify him in the use of his substance, than otherwise.

What would it be for the whole body of Methodists in these United States, to carry the gospel into every city, town, village and country neighbourhood, on this vast continent; and to plant it firmly, by the aid of Omnipotence, even among the savages of our wildernesses, were all our energies employed in this good work! We have abundant means both of men and money, to enable us to commence in the undertaking, were we fully united in this design, and would we all do what we are able to do, in carrying it into effect. Should all this be realized in the space of another century, it would be little more surprising than what has been effected already by the energies of a few aided by the power and grace of God in the progress of Methodism: or rather the progress of the gospel through the instrumentality of the Methodists.

May we be united as a band of brothers, and may this good cause flourish, until the whole world shall unite to glorify God in Christ Jesus, and combine their efforts to promote the best interests of each individual in this great community. It is not only in great matters that we should be united; but, allowing for the varied circumstances of the members of society, and the peculiar duties of their several stations in life, there should be a general agreement in the whole tenor of our conduct, conversation, and dispositions; each one thinking, desiring, speaking and doing the same things.

(To be concluded in the next number.)

Biography.

MEMOIR OF MISS ELIZA HIGGINS.

To the Editors of the Methodist Magazine.

New-York, March 23, 1822.

DEAR BRETHREN,

I send you for publication the following Memoir, believing that it may be profitable, at least, to many of your readers; especially as an inducement to early piety; and at the same time I consider its publication as the redemption of a pledge I gave to a numerous congregation at the time of delivering her funeral sermon. The account of the religious experience of this devoted child of God, as well as the extracts from her letters, are nearly verbatim in her own words. That such an illustrious example of the riches of divine grace may be rendered profitable to thousands, is the sincere prayer of, dear brethren, yours in Christ.

JOSHUA SOULE.

The subject of this memoir was born in West-Greenwich, state of Connecticut, November 9, 1797. Her father died while she was a child; and when she was six years old her mother, with a younger sister, removed to the city of New-York, where she resided, except on occasional visits, till the time of her death. She had been instructed from a child in the principles of religion. And having chiefly attended the ministry of the Baptists, she was inclined to the opinions which they maintained. Nothing very particular occurred till about the thirteenth year of her age. At this period, her mind was seriously impressed with the importance of eternal things. Hearing of the death of any person always excited a desire to know if the deceased was prepared, and was accompanied with a manifest concern for her own salvation From this time her own words will best express the dealings of God with her.

At the age above mentioned she had a remarkable dream, which she relates as follows. "One evening I was informed that a female had taken a large quantity of laudanum, which soon after deprived her of mortal existence. I retired to rest, and that night dreamed that I saw the grass plat to which she walked after taking the fatal draught, and on which she died. I saw her fall a lifeless corpse. I then saw a pit by the side of her, and the devil came out of it; and at the same time smoke and flame ascended out of it. The devil said when he had taken her in, he would have me also. I hastily knelt, and cried to God for help. I believed that as long as I continued praying, Satan could not have me. I greatly feared that I should be exhausted, while he stood

waiting for me. Language is too faint to describe the agony of my mind. While in this frame I saw a form like an angel in a cloud, and heard a voice say the enemy should not have me, at which I suddenly awoke and found myself kneeling." She continues the relation of her experience as follows. "From this time I was convinced that I was a fallen creature, and that I lived under the displeasure of God. I plainly saw that there was no real happiness in any thing, except in a life devoted to my Creator and preserver. I believed if I attended to private prayer, was watchful, and dressed plain, I should be happy. I carefully attended to these duties, and many times while pouring out my soul to my heavenly parent I was very happy. Still I was unacquainted with the pure light of the gospel doctrines, and also with experimental religion; and instead of opening my state to others, from whom I might have received instruction, I confined these exercises in my own mind. For three years I continued in this frame, progressing but very slowly, still remaining very ignorant of the plan of salvation; but the strong impressions which were made on my mind by the dream, continued until I was blessed with a spiritual change.

"The pleasing snares of this transitory world, and the gay circle in which I moved, had a great tendency to draw my mind from those duties in the performance of which I had often found much consolation. At this time my health was good, and my prospects very pleasing, and I pursued happiness in the vanities of the world. In this situation I gradually neglected prayer, and the sacred word became a sealed book to me.

"The gracious Lord, seeing that I would not be drawn by love, used his afflicting rod, and deprived me of health. Infinite mercy mingled the cup of earthly felicity with wormwood and gall. I sought for medical aid; but found no relief. An all-wise providence called two of my physicians from time to eternity while they were attending me. This was truly afflicting. I then resolved to trust no more in the arm of flesh. The anguish of my soul at this time was indescribable. The frowns of an angry God, and the fear of eternal misery began to prey upon my spirits, and the exercises of my mind bordered on despair.

"Thoughts of death and judgment seemed constantly to dwell in my mind, and sleep often departed from me. One night I dreamed that that dread period, the day of judgment, had arrived, and I was unprepared. I saw the Saviour of mankind descend from heaven in a cloud. I saw the world on fire, and the flames approaching me, and thought if I could offer up one prayer I might be accepted. These words were strongly impressed on my mind, 'He that is unjust, let him be unjust still, and he that is righteous let him be righteous still.' I then suddenly awoke, and felt grateful that I was not in eternal misery. During these exercises four years elapsed, three of which I attended the ministry of the

Methodist, and one the Baptist. I felt an aching void—a restless inquietude of soul, almost without the light of hope. From the period of my first convictions, I had confined these exercises within the narrow limits of my own breast. By this I deprived myself of much consolation. On the 31st of December, 1817, my parents* were going to attend a Quarterly Meeting. I was desirous of attending with them, and accordingly went and heard two sermons with indifference. After the sermons the Rev. S. Merwin ascended the sacred desk to close the meeting. His address was particularly to sinners, and he pointed them to the balm of Gilead, and to the heavenly Physician. Every word reached my heart, and I yielded to the strivings of the Spirit, and came to a fixed determination to seek that peaceful, but unknown, way which is only to be found in the religion of Jesus. I immediately left the gay circle of my acquaintance, who were seeking happiness in vanity, and chose the dear followers of the meek and lowly Saviour for my companions, who led me to the foot of the cross; and I was enabled to take it up and seek diligently for a spiritual change. I was then blessed with a hope, and firmly believed, if I incessantly sought for it, I should be blessed with the light of God's reconciled countenance.

"Feb. 19, 1818. I joined class, and found class-meeting to be very profitable. For seven months I earnestly sought, believing that I should find remission of sins.

"August 13th, I attended a Camp-Meeting, resolved not to leave the ground until I was blessed with a change of heart. I thought if I perished, I would perish at the feet of sovereign mercy. All the exercises of the meeting were very solemn to me except the praying circles, which I disapproved.

"Friday the 14th, after a sleepless night, I went early to one of these praying circles. For a while I *stood* as a critic, and then went without an invitation and *knelt* as a *penitent*. I was convinced of my state by nature, and of what I ought to be by grace. I earnestly prayed for living faith; and to be enabled to believe and receive was my most earnest desire. I soon felt a firm belief that my Heavenly Father heard, and would answer to the joy of my heart. The preachers and leaders prayed with me; and this exercise continued until near sunset. I then said that I had drank deeply of the wormwood and the gall; and soon after I saw by faith a ray of divine light coming from God: it came into my mind, and dispelled every cloud, and removed all my distress. I was extremely happy; but silent. Soon after this the prayer meeting closed. In the evening the enemy of souls desired to sift me like wheat. He suggested that there was no God; but here he could not prevail against me, for I knew there was a Supreme Being. It was then suggested to my mind that religion

* Her mother had married a second husband.

was a delusion; and although I knew that I had received spiritual light and comfort, yet I reasoned with the enemy till my mind was greatly distressed. I spent the night in reading and prayer. Saturday morning the storm subsided and my mind was in a sweet calm. During the day I was raised above terrestrial things, and until Wednesday I was lost in an ocean of love. After this my confidence remained unshaken, but my evidence was not as bright as it had been. In September I again had the blessed privilege of worshipping God in the grove. At the close of the meeting the Spirit of God bore witness with my spirit that I was a child of God, and at the same time I received a strong impression that I ought to make manifest what God had done for me. Under this impression I was constrained to speak publicly of the gracious condescension of my heavenly parent to such an unworthy dust. After this my joy was full; and ever since my way has been clear and my faith stronger. In September, 1819, I attended a a Camp-Prayer-Meeting." [This meeting is usually held in the city immediately after the Camp-Meetings, for the purpose of ascertaining the subjects of convicting or converting grace, with a design of putting them into classes, or of placing them in such a situation as may afford them the best means of instruction.] "I felt on this occasion an earnest desire to be filled with all the life of humble love, and to have all the corruptions of my heart destroyed. I continued kneeling in silent and incessant breathings to God for a clean heart. By faith I saw an inexpressible fulness in Christ, and felt a solemn sense of the divine presence overshadowing me, and rays of divine light poured into my mind. I promised if my heavenly Father would grant me this blessing, I would testify of it in the congregation of his people; and with fear and trembling I was enabled to take up this cross. To my sorrow I have to confess that after this, by not observing the order of God, who has told us that 'with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation,' I lost the clear evidence of this great blessing; but still I enjoyed the consolations of the Spirit. I rested not, but earnestly sought again for the witness of sanctifying love. These words were repeatedly impressed on my mind, 'I will; be thou clean. Go and sin no more;' but I did not at this time receive the blessing by faith. After many months the same words were again strongly applied to my mind, and I received them, and cried out '*Lord am I clean?*' and the answer was, '*thou art clean.*'" Here she closes the particular account of her experience, in which we have a striking exhibition of the power of her Saviour's grace, and the depth of her humility.

(To be Continued)

Scripture Illustrated.

OBSERVATIONS ON JOB XXVIII. 4.

Extracted from Peters on the Book of Job; and communicated by William Beal.

THE author of the Book of JOB was, perhaps, the most concise writer that ever appeared in the world; he just gives you a glimpse of things, and leaves the rest to be supplied by the imagination of the reader. His thoughts are, like the gold and jewels he speaks of, precious in themselves: but we must sometimes labour hard, and go deep for them. Of this we have a proof in what follows; where he proceeds to give another instance of the daring spirit and ingenuity of mankind. How they cross the broad rivers, and arms of the sea, for commerce; where there is no path for the foot of man; where they lessen to the sight, and are tossed upon the waves.

This I take to be the meaning of verse the 4th, which may be literally translated thus,—*Paratz nachal meyim ger—The flood interrupts from with the stranger*, (or *me-yam ger* from the stranger people, a *populo hospite;* the Hebrew will bear either rendering; for it is the pointing only that makes the difference:) It follows, *han-nishcachim minni regel, dallu me-enosh, nayu:* Forgotten of the foot, they appear less than men, they are tossed. If we were to see such a passage in PINDAR, I am persuaded we should think that which I have given above to be the sense of it; and admire the strong and lively images here set before us.

There are but two places (that I remember) in the Book of JOB, where there is any allusion to navigation; and both shew it in its infancy. One is chapter ixth, verse 26, where JOB compares the course of human life, and the rapidity with which it passes, to the *swift ships;* or, as it is in the margin of our Bibles, *ships of desire;* that is, such as are longed for, and long to be at their destined port, and crowd all the sail they can for this purpose.

This gives indeed a very poetical image. But if we will take the judgment of a very learned Commentator,* he tells us, it ought rather to be rendered, *ships of cane, or the papyrus;* that is, such light vessels as they used in passing the river *Nile*, and other great rivers, and arms of the sea. This, no doubt, was the first essay made by mankind towards navigation; and perhaps the farthest that their skill had reached in JOB's time.

The other passage is this beautiful one before us, where the sea is not so much as mentioned, but *nachal*, a torrent or flood: some arm of the sea, perhaps, of a few leagues over, which,

* Schultens.

dividing the several nations, must interrupt their hospitality and commerce with each other, or render it very difficult and far about; unless by the help of navigation, and the hardy mariner's venturing boldly to cross the streight.

One would think that Job had the boat and mariners in his eye, when he describes them so poetically in these three remarkable particulars: that they are *forgotten of the foot*, that is, their feet forget them, and are no longer serviceable to them in this very different way of travelling: that they *lessen to the sight, dallu me-enosh, extenuantur præ homine;* they look like crows instead of men, as they go off farther and farther from the shores: and, lastly, *nayu, agitantur, are tossed up and down upon the billows.* The word seems to denote any involuntary and irregular motion; and is used by the Psalmist for the staggering of a drunkard to which he compares the unsteady motions of a ship's crew, tossed in a storm, in that fine description, Psalm cvii. 27; *They reel to and fro* and stagger *like a drunkard, and are at their wit's end.*

I cannot forbear observing, that there is another place where the word is used with the greatest beauty and propriety; but the sense of it has been unhappily overlooked by our Translators: I mean in JOTHAM's Apologue, or fable, Judges ix., where the olive-tree says, *Shall I leave my fatness, &c. and go to be* promoted *over the trees!* Thus it is in our translation.

But the *Hebrew* word never signifies, to be *promoted*, or preferred; but to be moved to and fro, to wander, to stagger, to be shaken, to be tossed. The motion of trees by the wind is remarkably expressed by this word, Isaiah vii. 2.

I could wish it had been rendered, therefore, according to the exact and genuine sense of the word, *Shall I leave my fatness? shall I leave my sweetness? and go to be* tossed *upon the trees?* What a lively image of the hazards, and the cares of government! As if the king of the trees were to have his throne placed upon the top of the highest tree in the forest, and be there exposed to every storm of wind that blowed. Certainly they who experience the advantages of good government, and dwell safely, every man under his vine and fig-tree: (or, suppose it an oak or an apple-tree, with the fruit of the vine and fig-tree brought home to them from afar:) while they enjoy that sweetest of all earthly blessings, Liberty, civil and religious, as far as the ends of government, and the peace and order of society will admit, do not always consider how much they owe to their governors.—*London M. Magazine.*

The Attributes of God Displayed.

FALLS OF NIAGARA.

THE following description of the far-famed FALLS OF NIAGARA, is extracted from "A Pedestrian Tour of two thousand three hundred miles in North-America." Having frequently visited this celebrated place, and witnessed with a mixture of horror, amazement, and delight, this wonderful work of nature's God, we can bear testimony to the justness of the description, that is, as far as human language can describe the sublime, the beautiful, and the hideous cataract of Niagara.

WHEN springing through the bushes I saw, opened at once, a full and distant view of Niagara Falls, a flash of unaccountable disbelief passed over my mind, that these could not be the Great Falls, so wonderful, so tremendous. The fact is, the grand spectacle from this position exhibits all its beauties, without any of its terrors. The river is observed pouring smooth and rounding, over a ledge or precipice, in two sheets, separated on the top by a small tree-covered island. The portion on the left of the island upon the American side, termed from a fortification in the vicinity, the fall of fort Schlosher, runs in a straight line with this bank of the chasm, and is in consequence little seen. But the larger portion, commonly called the Horse-shoe fall, runs circuitously from the Canadian shore to the island, appearing in open view, with the main body of the water, pouring green, white and foaming, one hundred and fifty feet to the bottom. The American fall, is one hundred and sixty-two feet: the sheet of water, however, is thin, and the spray which is formed scarcely rises to the top. The Horse-shoe fall creates a deep stunning roar, and whirls its spray volume after volume, a thousand feet into the air, till it seems to mingle with the clouds above. Fantastic shapes, giants, towers and sea-monsters, may be descried upon the spray, as it swells dark and watery upon the atmosphere. Sometimes a majestic being seems to rise, with his arms outstretched and his wings gradually expanding: his head strikes the clouds and slowly separates from the body. Now the wings and arms spread and become the boughs of a tree, waving in the wind and bending from its violence. Suddenly the mist rolls in thick folds from beneath, like the smoke of a house in flames, and mounting higher and higher assumes the form of a straight upright column, supporting the arch of the heavens. The column breaks, and as if its demolition had raised a dust from its ruins, new volumes ascend and afford new employment to the fancy.

Having amused myself long enough in tracing figures in the spray, and surveying the streaming chute, rendered by the mid-day sun of a most dazzling brightness, I advanced along the brink, and found myself all of a sudden, in a pleasant grove of trees, with

their roots washed by the waves of the river, which spreads like a boiling ocean immediately above the falls. This is an astonishing scene: billows rebounding back from concealed rocks, dash aloft and hide the prospect of the opposite shores: islands and clumps of rocks and trees, lay scattered among them, feebly endeavouring to stop the irresistible violence of the rapid.

The strait or river of Niagara, after re-uniting at the extremity of Grand-Isle, continues three miles in a westerly course, and then suddenly bends north-east. Before it reaches the bend, the stream contracts from a mile and a half in width, to about three quarters, and dashing furiously, like a turbulent sea, for half a mile over a gradual though rocky descent, leaps into the gulf at the very point of the angle. From a collection of mills and factories arranged along the American side of the rapids denominated Grand Niagara or Manchester, spreads in view the expansive bay, bounded by champaigne lands. Chippewa appears at a distance, scattered about the mouth of Chippewa river: Navy Island and the woody shores of the Grand isle, lie at a great distance on the left, and opposite, upon a high bushy bank, Ontario Hotel rears its white colonades. Midway, firm among the roaring breakers, is Goat or Iris-Island, to the romantic walks of which, a bridge, lately rebuilt by Judge Porter, after passing over an intermediate island, leads from the American shore. It was not without terror that I saw the violent surges beating against the slender props of this bridge, and within a stone's throw of the river leaping into the yawning gulf and involving the objects beneath in dense vapours. The small island across which the bridge passes, is called Bath-Island, and has upon it the toll-keeper's dwelling and a commodious bathing house. Parties, in summer, after refreshing themselves at the intermediate island, stroll among the retired groves of Iris island, where from a precipice of two hundred feet between the two falls, an interesting view of both sheets tumbling on the right hand and left is obtained. There is a beautiful seclusion. While the footstep is lead by paths, among the gloomy trunks of large forest trees, one of the grandest objects of nature shows, at times, white through the bushes, and with its solemn roar, impels the mind to contemplation and awe. Adjacent, are the other little islands, with their close planted firs expanding over banks, upon which neither man or quadruped has ever yet dared to step, and deform the rustic elegance of nature.

For the convenience of descending to the bottom of the falls, permanent stairways have been durably fixed against the sides of the precipice. From the foot of the stairs, down the slope, steps are made of rough stones, with a rude banister for a support, leading to a ferry-boat on the shore. The Charon of the stream, as I descended the steps, was standing at a sort of reel, with which he draws the boat out of the water, awaiting with patience the approach of adventurous passengers. I perceived him pushing his

bark, with a lady and gentleman, into the green current, and tugging manfully against the streams which pass down, bearing on the surface quantities of foam; until at length he landed his charge in safety, and received the hard earned price of his labour.

Various kinds of trees have fixed their roots beneath the impending cliffs, at a distance below the falls. Nearer and occasionally receiving the sprinklings of the mist, shrubs and flowering plants, in the highest perfection, lift their bright luxuriant heads above the broken stones. Each crevice, and each spot of earth, on this fertile though rugged part of the slope, is a garden of the sweetest, gayest flowers of the forest. Under the continually showering spray, vast rhomboidal rocks which earthquakes have shaken from the summit, are covered with long bending grass, and the watery interstices among them are filled with aquatic weeds.

Here from the top of a huge block of limestone, I viewed with dumb amazement the falls overhead: thundering tumult shakes the basis of the cliffs; a powerful breeze assaults the face, blowing at times rolling clouds of spray. White and foaming, the cataract is just perceived pitching over and breaking apart ere it is half way to the bottom: dazzling mist envelopes the sight, and nothing more is to be seen. Turning around, as the spray showers from above, the thin form of the rainbow, like some ethereal spirit, sweeps its radiant circles through the air.

Although the current below the falls is extremely rapid, a passage over it, on account of its depth and smoothness, can be effected without any danger. Having crossed over, I advanced immediately to the part where we can penetrate behind the falls; which, (contrary to many accounts received) is an undertaking of no ordinary kind.

We are first obliged to proceed half a mile from the foot of the stair ladder on this side, beneath the impending bank; springing upon the sharp angles of rocks in some places, and in others, dashing through the drippling springs, which ooze out of the crevices of the precipice. Slabs of slate are continually pealing off and falling from above. After we have advanced most of the distance, probably injuring our feet against the stones, wetting ourselves in the showers from above, and risking, by the falling slabs of slate, a serious blow upon the head, we are suddenly assaulted by a most intolerable scent, issuing from three sulphureous or burning springs, which give all the rocks around them an ochre colour, and load the air with inflammable gas.

Next we are assaulted by furious gusts of wind. Every thing looks hideous, whilst an universal veil of mist adds to the horrors of the scene. The rainbows still gleam behind us, and the dreadful thunder of the waters, like the noise of cannon between contending armies, shakes the very earth beneath our feet, as we descend behind the falls, over the slippery edge of a rock, where the slightest mis-step would instantly dash us into eternity.—

Quantities of large eels, frightened by such unusual intrusion, rush down the rock, and die under the weight of the torrent.—The air is so loaded with fine particles of the fluid, that it is scarcely possible to breathe. In a moment our clothes are drenched through; and for a moment only, we dare turn up our eyes to the white obscure sheet in front, the looks of which, the roar, the danger, is enough to appal the stoutest heart.—What a situation for human beings! imprisoned between impenetrable walls of rock and descending water; enveloped by a wild chaos of mixed air and water, whirled about in horrible confusion. It occupies time in describing this, but the impression is momentary, and never to be effaced. Down drop the brimful oceans, crash upon crash; loud peal the hollow rattling thunders. As a thousand crags rifted at once by lightning from the top of a lofty mountain, dart headlong, crumbling, to the distant valley, and reiterating with deafening loudness, stupify the dismayed inhabitant over whose head they rebounded; so flies Niagara over us desperately swift; and madly bellowing as it recoils high above the trembling earth, astounds the affrightened senses of the presumptuous mortals, who thus dare to break into this worse than Tartarean dungeon. An awful plunge! Dreadful uproar echoes round the deep abyss, whilst the never ceasing war of jarring elements, break, quiver, burst, and roll around—

> As if the phrensi'd demons of the air,
> Loos'd from their chains of adamant had met
> In fierce encounter.

Mingling yells and groans of horror, appear to unite with the class of sparkling armour, and the angry spirits of the torrent, from their watery caverns, seem to exclaim loud and threatening, begone!—We obey the summons and hurrying precipitately away, regain a more secure and comfortable station.

At a little distance from the cataract, an immense rock has fallen upon smaller fragments, and formed by chance beneath its bulky weight, a spacious grotto. Other rocks falling, have closed the interstices on the lower sides and left only a low and difficult entrance from above. The clouds of spray hang at times around it, and drippling in refreshing showers, make the place an agreeable and seasonable retreat. Thither I retired for shelter, from behind the torrent; and as the day was considerably advanced, I sat within this hermit-like cave, and dined upon the contents of the "case and pistol" with which every true pedestrian should be provided. Once more I assayed the frightful passage behind the falls, which appears less terrifying on the second attempt. Now completely drenched, I retraced my steps to the stair-ladder, ascended it, and proceeded to Ontario House. On the way, I inquired of a man, whether ladies ever ventured behind the Falls of Niagara? "Aye," said he, "hundreds." They fasten a thin

handkerchief over their faces, for interposing the particles of water, stop their ears, and running heroically through the deluge of spray, return, and by soon changing their dress prevent any danger of injuring their health.

The path leads along the brow of the precipice, from any part of which is obtained the best and most comprehensive view possible, of the Grand Falls. A capacious prospect of them is afforded from the well known Table-rock, the cliffs near which, and a part of that huge projection itself, fell three or four years since, with a tremendous crash, and exposed the internal structure of the fetid-limestone, which has numerous small cavities mostly filled with a soft calcareous mineral, aptly denominated from its appearance, *petrified foam*. Heaps of fragments of rock lay at the bottom of the American falls, presenting from this side a very singular appearance. The water dashes upon them, and rolling in different channels which have worn deep among the stones, causes by the friction, a mist to rise from the whole surface of the descending streams; resembling in a great degree, rivers of smoking lava rolling down the sides of a burning mountain.

Logs of wood, curiously smoothed and rounded, at each end, are always floating at the edge of the river, which, originally rough trunks of trees, have been a long while rubbing against each other under the cataract, and have at last been extricated in that regular form. Whatever comes over the falls is destroyed and broken to pieces. Fishes without life, parts of animals, and the limbs of human beings, it is said, are sometimes found washed on the shore. Accidents, however, are not as frequent as might be expected: but such as we do sometimes read of, are of the most distressing kind.

Upon the roof of the large Hotel on this side, the proprietor has made a platform with seats and boxes of earth, and vines and flowers growing over a frame work: the house itself stands highly elevated, and from the still higher peak, spreads a prospect unrivalled in extent and grandeur. The broad sweep of the Niagara is traced in its smooth majestic march to the boisterous scene which must disturb its tranquility so soon, and to the cloudy gulf into which it is so soon to be precipitated. At first it recoils from opposing rocks; and then, mad with resistance, bounds frantically over the descending ledge—again recoils—again bounds forward, and tossing the foaming billows into the air, as it struggles hard through the narrowest pass, trembles, bounds once more, and at last launches down, exulting in the glory of its own magnificent display. It is indeed a wonder, thus to behold the accumulated waters of a chain of lakes and large rivers, extending two thousand miles over the north-western territories, here centred in a narrow strait, falling over a ledge of one hundred and sixty-two feet, and descending nearly as many more between the lofty sides of a contracted chasm.

The Grace of God Manifested.

For the Methodist Magazine.

MEMOIR OF MISS ELIZABETH HOUGH, OF CHILLICOTHE, OHIO.

With the view of perpetuating the memory of a highly esteemed and pious young lady, and of holding up her example as an encouragement to others, to "follow her as she followed Christ;" the writer begs leave to offer to the readers of the Methodist Magazine, the following brief memoir.

Miss Elizabeth Hough was born in Fayette county, Pennsylvania, on the 30th of May, 1797, of highly respectable parents, of the society of *Quakers*. Her father, the late Benjamin Hough, Esq. of Chillicothe, a gentleman of amiable character, and greatly respected by his extensive acquaintance, filled various important offices in the state of Ohio; particularly as a member of the Legislature, and as Auditor of the state. On his appointment to the latter office, in the year 1808, Mr. Hough, with his family, removed from Steubenville to Chillicothe, at that time the seat of government of the state.

Of the early life of Miss Hough, nothing remarkable is recollected. She often suffered much from a peculiar affliction in the glands of her mouth and neck, to which she was subject from her birth. She was thereby frequently prevented from partaking of the pleasures and amusements, in which her youthful associates and acquaintances were engaged; and sometimes felt a disposition to repine at her lot, and murmur on account of it—particularly as she had not even the hope of obtaining relief from her affliction. She occassionally attended the public worship of God in the Presbyterian Church; but the truths of the gospel do not appear to have made any lasting impression on her mind. It is not known that she felt any unusual concern for the salvation of her soul, until she was in the twenty-first year of her age.

It was in the summer of the year 1818, a short time before the commencement of the memorable revival of religion in Chillicothe, that the Spirit of God wrought in the mind of Miss Hough, a conviction of her lost and dangerous state by nature, and she was brought to feel her need of a Saviour. The manner of her conviction may afford additional encouragement to Christians, to recommend religion by *precept* as well as by *example*. There lived at this time, in the family of Mr. Hough, as a boarder, a young gentleman who had recently been made a subject of Divine grace, and obtained a knowledge of Christ through the remission of sins. Feeling an earnest desire for the salvation of others, particularly his intimate acquaintances, he sought opportunities

to converse with them about religion. With a countenance and voice which bespoke his anxious concern for Miss Hough's spiritual welfare, he remarked to her, one day, as she passed him in the entry of her father's house, "*What a pity it would be*, if, after suffering so much affliction in this life, you should *be miserable to all eternity!*" These few words were the most effectual sermon she had ever before heard. She heard them with apparent indifference; but after retiring to her room, the Spirit of God applied them with force to her heart and conscience. She endeavoured to banish the thought; yet still the words seemed to be sounding in her ears---"*What a pity!* if, after suffering so much affliction in this life, you should be *miserable to all eternity!*" She tried to divert her mind, and shake off those serious reflections; but her efforts were unavailing. The Spirit of God had fastened conviction on her mind; and the rays of Divine light which shone into her soul, gave her a clear discovery of her lost and undone condition, without a Saviour. She saw and felt that she was a sinner, and that, as such, the wrath of God was hanging over her; and now she was brought to cry, in the bitterness of her soul, "God be merciful to me a sinner!" Tears of penitence and sighs of distress evinced the anguish of her soul.

Feeling now her need of spiritual instruction, and of religious society, she attended the public worship of God in the Methodist Episcopal Church, where she heard the doctrines of free grace---repentance, and salvation by faith, illustrated and enforced greatly to her encouragement and comfort. About three weeks after her conviction, being satisfied with the doctrines and discipline of the church, she united herself to it. A few days after this, while prostrate before God in her room, praying and crying to Him in the deepest anguish of mind, for deliverance from the guilt and burthen of sin, she was enabled by faith to venture her all upon Christ for salvation, and instantly experienced the pardoning mercy of God. Her distress and anguish was in a moment removed, and her soul truly filled with that joy which is "unspeakable and full of glory." In the fulness of her soul, she immediately proclaimed to her friends and acquaintances, what great things God had done for her---the change which she experienced---the happiness she felt. She rejoiced greatly in God her Saviour, and

> "Jesus all the day long,
> Was her joy and her song."

From the time of her conversion, she entered with delight upon the practice of the duties of religion; and from thenceforth, to the day of her death, continued to adorn her profession by a "Godly walk and chaste conversation;" attending on all the ordinances of God's house; and recommending, both by precept and example, that religion which was now

> "The joy and delight of her heart."

Her faith was strong, and in continued exercise: whereby she was enabled to walk in the light of God's countenance, and to "ask and receive that her *joy might be full*." Ofttimes has she been so overwhelmed with a sense of the presence and love of God, as to sink nerveless to the floor. In the ardour and fervency of her soul, she experienced how inadequate language is to describe the fulness of joy, the "peace which passeth all understanding," which she felt. As "out of the abundance of the heart the mouth speaketh;" so it was her delight to converse about the things of God and of eternity. She regularly attended her class-meetings, whenever practicable. She greatly loved this excellent means of grace; and the rational account which she gave, from time to time of her experience in the things of God, was rendered a blessing to her class mates. Thus it appeared that God in His wisdom was preparing our afflicted young sister, gradually for that "rest which remaineth for the people of God," and into which she was shortly to enter.

In the early part of the year 1819, Mr. Hough, with his family, removed from Chillicothe to his seat in the country, about two miles distant; where, in the month of September following, he died, leaving a large family of children, most of them young.—This was a very painful dispensation of Divine Providence to the whole family, but peculiarly so to Elizabeth, who from her affliction, seemed more dependent on the protection and support of her father than any of the family. But her religion taught her submission to the will of Heaven.

It now remains to give some account of the last sickness and death of the subject of this memoir.

In the month of August, 1821, she was attacked with a billious intermitting fever, which in a few days brought her down to the gates of death. The violence of the disease then somewhat abating, and some favourable symptoms taking place, hopes were entertained by her friends for her recovery. But the vital functions were too far impaired; her constitution, which had always been delicate, received a shock from which it could not recover. She lingered until the 5th of October following, when life, as it were, gradually ebbed out, and she expired without any apparent pain, in the 25th year of her age.

In the beginning of her affliction, she passed through some painful exercises of mind, concerning her spiritual state. The adversary of souls thrust sore at her, and for some days her mental conflicts were severe. But He who "knoweth how to deliver the godly out of temptation," *delivered her*. About four weeks before her death, while struggling in the strength of faith and prayer, the "snare of the fowler" was in a moment broken; her captive soul was liberated, and filled with that "love which casteth out fear,"—with "*all the fulness of God*." She instantly raised her feeble hands and voice in shouts of praise to God. She

seemed truly overwhelmed with a sense of the presence and love of God; and ceased not, when her strength would permit, to talk in rapturous strains of the wonders of redeeming love, and the glories of a future state of blessedness. Many of her friends and acquaintances in Chillicothe went out daily to see her, to all of whom she spoke with such earnestness and sweetness concerning their souls, and of the love of God, as failed not to touch their hearts.

She continued in this happy frame of mind till the day of her death; although for the last few days, her strength was so far exhausted that she talked but little. During her illness she was visited occasionally by brother *James Quinn*, stationed preacher in the Chillicothe station. Of those interviews he has favoured me with the following account, with which I shall conclude this memoir.

"I made two or three visits to our dear sister, Elizabeth Hough, during the time of her last affliction, and always found her mind calmly stayed on God, 'knowing in whom she had believed.' On my first visit, when I entered her room, with a heavenly smile on her countenance, she said—'Oh brother Quinn, how I longed to see you, to tell you how good the Lord is to my poor soul. I have suffered great pain, but have had glorious times. My mind has been stayed on God, and He has kept my soul in perfect peace.' I said, 'do you feel my sister that the sting of death is drawn?' She replied, '*O yes!* and thanks be to God, *I have the victory through our Lord Jesus Christ.*' Whilst we sung a hymn and joined in prayer, it seemed as if her happy soul was filled with divine raptures, and lost in the vision of God. Stephen like, she seemed to be looking up stedfastly into heaven. Never shall I forget the expressive, yet inexpressible lustre which shone in her countenance, while she expressed herself to this effect:—'Oh! it is better to depart and be with Christ---I have a better and an enduring substance---I love my blessed Lord, and He loves me---He is mine and I am His---Oh glory! glory!---praise the Lord O my soul.

"On my second and third visits, I found her still in the same tranquil, happy frame of mind. She observed, on my last visit, that she 'had not such soul ravishing views at all times; but that her soul rested in peace, resigned; and that her confidence in God her Redeemer, remained firm and unshaken!' I was not with her when she took her exit; but learn from her mother, that she continued in the same serene and happy frame, until, without a struggle or groan, she slept in Jesus." S. W.

Chillicothe, (O.) March 14, 1822.

Miscellaneous.

To the Editor of the Methodist Magazine.

DEAR BROTHER,

THE following remarks are submitted with humble deference to your judgment, whether they have any claim to the notice of the Christian public, through the medium of the Magazine.

MONITORY HINTS.

The prevailing triumph of Christianity in the world, is a subject which most deeply interests the breast of the philanthropist. *While Ethiopia stretches out her hands unto God, and the isles of the sea are receiving his law,* the tribes of the forest are imbibing the word of life, and the altars of Christendom are strewed with sacrifices which do honour to the cause of Immanuel. The effusions of joy which flow from a survey of this scene could not well be repressed without doing violence to every feeling of benevolence: yet to the eye of discernment there is one consideration which sometimes gives them a check, and is succeeded by the most poignant sensibility. It is, *that the work begun is not finished*, and that the process which must accomplish it, will probably exclude many fair shoots from taking deep root and flourishing in the garden of the Lord. The requisition, "If any man will come after me, let him deny himself daily, and take up his cross, and follow me," continues of the same unlimited importance through life. Hence the quantum of religion cannot be ascertained by a recurrence to church records. While we dismiss from our account scores whose spurious claim brings them into the register of the saints, it may be well to examine why no more of the legitimate number bring forth the fruits of holiness.

A subject so frequently and so variously discussed as that of religion, may reasonably claim the priority of being well explained and well understood; but from a defect in practice, a suggestion arises, that something remains to be done. To detect the human heart in all its windings and disguises, would require an ability which the writer has no conceit of possessing, but it is thought that some touches may be given which would serve as a clue to other discoveries, and, that the inquiry followed up would result in the happiest consequences. Justice to the subject would require that the different gradations of intellect, the variety of personal endowments, the distinction of rank and circumstances which compose the Christian community, should be distinctly noticed. And here is a field so broad, and presenting such a contiguity of objects, that to attempt a sketch of one, may be deemed arrogance. God forbid that we should presume to amuse, while we point not to the heart.

In the science of religion more than in any other, its peculiar excellencies are unfolded to a close investigation and faithful pursuit; in order to which it is of the first moment to have just perceptions of its progress. A diversity of opinion exists as to the order of the work, while all admit its nature. While some at their initiation conceive they know the whole, others acknowledge a progression without ever arriving at any degree of eminence. Some with preconceived views of a finished work, having attained to the prescribed standard, remain stationary, or move in an eccentric sphere without approximating much towards the *centre:* and now and then one fastens his eye upon the *infinite*, superior to external influence or attraction, and too strongly set for the mark to yield to internal perplexities, leaves himself and the world behind, with unslacked ardour pursues his course, till having returned to his original constitution, he participates the unmixed felicities of the element he was created to enjoy. So deeply debased are we by the fall, that we know not properly the extent and ability of our intellectual or moral powers till by grace we are restored to primitive simplicity. Hence may be accounted the incongruous usurpations upon the prerogatives of others, and the neglect of cultivating and improving upon our own stock. If we reverse the usual order of the climax, and present first the more important character, it is from considering that the effect of his influence upon the less, is likely to be greater than that of a previous direct notice.

There are some who seem capable of deep metaphysical and philosophical research. They can nicely define the different existences of spirit, with its principles of animation and re-action, and trace nature through her various operations of cause and effect, to which native powers is added the refinement of literature. These properties, however estimable, unless divine grace give them a right direction, are naturally hostile to the simplicity of the gospel, for they are apt to claim some distinction in settling the subjects of faith, which can only be done by revelation and spiritual comprehension. The world by wisdom knows not God. But it is not from their internal effect exclusively that hinderances arise; for they frequently draw from without a train of attendant evils. The respect usually paid to talents is often like a secret poison, working death under the fair appearance of life. If it destroys not immediately, it saps the root of life, and leaves a heartless trunk, incapable of yielding fruit, or giving healthful shade. It is easier to endure "reproaches, necessities, perils, weariness, painfulness, hunger, thirst, cold, and nakedness," than to withstand the enchanting voice of adulation and praise. We are not wanting for instances of persons who commenced a religious course with promising abilities for usefulness, whose progress flattered the hopes of the pious, and gained the confidence of the public, till they became entrusted with sacred and impor-

tant offices; at length, intoxicated with vanity at their hasty eminence, they were suddenly precipitated from this premature elevation, and in their descent betrayed not only the duplicity of their own calculations, but a reprehensible credulity in those by whose influence they were brought into notice. It is with regret that we think it important to inveigh against that charity which believes all to be genuine which appears so, and gives ready currency to that stamp of character which bears a resemblance to the true, without sufficiently examining its qualities. Another fact which reflects upon the injured cause is, that many of its lovers love also a little of that adscititious excellence which they vainly expected to derive from an acquisition of members possessing wealth and influence. Though we would not underrate riches or learning, for subservient to religion they are of great consequence, yet we would not pay a cringing respect to those who possess them, of whom our holy and exalted religion stands entirely independent.

The abuse or misapplication of the gifts of nature and providence, is one of the heaviest weights in the scale of a Christian's improprieties; because to these may be referred almost every other evil that we lament. As the stewards of the Lord we are to improve them for himself only; not a *part*, but the *whole;* not *some times* but at *all times;* and to be so divested of any self-complacency therein, that we may look upon them as the things of another, yet zealous of their right appropriation as though eternal life depended on it. Could we read the heart, how often should we see those very acts which are blazoned with the highest encomiums, and carry the most benevolent appearances, tinctured with a *self-commendation*, which must render them odious in the eyes of God. Let the eloquent *speaker* look for *himself* in his moving expressions and happy illustrations, in his brilliant quotations and judicious references. Let the approved *writer* peruse the admirable pages of *his work*, and observe if no conscious flush of superiority arise while considering his *far spread fame*. Let the liberal *donor* survey the extent of his charities, and see how many are indebted to *his generosity*, and his *distinguishing ability* to do good.

External improprieties, numerous as they are, might easier be specified than to trace the springs whence they arise. In the first stages of religion there is often concealed in the soul what would shock the maturer Christian in the survey of his experience, when he finds himself able to act free from his native bias and predilection, and feels that none of the restrictions and obligations of the divine law, are difficult or painful. That all have not equal judgment is as evident in spiritual, as in temporal things, and that this faculty is not the criterion of holiness is also evident; yet it must be allowed to be one of the most invaluable properties in Christian practice. The errors which so often obtrude

upon the plainest system evince, in a thousand instances, the weakness of human judgment. From a mistaken conception of their calling persons may do much and to little purpose. If their work be not properly timed and placed it is liable to do more hurt than total negligence. There is with many a common sentiment, that the principal work consists in teaching others, either publicly, privately, or both; and they resolve that no opportunity shall escape without detaching themselves from the responsibility of neglected duty; and without considering much the circumstances of the individuals to whom their license extends, they often give an undigested portion, unsuitable and misapplied. If we would do good, we must not consider so much the effect on ourselves as on those for whom we labour, and study to know the best time and method for their sakes. The idea that our prescribed plan must be brought into operation on all occasions is doubtless frequently an illusion of Satan. We confess there is much less occasion to caution the forward than to excite the backward; but leaving such as will do nothing, we could wish to see such as are willing to do much, labour to the best advantage, considering the result more than the work itself. The members of the church, like the members of the body, have their distinct offices; and for each to know his own and exercise himself at his respective post, would be the sure way for the church to become enlarged and beautified. It is commonly thought that if Christians can set aside the influence of the world, and overcome the fear of man, they are then able to act for God without hinderance or detriment. But there is sometimes an influence from Christian's more dangerous than that of the world, because its lines are drawn so intricate as hardly to admit of discovery. Yet when a SINGLE EYE looks through the shade, how distinctly may they be seen, and how much do they detract from many of the most apparently virtuous actions.

Were we to detail upon the list of ordinary Christians we should find items to a large amount on the score of ignorance, prejudice, indolence, lukewarmness, worldly-mindedness, sensual indulgence, refined extravagance, love of praise, of honour, fear, conceit, dislike, envy, suspicion, imagination, with their concomitants, a retinue of evils, which though they exist not in full power, yet they are bars to that holiness without which we can no more live comfortably than we can die peacefully.

In vain do we hold the purest creed, if our faith be only speculative. In vain do we attack the works of the devil if we enter not his bulwark within us. More detestable in the eyes of purity is the sainted mask of religion, than the deformed visage of infidelity. It is not enough that we are more abundant in the externals of religion, and claim a greater pre-eminence in piety than others; the day is coming "which shall try every man's work of what

sort it is;" when much of what is now valued and admired will probably be reduced to the weight of a grain, or be thrown entirely out of the balance. X. Y. Z.

CUSTOMS OF THE ANCIENT EGYPTIANS.

From Bossuet's Universal History.

The Egyptians were the first among whom the rules of government were known. That grave and serious nation first understood the true end of policy, which is to render life commodious, and people happy. The ever uniform temperature of the clime made their understandings solid and steady. As virtue is the foundation of all society, virtue they diligently cultivated. Their cardinal virtue was gratitude. The glory allowed them, of being the most grateful of all men, shows that they were also the most sociable. Good offices are the bond of public and private union. He who acknowledges favours, loves to bestow them; and ingratitude once banished, the pleasure of doing good remains so pure, that it is no longer possible to be insensible of it. Their laws were simple, full of equity, and suited to unite the citizens among themselves. He who had it in his power to save a person attacked, and did it not, was punished with death as rigorously as the assassin. But if a man could not relieve the distressed, he was obliged however to delate the author of the violence, and there were punishments appointed for those who neglected this duty. Thus the citizens were mutually the guard of each other, and the whole body of the state was united against evil doers. It was not allowed to be useless to the state; the law assigned each his employment, which descended from father to son. A man could neither have two, nor change his profession; but then all professions were honourable. There were necessarily some employments and persons more considerable than others, as there must needs be eyes in the body. Their brightness does not make the feet, or the lower parts contemptible: so among the Egyptians, the priests and soldiers had peculiar marks of honour; but all trades, to the very meanest, were held in esteem; and it was thought criminal to despise the citizens, whose labours, whatever they were, contributed to the public good. By this means all arts came to their perfection: honour, which fosters them, was every where concerned: men did better what they had always seen done, and what they had solely been practised in from their infancy.

But there was one occupation which was to be common, and that was the study of the laws, and of wisdom. Ignorance of the religion and polity of the country was dispensed with in no station: moreover, each profession had its district assigned it: from this there arose no inconveniency in a country that was not very

large; and in so beautiful an economy the idle had no where to hide themselves.

Among so good laws, what was most excellent, was, that every body was bred up in the spirit of observing them. A new custom was a prodigy in Egypt; every thing went on always in the same regular course; and the exact observance of small matters, maintained those of greater moment: and so never was there a people that longer preserved its usages and laws. The order of their courts of justice served to keep up this spirit. Thirty judges were chosen out of the principal cities, to compose the court that judged the whole kingdom. None were to be seen in those places of dignity but persons of the greatest honour and gravity in the whole country. The prince appointed them certain revenues, that so being free from domestic incumbrances, they might bestow their whole time in enforcing the observance of the laws. Nothing did they get by law-suits, and making a trade of justice was yet a thing unthought of. To avoid impositions, affairs were discussed by writing in that assembly. Those sages were afraid of false eloquence, which dazzles the judgment, and moves the passions. Truth could not be set forth in too dry a manner. The president of the senate wore a golden collar set with precious stones, from whence hung a figure without eyes, which was called Truth. His putting it on was the signal for opening the sessions. He moved it towards the party that was to gain his cause, and this was the form of pronouncing sentence. One of the finest artifices of the Egyptians, to preserve their ancient maxims, was to clothe them with certain ceremonies which imprinted them upon the mind. Those ceremonies were observed with due reflection, nor did the serious humour of the Egyptians suffer them to dwindle into bare forms. Those who had no business, and lived an innocent life, might avoid the scrutiny of that severe tribunal. But there was in Egypt one sort of trial altogether extraordinary, which nobody escaped. 'Tis a consolation on a deathbed, to leave one's name in esteem among men, and of all human blessings, this is the only one that death cannot rob us of. But it was not allowed in Egypt indiscriminately to praise all the dead; this honour was to be had only by a public decree. The moment a man died, he was brought into judgment. The public accuser was heard. If he proved that the conduct of the deceased had been bad, his memory was condemned, and he deprived of burial. The people admired the power of the laws, which extended even after death, and every one, touched with the recent example, feared to disgrace his memory and his family. But if the defunct was not convicted of any misdemeanor, he was buried honourably; and a penegyric was made upon him, but without the least mention of his birth. All Egypt was noble, and besides, no praises there were regarded, but such as were won by merit.

Every one knows how carefully the Egyptians preserved dead bodies. Their mummies are still to be seen. Thus their gratitude to their kindred was immortal: children, by beholding the bodies of their ancestors, called to mind their virtues which the public had acknowledged, and were animated to love the laws they had left them.

To prevent borrowing, whence proceed idleness, frauds, and chicane, king Asychis made a decree, that no man should borrow without mortgaging his father's body to the lender. It was at once impious and infamous, not speedily to redeem so precious a pledge; and he who died without discharging this duty, was denied sepulture.

Religious and Missionary Intelligence.

MISSION AMONG THE WYANDOTS.

Extract of a Letter from the Rev. James B. Finley, to the Rev. S. G. Roszel.

Sandusky Mission House, Feb. 20, 1822.

DEAR BROTHER,

THOUGH we have a thorny field to labour in, yet, blessed be the name of Israel's God, we have some encouragement to labour on. Religion is on the rise; we have congregations, and great attention: some are converted, and some are quickened, backsliders tremble, and the pious rejoice.

I received your welcome letter at a time when gloomy clouds had darkened my mind, and I was under discouragement: but your favour quickened me in spirit. I have written to the Juvenile Society, and addressed the letter to your care. Our family at present consists of thirteen. We rise at 5 o'clock, have family devotion before daylight, breakfast, and then all to business. At 12 we dine: at 7, offer our thanksgiving for the mercies of the day, and retire to bed about 9. Our common fare is sassafras tea for breakfast, with some meat. At dinner, meat and hommoney, and at supper some take tea, and some water, sugar and bread. On these we have our health, and feel thankful. We hope soon to have some milk. I have no other desire than to do the will of my Lord and Master. I work hard every day, and sleep sound every night; but I want more grace. I still feel a want of more of God in my soul. Oh! that I could feel His perfect love, and in all things be conformed to the Divine Mind. Unless God opens the hearts of this people, I cannot be satisfied: without this, it seems to me I might as well be buried alive. I expect in one month to have twelve hundred pannels of fence

up, which will enclose about sixty acres. I have on hand a house, 48 feet by 38, of squared logs: and until I get this ready for occupation, I can do nothing to purpose in a school. I want almost every thing; clothing, bedding, and money to pay my hired labourers. If you can do any thing for us, I shall be thankful. May the Lord ride on prosperously, and may you be more and more successful every day in your labour of love, and patience of hope. Pray for us; and believe that I remain unchangeably Yours,

JAMES B. FINLEY.

TO THE JUVENILE FINLEYAN MISSIONARY MITE SOCIETY OF BALTIMORE, GREETING:—

Sandusky Mission House, Feb. 13, 1822.

MAY grace, mercy, and peace from God the Father, and from our blessed Saviour Jesus Christ, inspire your youthful minds with holy ardour and flaming zeal, to grow in holiness, and to spread the honour of his Name as far as the wretched race of Adam has peopled the earth, until "Holiness to the Lord" shall be the motto of all nations.

Although I am buried in this forest among red men, and secluded from Christian society, in a great measure, yet I must acknowledge, as a duty I owe to God, you and myself, I am not worthy of the honour you have conferred on me, by calling your laudable institution by my name. For I am conscious that the hardest station, or the most ignorant class of men in all God's vineyard, deserves a better minister than I am. I daily feel my leanness and barrenness of soul, my unprofitableness as a minister of God. Oh! for more holiness, more power, more love, more zeal, to perform with a ready mind and active will, all my duty in my present station. All my afflictions and sufferings are nothing, if I can only accomplish the benevolent wishes of God's people, and promote the kingdom of my blessed Master and Lord, who has done so much for my poor soul. In the accomplishment of this, I should for ever despair were it not for the promises of the gospel, and knowing that he who sent me, and inspires your youthful minds, hath all power in heaven and earth, and has said, "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Such are the embarrassments and oppositions which present themselves, that to look at them through the eye of human reason, would freeze the soul and make the adventurer flee; but faith in the divine promise gives another colouring, and inspires me with courage to perseverance, in hope of a final triumph. The difficulty of communicating by interpreters, the avaricious disposition of wicked traders, who vend spirituous liquors among them; their violent opposition to having the minds of these sons of ignorance

instructed, with the prejudices of the Indians against education, and their deep depravity of heart, are some of the most formidable barriers to the progress of religion amongst them. But blessed be God! these difficulties are not altogether insurmountable; for some have "believed with the heart unto righteousness," and I have reason to believe, that God at this time is most powerfully at work in their hearts. A few sabbaths ago I visited a part of my charge, twelve miles from this place, and for the first time explained our rules, letting them know that I was now determined to form classes, and to establish order and regularity in the societies,* and that all who were determined to forsake the traditions of their fathers, and quit dram drinking, should have their names on paper with me; and those who wished to retain their former customs and vices must stay back. Such a season of the outpouring of the Spirit of God I have scarcely ever seen. Oh! what sorrows and joys were vented in sobs and tears. Twenty-three came forward and enlisted under the blessed standard of the gospel, while sinners cried aloud for mercy, saying, "O! Sha-shus, Ta-men-tare," "for Jesus' sake take pity on us," while some fled from the presence of the Lord. Through grace we have one great advantage. Our best interpreters have caught the holy fire. Last Sabbath, cold as it was, in the open air, only sheltered by some old pieces of bark, I had about two hundred hearers, who sat patiently for nearly three hours to hear the word of God, (so tedious is our manner of preaching by interpreters) while I tried to preach to them. The substance of my sermon was, "Take notice! Jesus stands at your hearts and knocks, and says, if any of you will lay your heart open, and let me come into you, I will live in your hearts and deliver you from sin, and bring you to my good home in Heaven." We had a good time. On Tuesday night I lodged with one of the chiefs, named Between-the-logs, who is very zealous in religion. Almost all night, and until 11 o'clock next day, I was contending with the opposers of religion, particularly with one who had been zealous for God, but is now a wretched apostate. His name is Two-logs; but God gave me power to speak so that the old man felt himself confounded, and he requested the interpreter not to let me know what he said. This the Interpreter refused: and after that, the old man was dumb and all his party. Then Between-the-logs began a pointed and powerful exhortation. God was with us. The believing party wept, rejoiced, shook hands, and triumphed over the gainsayers. This evening we shall have a public prayer meeting at the Council house, and I have given out that I am determined to see who is on the Lord's side. This day I feel a great travail of soul for the success of this meeting. Sometimes I almost fear, at other times

* Hitherto no regulations had been entered into, but one open meeting had been held every sabbath.

I feel a holy triumph in my soul. Just before I commenced this scrawl I was alone in the forest, swinging my mall, and splitting rails to fence a corn field; my soul was deeply engaged with God: when Heaven opened on my soul! I fell on my mall and shouted aloud. Since that, and now while I am writing, I feel as if glory was streaming around! Hallelujah! Glory, honour, and praise to Him, "Who despiseth not the day of small things." I do believe as God is with us, we shall prosper. As it respects the school, our prospect I think is good. We have living with us four Indian girls, which are as many as we can admit, until we get more suitable buildings and more clothes and bedding. I most heartily bless my good Master and Lord that he is in you about to raise up some friends for these poor naked children, who are as wild almost as the beasts. This work is worthy of your youthful compassion, and certainly bespeaks the fervour of your love to God and man. Such is the deep rooted enmity in many of the aged inhabitants in the west, whose friends have been massacred by these savage men, that they would rather exterminate than civilize or christianize them: and my dependence for help in this laborious work is on such as have not those prejudices, and whose minds are more susceptible of sympathy for these poor children of the forest. I have twelve more at school, under Brother Steward, the coloured man, who was the first instrument God honoured in sending light to this people. He still is a worker together with God and us. These children all belong to the Big-mossey-Turtle tribe, and who were so anxious to have their children educated, that they did not feel willing to wait until I could be prepared to take them: so I told them, if they would get a house, and send their children from home until spring, I would hire a teacher and pay for his board. I had not a cent of money to begin with, but trusted in a gracious providence. Oh Lord! raise me up many friends to help in this work. On next Saturday I intend visiting the school, if God permit. The children we have learn fast, and one has made extraordinary progress in learning. When she came to us I do not know that she could understand one word of English. In four weeks she learned to spell in two syllables, and knit herself a pair of mittens. I shall, when my circumstances will admit, enlarge my school. I am labouring to put up a building, which I calculate, will be sufficient to hold fifty or sixty children. I believe I shall have as many as I can take, or find means to provide for. Every thing here is wanting, nothing would come out of place, except ardent spirits, destructive every where.

You request me, my beloved brother Roszel, to make an estimate "What it will take to maintain and school a child for a year." This is a difficult question to solve; as we have nothing but conjecture for our guide. But after the buildings are erected, and our farm is brought into complete operation, which must

be done, I do not think the Establishment, supposing it to consist of fifty children, would cost more than one thousand dollars per annum.

Say superintendent and his family,	$400
Interpreter and teacher for the male, and one female teacher, aided by the superintendent's wife, for the females,	200
Three female servants for washing, weaving, dairy and other domestic purposes, $50 each. - -	150
Two young men to manage the farm, $100 each,	200
	$950

From this imperfect statement you may form some estimate what it will take.

Feb. 18th. Some time has elapsed since I commenced this epistle, for I can only write at intervals. The night meeting I mentioned was a good time, and fifteen joined society, four of whom, with their wives, are the principals of the nation. One very wild young woman, while I was trying to preach, on the certainty of the damnation of the finally impenitent, was struck with the power of God, fled out of the house, and fell her length on the ground, was taken up, and brought in. In this situation she remained for some time; but I believe she did not experience the pardon of her sins at that time. I have not heard from her since. On Saturday last I visited the school, twelve miles from this place; here I found eleven scholars, all of whom could spell in three letters, but could not pronounce distinctly. On the Sabbath I tried to preach, from "Watch and pray always." We had a good meeting. Brother Between-the-logs exhorted with much feeling; and I believe with good success. I then met the class. All appeared to be engaged, and one joined, named Big-River, a man I married a year ago.

I shall at all times feel myself under obligations to give you all the information in my power on the subject of this mission and school; and if you should think proper to communicate any part of this desultory epistle to our Book-Agent in New-York for his useful Magazine, you are at liberty. He has requested me to forward to him the state and progress of this work; but I have not had leisure yet, nor shall I for some time be able to do so. If your Benevolent Institution should see proper to collect any articles of clothing, or bedding, as blankets, &c. they can be forwarded to brother Martin Ruter, Book Agent at Cincinnati.* I beg leave to recommend to your kind consideration, our

* Any kind friends to the Missionary cause who are disposed to make donations of clothes, blankets, bedding, &c. are respectfully informed that they can be deposited at Mr. Wm. Browne's dwelling, Pace-street, at Mr. Samuel Howard's store, No. 17 North Howard-street; at Armstrong & Plaskitt's Book-Store, Market-street; and at Mr. Abraham Hyams' Paint and Paper Store, Bridge-street, Old-Town, Baltimore; and at the Methodist Book-Room, No. 5 Chatham-Square, New-York.

beloved sister Harriet Stubbs, who has left all for Christ and this people; and is now sitting contented with her little Indian girls around her, spelling and knitting. Perhaps it would be a gratification, if she were to receive a letter from some of her young sisters, introductory to a mutual correspondence. My dear young friends, I must now bid you farewell—pray for us daily. Mrs. Finley and all the family join in love to you all.

Yours, JAMES B. FINLEY.

P. S. Perhaps you may wish to know how I fare amongst these poor Indians, with regard to food and lodging. Some are endeavouring to be cleanly, and to live more like the white people. On Saturday morning I breakfasted with my worthy friend, Between-the-logs, on meat and potatoes; I dined with another friend on a Deer's head and boiled corn; I supped with a third on boiled beans, hommony, and a piece of Raccoon. I eat as well and as much as I can. I slept on a blanket with an Indian man, and we had another blanket to cover us. On the morning of the 14th, one of our old sisters left us and her family, in the faith of the gospel; and we comfort ourselves that she rests in Abraham's bosom. She was a Chief's wife.

UPPER CANADA MISSION.

REV. AND DEAR BROTHER,

I embrace this opportunity of communicating to you, and through you, to the Methodist Missionary Society in New-York, an account of the Mission to which brother Smith and myself were appointed at the last session of the Genesee Conference. Some of the difficulties to which a Missionary would necessarily be subject in the newly settled parts of this country, I mentioned in a letter to brother Bangs. I have to say, that in this respect we have not been disappointed. But we had counted the cost, and resolved that nothing of this nature should impede our efforts in the undertaking. Though it was with many fears, but with many prayers to God, that we entered the field, we have great cause of rejoicing in the abundance of divine mercy, and the success of our labours. From the deep interest you take in the prosperity of Zion, I am confident you will rejoice to learn that the God of missions has been with us, and that the wilderness has, in some measure, become a fruitful field.

The last of August we passed into the new settlements about thirty miles from this place; and made it our first object to ascertain the state of the country, the wants and dispositions of the people, and to what places we might, with the best prospect of success, direct our attention. We found the inhabitants in gene-

ral composed of English, Scotch, and Irish, with a few American families; possessing different habits and inclinations, and consequently differently disposed as it respects religion. But they received us kindly, and generally expressed a desire to have the gospel preached among them. To extend our labours to all those places where this desire was manifested, it was necessary to travel over a large extent of country, frequently without any open roads, and sometimes without even the mark of the axe upon trees to guide us from one settlement to another. To travel with horses was found impracticable; both from the state of the roads, and want of accommodation for our beasts.

I found it necessary to return to my station in this place, before I could visit all those townships which were considered proper missionary ground; nor have I been able since to travel so extensively as I could wish, from the important duties connected with my charge in town. Brother Smith has generally remained in the bush, while, as often as possible, I have gone to his assistance. He has performed his tours altogether on foot, directing his course by a small pocket compass where there was no path, and sometimes travelling from four to ten miles without meeting with the footsteps of man, or a house to shelter him from the storm.

Although the people had generally expressed a wish to have preaching, yet at first but few attended; four or five on week days, and not many on the Sabbath. Contending with difficulties common to new settlers, and anxious to render themselves comfortable in worldly circumstances, so much did the cares of life engross their attention, that it was difficult to engage their minds in the duties of religion. In numerous instances the Sabbath was not regarded as holy to the Lord, but devoted to worldly purposes; and many who were once living witnesses of the power of godliness, had become lax in religious duties, and seemed to have lost, in a great measure, their spiritual enjoyments.

But glory and praise to God, the scene is changed. An astonishing alteration in the manners of the people soon became visible; not in one or a few places only, but generally where the gospel was preached. Where formerly our congregations were very small, houses are now crowded with listening multitudes, anxious to hear the word of salvation; and their inquiry is not so much, "What shall we eat, and what shall we drink?" but in many instances, "What shall I do to be saved?" The gathering crowds upon the Sabbath, and the multitudes which frequently press to the house of worship in the evenings, witness the solicitude of their minds by their serious attention, and often by tears and cries of penitence. To see them in every direction coming from the woods with lighted torches, has often filled us with a pleasing solemnity, and led us to reflect upon the importance of those realities, which have excited this deep interest in their

minds. We have had the pleasure of witnessing not only the tears, but in some instances, the joyful conversion of penitents. In the townships of Esquesing and Chinquacousy, the Lord has favoured us with a revival;* and a number have been brought from "darkness to light," and "made free from the law of sin and death." They are principally young people. The work still appears to be progressing, and our meetings are crowned with the gracious presence of our God.

In October we held our first quarterly meeting. It was, indeed, a season long to be remembered. Nearly one hundred collected upon the Sabbath, and about forty communicants came forward at the sacrament of the Lord's supper. Our seven months' labour, I trust, has not been in vain. We have formed six societies, and added nearly seventy members. The greater part of these were members before, in different parts of Europe and America; and others, we trust, are the fruits of recent labours. One circumstance of importance is, the members generally evidence a genuine work of grace in their hearts; and there is a gradual increase of holiness and zeal. Two Sabbath schools have been formed, in which are about fifty or sixty children.—They promise to become useful and important auxiliaries to the cause of religion in this infant establishment. One house of worship has been erected, and two others will probably be completed in the course of the ensuing season. Surely the Lord is at work among the people; and I believe he will still perform gloriously in this country. The views and efforts of our Missionary Society have evidently been seconded by the people, as doubtless they were first sanctioned by the great Head of the church.

The country is new, having been settled but little more than two years. In each of the townships of Esquesing and Chinquacousy there are about one hundred and fifty families; and emigrants are constantly moving into these and other townships adjoining. I would wish to suggest to our Missionary committee the necessity of persevering efforts in regard to this Mission; as I think we have reason to be encouraged from the success of our first endeavours.

The townships which form our Missionary field this year, are Toronto, Trafalgar, Chinquacousy, Esquesing and Erin. But these do not embrace *all* the ground where our labour is needed. The call is on every hand, "Come and help us." In Albion, Caledon, Eramosa and Nelson, the people would probably welcome the messenger of salvation; and I am persuaded that our Missionary Society will, if possible, send an additional labourer the next year. The people will probably afford considerable assistance towards their support.

* It likewise extends partly into Trafalgar and Toronto, as these townships join the others to the south.

A want of good roads and bridges has rendered the travelling difficult, and sometimes dangerous.* But these difficulties will disappear as the country becomes settled; and are far less now than when we first visited the bush.

The prospect in this town is by no means discouraging.—There is an evident increase of holiness among Christians; and a number have been hopefully brought to a saving knowledge of the truth. About thirty have been received into the society since I came here, and something more than that number have removed. This will account for the decrease in the returns of the last Minutes. An unusual seriousness has lately appeared in our congregations, and some at this time are earnestly inquiring the "way to Zion." I am more and more convinced that my appointment to this place was of God; and I have reason to think that I shall ever remember with pleasure and gratitude, my labours in Upper Canada.

Your affectionate brother
And Fellow-labourer
In the Gospel of Christ, F. REED.

Rev. T. Mason, Cor. Sec. of the M. M. Society.
York, U. C. 20th March, 1822.

ACCOUNT OF A REVIVAL OF RELIGION ON AMENIA CIRCUIT.

AT the last Conference I was appointed to travel this circuit, which, however, only included five societies, and which were before connected with Duchess circuit. The central one, consisting of eighty members, was accommodated with a convenient and elegant Meeting-house. Here preaching was established every Sabbath morning. The other societies were supplied Sabbath afternoon and on week days. Besides these there were some neighbourhoods in which we had no stated preaching, and one object of making this a separate station was to supply these vacancies.

I endeavoured to avail myself of the earliest opportunity of entering into these unoccupied fields of labour, and, by holding up to the people and pressing upon their consciences the unadulterated word of God, to induce them if possible to submit to the yoke of Christ. To give the more effect to my public labours, I adopted the *singular* method of private visits among those families to which I could have access, and supplied the schools with

* I cannot forbear mentioning one circumstance, which may give you some idea of brother Smith's *mode* of travelling. A want of bridges over the rivers and creeks, would absolutely prevent his passing into some settlements in seasons of high water, did not necessity lead to expedients. He carries with him a small axe or more properly an Indian hatchet; and when he comes to a stream which is not fordable, he falls a tree across it, and so passes over. At other times he passes by climbing up one tree and descending another, where they stand on opposite banks, and form a junction at their tops.

our catechism, and heard the children recite their lessons. In the interim of preaching, prayer-meetings were appointed, in which the brethren exercised their gifts as the Spirit gave them utterance.

The good effects of these labours were soon witnessed.—Through the summer our congregations gradually increased. But the first conversions which were witnessed in the bounds of this circuit, took place at Rhinebeck Camp-meeting. Five young men, who went *mourning* returned *rejoicing*. On their return, their zeal in the cause of Christ awakened very many to a serious concern for their souls. Immediately the prayer-meetings were crowded; and many, at these meetings, were earnestly engaged for salvation, which, often before they left the house, they found. This work commenced in the old society in Amenia. From this central place of my labours, the work extended to a place called Oblong, on the borders of Connecticut state. Here a great diversity of religious sentiment prevailed; and though our preachers had occasionally preached to these people, no visible fruit had appeared. Calvinism and Universalism were strenuously maintained by most of the people in this neighbourhood; but the power of truth alarmed their consciences, and casting off dependence in creeds and speculative notions, their hearts bowed to Christ, in whom they now believed as an all-sufficient, all-loving, and present Saviour. It was now delightful to preach to them.

Washington was next visited by the out-pouring of the Spirit, where the gracious work is yet going on. Fifty-eight have joined the society in that place. From this place, the work has extended to Towerhill, and restored harmony to that society, and added several to their number.

In Kent, where we had no people, a society of thirty-seven members has been raised.

The whole number who have united themselves to the Church is one hundred and ninety-six. Of these seven have joined the Presbyterians; nineteen the Baptists; one hundred and seventy the Methodists. So far we have to admire the constancy of the young converts; and from the circumstances of their education—many of them having been early taught the doctrines of the Gospel, and are the children of many prayers—we flatter ourselves they will not disappoint our hopes in their stedfastness. We endeavoured to convince our opponents, whose professions of love and friendship we had some reasons to suspect, that the only ground of lasting Christian union is experimental and practical religion; and having taken a firm stand in favour of what we consider the whole truth as it is in Jesus, we hope none who have adhered to us will deviate from us into either error or vice. To God be all the glory! And may He ever defend those who have been the fruits of this revival.

And here permit me to suggest a thought on the utility of arranging stations in the manner of this. One of the greatest is, that it enables the preacher to be continually among the people, to attend all their meetings, to visit those under awakenings, and to counteract the designs of those who would take an advantage of our absence to seduce the young and inexperienced from the path of truth. On this account, as well as others, such stations are desirable. I am yours, &c. D. Brayton.

April 2, 1822.

UPPER CANADA DISTRICT.

The Rev. William Case in a letter addressed to the editor, observes;—"Blessed be the Lord, we are prospering finely in this country. Our congregations, Sabbath-Schools, Missionary collections, a Church building spirit, as well as conversions, and order and harmony in the societies, all demonstrate the rising strength of Zion in these parts. There are now finishing or commencing twenty churches in this upper half of the province. We have more than forty Sabbath schools and one thousand scholars. These nurseries of virtue and religious information promise much to the prosperity of the rising generation, both in a civil and religious point of view. A great and happy improvement is visible since the close of the late war, which, in many places, by the confusion and calamities it introduced, had broken down the barriers of vice. Churches are crowded with listening hearers. Youth and children, instead of wandering in the fields, or loitering in the streets, are in many places thronging to the schools, with their books in their hands, and learning to read the Book of God! One man who has a large family of children, a few days since observed to me that, since Sabbath schools began, I have had no trouble in the government of my family.

I hear that the donation of the Bibles and Testaments from the American Bible Society has arrived. These will be joyfully and thankfully received by the Sabbath schools."

Obituary.

DEATH OF MISS CLARISSA NORRIS, IN A LETTER TO MRS. F. GARRETTSON.

Near Bel Air, March 11, 1822.

It is a duty that I owe to my dear Aunt, to myself, and to the memory of my sainted sister, to write my Rhinebeck and New-York friends, an account of the last moments of one, who was so deservedly dear, to all those who had the happiness of knowing her: but to me, her companion, friend, sister, she was every thing! The delight of my eyes; the beloved participater of all my joys and all my sorrows; the grand ligament that attached me to earth! my darling sister Clarissa! But she is gone for ever from this world! God has taken her from us to reign with him in heaven! And dare we repine? Alas! poor human nature; how frail thou art! I am

bowed down to the dust—I feel that the vital spring that gave life and energy to our domestic enjoyments, is sapped, broken. Oh memory! memory! But I must write—I must endeavour to collect my harrassed thoughts, and turn to the soul harrowing recollection of that dreadful period, when the last fond fleeting hope expired, and compelled us to realize our awful bereavement.

You, my dear aunt, knew my precious sister at an early period of her life. Ten years had improved her appearance, and brought the beauties of her mind to uncommon maturity, and the fruits and graces of the Holy Spirit had shed a halo of glory around her, that rendered her conversation and manners irresistible. She was a thousand times more admired, and sought after, than ever. But she often said to me, that all she desired in this world, was more of the religion of Jesus. Since last August, she had been uncommonly devoted to the service of God, and would frequently retire from company to offer the sacrifice of thanksgiving. A few days before Christmas, one of our relations sent his carriage for my sisters and myself to spend that period with him and his family: Sister Clarissa declined going—I went, and spent a week. When I returned, I found my beloved sister slightly indisposed. After that we spent an afternoon with Aunt Wyle—and on Sunday the 13th of January, she rode to Bel-Air, to attend a prayer-meeting. When she returned, she had a chill, and some time after we had been in bed, she was seized with a cramp in her side, so that a violent fever succeeded. Our family physician was sent for. On the 17th she appeared to get worse, and on that day said to me, that she had thought a great deal about dying, and perhaps this was to be the time, when she would be summoned to make up her great account—"and why not?" she continued, "I have lived and enjoyed more pleasure and happiness in the world than generally falls to the lot of mortals; and my confidence is so unbounded in the mercy of God, that I feel, that if he calls me hence at this period, to be no more seen, it will be to glorify him; and to rescue me from innumerable evils." In this manner she conversed, and although I had no idea that her sickness was unto death, I was inexpressibly pained. From that time until the twentieth, her fever increased, and she suffered the most excruciating pain. At that period we called in another physician. Every thing that medicine and the most assiduous nursing could do, was done. But, alas, the violence of the disease, defied the power of our united efforts. It was the appointed time of that God who has set bounds to our days. But I must check myself. In the midst of sufferings that would have unnerved the strongest mind, she preserved her serenity, and an unshaken confidence in God, through the merits of the Redeemer. And when we wept at our inability to alleviate her misery, she would sweetly console us, and say, "what are all my sufferings here,—nothing! Oh they are nothing! if they are the means of carrying me to heaven." She was much engaged in prayer, and often said, that she "did not pray for life, but to be enabled to die, and to leave behind her a bright testimony that she was going to heaven." To her young friends who sat up with her, she spoke of the importance of early religion, and besought them in the most feeling manner, while in health, to seek and obtain an interest in Jesus. Oh the vanity of this world and its enjoyments," she would exclaim. "I feel, and long have felt, their nothingness! Religion is the only thing that is desirable, and ought to be made the great business of life—It is that which now supports me, and preserves my strength of mind, in the midst of racking pains, which will soon prostrate this feeble frame, and enables me to view death as a friend sent to conduct me to heaven." From the 20th until the 23d, her sufferings exceeded the power of language to express. On the night of the 22d, about 12 o'clock, her agonies ceased, and for the space of half an hour, she laid in a situation, expressive of heaven's own calm; we could not hear her breathe, her countenance expressed a serenity that was undefinable—her eyes, which were often raised upwards, appeared bright and luminous—I observed to several, that were setting up with me that night, that I would not interrupt her, that I was certain that she was holding communion with angels. During that period she raised her hands, and appeared ready to fly. When I spoke, I said, you are better, my dear sister: she replied, "for a short time, I never felt freer from pain in my life, and you must all have been sensible of it." I said, yes, we were. "While I laid so calm," she continued, "I heard heavenly music, and an innumerable company shouting and giving glory to God; and they said that my pains should be mitigated,

would be mitigated—And as they sang and shouted, I could distinguish distinctly different voices—they appeared to be behind me, and round about me." And what else did you hear them say, my dear sister, said I. "Oh!" said she, "they said a great deal, but I was so eager to catch every word, that I lost almost all." If it is the will of God to take you from this world before he does me, my dear sister, said I, will you be my guardian angel? She took my hand and pressed it between hers, and gave me a look that I shall never forget, and exclaimed, "Oh! you know how I love you." After that night she heard again heavenly music. The next day she heard it, and as they sang they seemed to say, Sister spirit come, Oh come away! Her room appeared like the very gate of heaven! Pious ministers of different denominations visited and prayed with her. Her devotions exceeded every thing I had ever heard, or even read of. Our house was crowded with persons who were continually flocking to see her—Our pious friends joined us in fasting and prayer for her recovery. The physicians said she would recover—She replied, "that she almost hoped that this sickness was unto death; but not my will, O Lord! but thine be done." She would frequently say that the most glorious prospects were before her, and would ejaculate! glorious, glorious, oh! how glorious! To all that attended on her, she expressed her gratitude, and would say, "what a poor creature I am, to occasion so much trouble." On being asked if she had any fear of death, she replied, "not the least in the world—has not our blessed Lord said, 'that whosoever cometh unto him, he would in no wise cast out?' And I come, yes! gracious God, with open arms I come to thee;" and raised her hands in an exstacy. On the friend who wrote her will saying to her, my dear, I hope you will live to enjoy those things yourself: She replied, "I shall soon be in heaven." The evening before she died, I said to her, my beloved sister, if you can converse, do speak to me—"It is a great exertion for me to speak," she replied, "I am almost exhausted. I feel that the place that knows me now, in a short time will know me no more for ever." Her hands were clasped in the attitude of prayer, and I heard her after that, distinctly say, "When I am about to die, Oh! my Father and my God, receive my immortal soul!" She laid for some time in the most heavenly state, her countenance was as an angel's, and appeared to me, like the spirit of the just made perfect: and in that situation, her breathing which could not be heard, became shorter and shorter; when about three o'clock, Friday afternoon, the first day of February, her beatified Spirit returned to God who gave it. Oh! that I may die the death of the righteous, and that my last end may be like hers.

S. N.

Poetry.

For the Methodist Magazine.

MAY.

HAIL lovely month! the first of all the year,
Which animates and cheers the grateful mind;
Welcome to all—but unto those most dear,
Whose souls by grace and science are refin'd.

Creation smiles, and owns the sov'reign pow'r,
Yielding submission to His potent hand,
Which moves the wheels of each eventful hour,
And clothes with verdure all the fertile land.

Favonian breezes gently fan the air,
And zephyrs 'midst the fragrant blossoms play:
The op'ning buds returning spring declare,
And nature echoes round the charms of May.

Sweet flows the stream and winds along the plain,
Enriching all its banks with liveliest green;
No longer bound by winter's icy chain,
Pursues its course amidst the varied scene.

Mild is the beam which ushers in the day,
And glances far upon the dark blue wave,
Where lo! in bands the Nereides play,
Or near the sloping banks their pinions lave.

'Tis music all—'tis nature's charming voice,
Which undulates upon the list'ning ear;
Its pow'rs unspent, in Infinite rejoice,
This truth declares—that nature's God is here.

His breath revives the smallest leaf which grows,
And fills with juice the fair and swelling grain;
He blends the tints, expands the blushing rose,
And decks with beauty all the flow'ry train.

But oh! thou God, whose beauties round us shine,
In all of nature's works which thou hast made;
Reflect thy glorious attributes divine,
In beams refulgent which shall never fade.

But all these lovely charms, without Thy smiles,
Can never fill the soul for thee design'd;
Beauty and wit, with all their pleasing wiles,
Soon lose their pow'r to captivate the mind.

Roll on, oh! time! till winter's life is fled,
And spring perennial ushers in her bloom;
When breathes again the ashes of the dead,
And light eternal gilds the mould'ring tomb.

MIRANDA.

New-York, April 11, 1822.

THE

Methodist Magazine,

FOR JUNE, 1822.

Divinity.

A SERMON ON UNITY AMONG BRETHREN.

(Concluded from page 197.)

II. What is said concerning this unity among brethren.—The expressions in our text would be natural to one, who, having a present experience of the beneficial effects of such a state of society, from the fulness of his heart, is induced to declare the gratification and pleasure which it affords him: How good and how pleasant it is for brethren to dwell together in unity! that is, How good and how pleasant do *I feel* it to be, to dwell in the society of these my brethren with whom I am so closely united, and where the unity of the brethren is so strictly maintained. I am fully sensible of its great advantages, and feel the sincerest pleasure in the enjoyment which it affords me. And as such a spirit is the reverse of selfishness, he desires that others also should participate in them as well as himself: and therefore, he cries out, Behold! how good and how pleasant it is for brethren to dwell together in unity. In order fully to realize the advantages of this unity amongst brethren, it is necessary that we have the same views and dispositions which David appears to have possessed, when he penned this Psalm.

Any thing is good in proportion to its holy and beneficent nature, or in proportion as it is calculated to answer a valuable purpose. The ends designed by human society are, the glory of God, and the general and individual benefit of man. As unity amongst brethren is calculated to answer these holy and beneficial ends, therefore it is good. No society can be pleasant unless there be a general agreement and friendship subsisting among its members; but unity amongst brethren, cannot fail to please those who are under its influence, because it tends to put to rest every

turbulent and uneasy passion, and to call into exercise every agreeable and useful affection.

For brethren to dwell together in unity is good,

1. Because it is agreeable to the design of God in the creation of man. He formed us with social natures, capable of happiness in the enjoyment of each other, and of promoting each other's welfare: and therefore, in man's original state of *purity*, God said that it was not good for *him* to be *alone*. As man is a social being, it is subversive of the laws of his nature for any man to lead a solitary and recluse life. The gift of speech was designed to enable us to communicate our thoughts to one another; and thereby to aid each other's perceptions upon the various branches of knowledge which come within the grasp of man. Men were also designed by their Creator to co-operate with each other in action. Indeed almost every thing in the economy of human life, depends upon the associated efforts of man. In order to endear us to each other, God has made us dependent on each other, in almost all respects; and we are made capable of doing good to our brethren, and of receiving good at their hands, to a much greater extent than many seem to be aware of. The rich are dependent on the poor; for while the poor are dependent upon the rich for that employment by which they earn their daily bread, the rich are dependent upon them for all such labour. None are so exalted as to be above dependence upon their fellow creatures; and none are so low, as to be incapable of doing or of presenting an occasion of doing some good to society. The most helpless and distressed of our species, are designed by an all-wise providence, to present occasions of doing good, by which means those who administer to their necessities, are benefited, equally, if not greater, than the recipients of their bounty. For, says our Lord, *It is more blessed to give than to receive.* Besides, to suffer the ills of life with patience and resignation, and to manifest our gratitude to God or man for small benefits, whilst deprived of many others which our fellow creatures are living in the undisturbed enjoyment of, is giving an example of Christian virtue which may be of more essential service to those around us, than the laborious and active service, which, in any other circumstances, we should be capable of performing. Were it not for the benefits of social intercourse, who would be able even to endure life? What could be done in the world? How could God be glorified? Therefore men ought to be associated together; but, unless there be an agreement amongst them, how can they dwell together? Discord and animosity, are destructive of all the ends for which men are associated together: but, where unity exists amongst brethren, there is social order, peace, good-will, kindness, prosperity and happiness. Consequently such a state of society is good.

2. Because it is according to the express requirements of the divine law. The sum of the second table is, *Thou shalt love*

thy neighbour as thyself. This law is founded in the fitness of things; all its requirements are such as every one would desire others to observe in relation to him. It enjoins us to do to others as we would they should do to us. This law, therefore, forbids every thing contrary to the unity of the brethren, and enjoins those dispositions and that mode of conduct which are inseparable to a state of good order and agreement amongst men. Now this law is the eternal rule of right. Whatever is conformable to its principles and requirements, is morally good; and whatever is contrary thereunto is morally evil. And for brethren to dwell together in unity is to exemplify the requirements of this law of love.

3. Our Lord Jesus Christ has made obedience to this law a test of discipleship: *by this shall all men know that ye are my disciples if ye have love one to another.* And he has given an example of this love by giving himself a ransom for our souls. He calls it a new commandment, because he has given us a more complete explication of it in his own conduct, and has enforced it by a new motive; viz. His love to us. If, therefore, it is good for men to be Christians, it is good for brethren to dwell together in unity, for this is the proof of our being Christians; and no man has a right to assume this sacred profession who acts in opposition to the unity of the brethren.

4. Because it is the effect of the Spirit's influence upon the hearts of men. Sin has not only alienated the hearts of men from God, but it has also alienated them from each other. The peculiar office of the Holy Ghost is, by renovating the moral powers of the soul, to restore man to that state of purity, union with God and union with his brethren, from which sin had separated him. Consequently the fruits of the Spirit's influence upon the heart of man are, love, joy, peace, goodness, meekness, fidelity, &c. which are the very principles of unity amongst brethren. How good must such a state of society be?

5. Because it causes man to resemble his Maker, who is infinite in goodness, loving to every man, and whose tender mercies are over all his works: and those who are actuated by the principles of unity amongst brethren, greatly resemble the moral perfections of God; in their hearts, desiring all possible good to be enjoyed by every human being, both in time and eternity; and in their actions, labouring to effect this good, according to their ability and opportunity. Such a society of men on earth, resemble the blessed society of saints and angels in heaven. *There* is a perfect society, where all is peace and unity, where God is continually glorified, where every individual is actively engaged in promoting the felicities of all his brethren with unabating ardour. Where there are no principles destructive of either social or individual happiness. Where the united sentiments, affections, designs, and energies of the whole community, are employed in praising God

and the Lamb. And where there is unity amongst brethren on earth, there is a striking resemblance to this blessed society above. Consequently as in such a state of society, each member will resemble the blessed God, and the whole community will resemble the blessed society of saints and angels in Heaven, therefore it is good, being the best in which men can be placed in the present world.

6. Because it promotes the general advantages of society, and of each individual member thereof. This keeps every member in his proper place, and makes him satisfied with his station and circumstances. Tales of scandal, backbiting, evil and injurious speaking, are here unknown. Every member is governed by the law of kindness; all are employed in promoting the good of society, and in dispensing benefits to all around them. No hostile or unlawful depredations are here made upon the rights of others; but every one is secure in the possession of his character, his person, and in his property. Nor is he merely safe from all injury from the members of his own community, but also from those around about. All labour to promote each other's happiness. And what can successfully oppose a band of brothers thus united! If it becomes necessary to oppose a common foe, their united energies will prove invincible. As such a society of men would be incapable of an unrighteous assault upon their neighbour, they will secure the aid of Omnipotence, which will ever be exerted for the defence of such a people in defending them against the assaults of others. Therefore, no foe, however powerful, will be able to overcome them, and every member of such a community will share in the advantages of his brother. The poor will not envy the rich, nor the rich despise or neglect the poor; but from the abundance of some, others who need will be supplied. They will be each other's physicians, nurses, patrons, benefactors and friends. Such a state of society must be good: that is, beneficial to every one who is permitted to enjoy it; and it must also prove beneficial to the world, as far as it is capable of extending its influence.

7. It is *pleasant*. Who but a fiend could be otherwise than pleased with such a state of society as this? Yet, stubborn facts evince, that even such a society may have its enemies.—Witness the state of the first Christians, and the persecutions which were raised against them, by both Jews and Heathens. But even in the midst of the sorest persecutions, *they* found it pleasant to dwell together in unity; and when separated by persecutions, as they carried with them this unity, they still found it to be pleasant; and were enabled by it to endure the greatest sufferings, and, by their united patience, to overcome some of their most determined persecutors; but when such a society of brethren are privileged to dwell together, enjoying each other's presence, closely united in affection, and doing every thing in their power to

make each other happy, it must afford them the most solid pleasure of which human nature is susceptible. And who that feels this sacred union with his brethren, can do otherwise than feel the pleasure which such a state of society affords?

8. Because it is *good* and *pleasant*, David compares it to the sacred oil or precious ointment, with which Aaron the High Priest was consecrated to office. This ointment was composed of olive oil, with several costly aromatic substances, which made it a most fragrant and delightful perfume. The Israelites were positively forbidden to make any like it; or to have or use it for any common purpose.

This ointment of consecration was emblematical of the influences of the Spirit of God, which alone can enlighten and sanctify the heart of man, and qualify him to minister in holy things. By comparing unity amongst brethren to this ointment of consecration, David teaches us that God alone can afford that grace to man by which he may be disposed to peace and unity with his brethren; that all those who have this grace will be thus disposed; that it is a sacred bond by which they are thus united.

He compares it to this fragrant ointment also, because of the pleasure which a state of unity amongst brethren affords to society. That as the fragrant smell of this ointment which was poured upon Aaron, extended to, and delighted with its odour, all around him, so unity of the brethren, is a source of pleasure as well as of advantage, to every member of community.

9. He compares it also to the dew which fell upon Mount Hermon. Hermon is a mountain or range of mountains, on the north border of the land of Canaan: or of the possessions of the Israelites on the east side of the Jordan, including within its range several eminences, one of which is called Zion. This is not the same as Zion, the Holy City, but is one of the eminences of Hermon. It is said that the dew which falls upon this mountain is so abundant that a person being exposed to it in the night would be as thoroughly wet by it, as though he had been drenched in water; and yet, that it is so salubrious that a man might sleep in the open air all night, and be without feeling the least inconvenience, or suffering any injury from the dew of Hermon. To this abundant and healthful dew, David compares unity amongst brethren, to teach us, that it is fruitful in its benefits and pleasures, shedding an abundance of good upon all who come within its influence, communicating the most solid advantages and pleasures, without injury to any one. Unity among brethren is to the sin-sick soul, like medicine to the sick. It is wealth to the indigent, instruction to the ignorant, a friend to the friendless, a father to the fatherless, and salvation to the sinner. It presents, indeed, one of the most invincible arguments in favour of Christianity.

10. For there the Lord commanded his blessing, even life for ever more. *There*, not on Zion, but on a society of united brethren. On such a society, Jehovah has commanded his bless-

ing to rest, even the blessing of eternal life. Such a people, provided they continue thus united, shall remain to bless one another in their successive generations, as long as the sun and moon shall endure; and when this present constitution of things shall cease, they shall live with God to bless one another in heaven. This is by the special appointment of Jehovah himself; and therefore it cannot fail of its accomplishment.

The fruits of the Spirit now abound in all their hearts. Every exertion is made to promote the glory of God and the salvation of men, and God is engaged to succeed their endeavours in this good cause; and therefore it will prosper.

What pure and holy pleasure must this afford to such a people? Each prospering in his own soul, and witnessing the prosperity of his brethren, together with the accession of members to this holy society by the conversion of sinners, enjoys a pleasure unknown to sordid and worldly minds, and which can only be exceeded by the joys of heaven. Their hearts also respond to the sounds which continually salute their ears, in the reports of the success of Gospel truth among men, and their eyes carry the purest delight to their hearts, while they read the faithful page which records the advancement of the Kingdom of God among men, whether civilized or savage. Thus, by the blessing of God upon their united exertions to extend the Redeemer's kingdom, and to do good to the souls of men, they are enabled to rejoice with joy unspeakable and full of glory. The peace of God rules in their hearts, the law of God governs their conduct, and the purest delight inspires their souls. The life which they now live is by faith on the Son of God: and this is a divine and spiritual life. It unites them to God as well as to one another; and is a sure pledge to all who continue to promote the unity of the brethren, that they shall enjoy, in a future state, uninterrupted unity and fellowship, with the society of saints and angels.

May the God of peace sanctify every reader wholly, and I pray God that your whole spirit, and soul, and body, may be preserved blameless unto the coming of Jesus Christ. Amen.

Biography.

From the Wesleyan Methodist Magazine.

BIOGRAPHICAL SKETCH OF THE CHARACTER OF THE LATE REV. JOSEPH BENSON.—BY JABEZ BUNTING.

"In attempting this outline," says Mr. Bunting, "I shall direct your attention, first, to his Personal Character, as a private Christian; and, secondly, to his Public Character, as a Minister of Christ.

I. In reference to his personal character as a Christian, the following observations have occurred to my mind.

1. His Conversion from sin to God was clear, sound, and decided. Of this you can have no doubt, after the extract which you have heard from his Diary, written at the time. In that extract, the great essentials of a true conversion are strongly marked:—*Conviction* of actual sin, of the natural depravity which is its source, of the moral helplessness which is its concomitant, and of the awful exposure to divine wrath and endless ruin, which is its effect:—*Godly sorrow*, the result of this conviction, working repentance towards God, with earnest prayer for pardon and grace, and other fruits meet for such repentance:—*Faith* in the testimony of the Gospel concerning our Lord Jesus Christ, and in *Him* as declared, in that testimony, to be the only and the all-sufficient Saviour of sinners, able and willing, by his atoning blood, and almighty Spirit, to save unto the uttermost those who are "without money or price," without merit or might of their own:—And, finally, in consequence of this act of faith on Christ as "the Lord our Righteousness," *the reception into the heart of the promised* Spirit, both as "the Comforter," witnessing to the believer his pardon, and adoption into God's family, and thereby filling him with a peace which passeth understanding, and as a Sanctifier, working in him a death unto sin, and a new birth unto righteousness, which are evidenced by habitual holiness of heart and life. Such was the conversion of Mr. BENSON, as described, briefly and in substance, by his Diary, and as I have had the pleasure of repeatedly hearing him describe it, more fully and circumstantially, in conversation. From this conversion flowed all his subsequent excellency as a Christian; it was this "grace of God, bringing salvation," that in fact *made him a Christian*, planted in him the elements of all Christian virtues, and prepared him for every good word and work.

2. The grace thus received he habitually retained; and in it he increased with the increase of God. He rested not in the first principles or rudiments of Christian doctrine or experience, but went on unto perfection, walking in Christ whom he had received, and fighting the good fight of faith; and he was found, as we trust and believe, in the possession of that entire "sanctification of the Spirit," on which he often strongly insisted, as essential to our final salvation. Some of his dying words to me were, "We must not only be pardoned and accepted through Christ, but also, for his sake, and by his Spirit, fully renewed, and made partakers of the divine nature." For a considerable period, indeed, his finished preparation for a better country, that is, an heavenly, was manifest to all who knew him. He often spoke, in strong terms, of the spiritual benefit which he had lately derived from preparing for the press the earlier volumes of a new Edition of the *Christian Library:* and it was very apparent from his con-

versation, that the re-perusal of that excellent Collection of experimental and practical Divinity, had been greatly blessed to his soul. I will quote here the words of one, whose name could I be permitted to mention it, would add the greatest weight to her testimony :—

"He diligently sought, and attained in an eminent degree, that transformation of mind by the renewal of the inner man, which made him meet to share the inheritance of the saints in light. Of late years, his conversation among his friends often reminded them of his growing meetness for glory; and his approaches to our Father's Throne in our social interviews, discovered such an entering into the holiest through the Blood of the Covenant, as caused many of his friends to think that our Lord was preparing him for open vision. He walked by faith, and for some considerable time before he joined our elder brethren, he seemed to live in the element of love."

3. In looking at what I conceive to have been the *peculiar characteristics* of Mr. Benson's personal piety, I cannot but particularize the advantage which it derived, as to its stability, its beautiful uniformity, and its general efficiency, from his having so carefully studied, in reference to his own interest in them, the Evidences and the Doctrines of Divine Revelation. In these branches of religious knowledge, his understanding was thoroughly cultivated, and well-principled. He knew *why*, as well as "in whom," he had believed; and thus laid the foundation for a remarkably firm and unshaken confidence in the Word, the Grace, and the Providence of God, which, sustained by divine influence and power, was to his soul like an anchor sure and steadfast, and almost set at defiance all the subtlety and force of temptation, on such subjects. Of him it might eminently be said, "In understanding he was *a man*." This gave a corresponding manliness and vigour to his piety in general; and having become habitual, perhaps influenced, in part, the tone of his feelings and conversation in his last sickness, which was that of strong faith, rather than of strong excitement, and exhibited most prominently a calm, settled, and tranquil confidence in a Saviour, on whose merit, might, and faithfulness he had long reposed such implicit reliance, that he never thought of doubting their continued exercise in his favour. On one point, connected with this article, Mr. Benson was wont to express his opinion with peculiar decision; I mean, the propriety and necessity, in these days of rebuke and blasphemy, of fortifying the minds of young people, and of Christians in general, against the assaults of infidelity, by an accurate acquaintance with the Evidences, external, as well as internal, of our holy Religion. And he was always equally decided, as to the apostasies from religious profession, and other mischievous consequences,

which result, in very many cases, from neglecting to inform the judgments of persons who appear to be the subjects of divine awakenings, or of other gracious and hopeful affections, and from their want of more careful instruction in Christian doctrines and duties. On this principle, he strenuously enforced on all Christians, the perusal of the Holy Scriptures; and recommended *cathechetical labours* to Parents, and other Teachers of the Young, as essential to permanent success.

4. Mr. BENSON was distinguished by remarkably strong and realizing impressions of the eternal world, of the brevity and uncertainty of time, and of the insignificance of those things which are seen and temporal, except as they stand in connexion with the things unseen and eternal. I think I have met with no man who appeared so powerfully to feel, and who so affectingly described, the supreme importance of that everlasting state, to which we are hastening. Whether he was ever a close student of the Practical Works of the great RICHARD BAXTER, I have no means of ascertaining; but he strikingly resembled, in this particular, that extraordinary man, and invaluable writer, who pre-eminently lived and acted under the feeling that he was "a dying man among dying men." From these lively apprehensions of eternity resulted, by the divine blessing, Mr. BENSON's holy deadness to this world, in which he greatly excelled, and has left to all who knew him a most illustrious example. Like "the spirits late escap'd from earth," he, even while yet among us, seemed to have "the truth of things full blazing on his eye," and "look'd astonish'd on the ways of men, whose life's whole drift is to forget their graves." To love this world, so as to seek, supremely or anxiously, its transitory honours, or pleasures, or wealth, appeared to him a thing, not only injurious, but absolutely ridiculous; and I have sometimes seen him ready at once to laugh at the absurdity of such conduct, and to weep over its criminality and danger. And by his own habitual self-denial,—his mortified life,—his extraordinary disinterestedness,—and his abstinence from every thing like greediness of filthy lucre, or making, in any mean or dishonourable sense, a gain of godliness, and of his influence in the Church of Christ, for himself or for his family,—he evinced the sincerity of those feelings to which he often gave utterance in reference to these subjects. I shall here again quote the impressive testimony of one of his oldest and most judicious friends.

"I was not personally acquainted with him till 1773. He was then a most devoted and spiritual young man. A few years afterwards, he was appointed for the Bradford Circuit: his popularity was at that time surprisingly great; but his deep humility kept him from the snares to which the just partiality of his friends, and the injudicious praises of some of his hearers, exposed him.—Wherever his preaching was published, crowds of our Yorkshire

friends came from all quarters; and though in following years he was often stationed in our principal Circuits, every added year seemed only to increase the estimation in which the people held him, both as a public and private character. In regard to the first, thousands knew him well, and all could bear their testimony, that he was an 'able minister of the New-Testament.' As to the second, his excellence was best known and appreciated by his relatives and most intimate friends; but his deadness to the world was visible to all. From early life he imbibed the spirit of a pilgrim, and he wore a pilgrim's garb: all who saw and conversed with our dear departed Brother, could not but acknowledge, that though in the world, he was not of the world. He was not satisfied without obeying the apostolic direction, 'Be not conformed to this world.' "

5. From the same general views and feelings, wrought in him by the Holy Spirit, which produced so remarkable a deadness to this world, resulted another prominent excellence in the character of our venerable Friend; I mean, his extraordinary diligence in the improvement of time, and his assiduous application to the studies, and other labours, connected with his calling and station. He did not declaim on the emptiness of the world, and cry out, "Surely every man walketh in a vain shew, surely they are disquieted in vain," with a view to excuse himself from a serious and unremitting attention to the duties which he owed to that world, and to the important relations by which he stood connected with it. Nor did he, because he felt himself a stranger and a pilgrim, allow himself to trifle with his work, and indulge in inglorious ease and sloth. What he was in his Circuits, while an Itinerant, in this respect, I can only judge from the analogy afforded by his subsequent diligence, and from the uniform testimony of others; but since his settlement in London, I have had the means of personally knowing his intense and unwearied activity in his official occupations. He was truly "in labours more abundant." He was indeed greatly favoured in a constitution of body, which was very unfairly represented by the feebleness of his outward appearance; for it was more than ordinarily robust and vigorous, and continued to be so, till a very late period of life. But it was a still greater blessing, that he knew the responsibility attached to such a talent, and was "in his element when he was in his work." Probably, like many other aged Ministers, he might, in the later stages of his life, carry this generally laudable feeling to an extreme. It is possible, that if he had, for a few years past, been willing to relax and moderate his exertions, his various labours would have ultimately gained by their protracted duration more than they would have lost by the restriction of their daily amount. But he knew not how to spare himself; and it was no uncommon thing, even of late, for him to occupy his study, with but few and

inconsiderable intervals from literary and pious toil, from four o'clock in the morning, until ten or eleven at night.

6. Mr. BENSON was eminent in that important part of purity of heart, which consists in Simplicity of Intention. He often urged on others, and by special prayer and frequent self-examination endeavoured to cultivate in himself, a constant regard to the authority of God, and a supreme desire to please and glorify him, in the whole conduct of life. In this endeavour, there is reason to believe, he was greatly succeeded by the Holy Spirit; so that his Brethren, if ever they allowed themselves humbly to think that he was, when he differed from them on any matter of public business, erroneous in judgment, gave him implicit credit for singleness of eye, and never reverenced him more unfeignedly than when they felt themselves compelled to dissent, in any instance, from his conclusions or recommendations. No man, perhaps, exercised a more general, or a more deserved and beneficial influence, over his friends and associates; because every one who knew him was satisfied of his unimpeachable integrity, and universal conscientiousness.

7. The Benevolence of our departed Friend ought not to be overlooked in this sketch. Sympathy with the afflicted and distressed was not, however, with him so much a matter of mere feeling, as of principle and obligation; but when satisfied that the duty existed in any particular case, he entered on it with zeal and manifest affection. The grace of God had disposed him to put on bowels of mercy. Where *himself* only was concerned, he did not appear to me to be a man of quick sentiment, or easily roused to tender emotion; but the sorrows and sufferings of others always moved him to pity. Though his personal habits, I believe, were frugal, from conscience towards God, his heart and his hand were liberal. To his friends he was hospitable; to the poor and destitute he was willing to communicate. There was nothing by which tenderness of spirit appeared so soon and powerfully excited in him, as by tales of woe and privation. With how many tears has he often read, in this and other congregations, those cases of distress which it is usual to bring forward at the annual appeal made in all our Chapels in London, on behalf of the *Stranger's Friend Society*;—a Charity which owed much to his powerful advocacy and influence, especially during the earlier period of his residence in the Metropolis, when he was the Superintendent of this Circuit. For many years, all our religious and benevolent Institutions have reaped much benefit from the willing and hearty exertion of his extraordinary talents, in recommending their objects to public favour and support.

8. I shall only mention further, in speaking of his *Christian* Character, the unfeigned Humility, which, I firmly believe, was habitual to his mind, and crowned all his other graces. His attainments, intellectual and moral, were of no common order; but

that was a fact on which, as far as I could observe, he never appeared to allow himself to dwell, and of which indeed, in reference to his religious eminence, I never could discover any indication that he was himself conscious. His views of the Divine Purity and Justice were peculiarly solemn, and perhaps somewhat awful in their effect on his habitual feeling towards God, though tempered and softened by his steadfast faith in the discoveries and provisions of the Gospel. Hence he compared himself with the highest and holiest standards; and might of course be sensible of many deficiences, which others, of views less strict, and habits less rigidly conscientious, would have overlooked in themselves. One thing is certain, that in life and death, he had no plea on which he dared, or was disposed, to rely for acceptance, and right to life, but the merits of the Saviour's blood, and the gracious promises of the New Covenant. At the close of his signally useful life, and after a Ministry of fifty years, honoured with a visible and manifest success not often paralleled, he repeatedly and emphatically declared to me, and as you have heard to others, "I am saved by grace only, through Faith."* Thus he looked for the mercy of our Lord Jesus Christ to eternal life.

(To be Continued.)

MEMOIR OF MISS ELIZA HIGGINS.

(Continued from page 170.)

False conclusions might be drawn from the foregoing narrative, if nothing more was said relative to the subject of it. It is certainly not a common occurrence for a person so young, and in so short a time to arrive at that state of maturity in Christian experience which is evident in the memoir; and hence we are inclined to inquire after the *cause*. It manifestly appears that her divine master was fitting her by rapid progression, for a mansion in that house which is not made with hands, eternal and in the heavens. But this extraordinary advancement in the divine life was not attained without correspondent application on her part. Her diligence in all her Christian duties from the time she first united in class seemed to express that she was *living for eternity*. She was seldom, if ever, absent from her class-meeting, except when prevented by sickness. And she was observed to spend the whole time of meeting the class, except while singing, on her knees in fervent aspirations of soul to God. Indeed prayer seem-

* During his last illness, some one having incidentally "mentioned to him that he had been the instrument of bringing multitudes to the knowledge of the truth as it is in Jesus, he discovered a sense of pain that any praise should be attributed to him; and said, 'It is not I. We must take care that we do not attribute any thing to ourselves;'---adding, that it was of God's mercy only that he was saved." *(Mr. Marsden's Account.)*

ed to be the habit of her mind, and she sometimes spent nearly whole nights in this devout exercise, in which her soul was drawn out to God in fervent supplication till prayer was lost in praise. Her Bible was her prayer book, and her constant companion. She was not satisfied with a promiscuous or superficial perusal of the lively oracles; but sought with constant and careful application to obtain a clear understanding of the blessed word, with a design to make its precepts her guide, and its promises her staff.

The consequence of her diligence in biblical studies was, that her mind became stored with the best of all knowledge—that of the holy scriptures. Hence she seemed never at a loss for those passages which were most appropriate to her own state and the condition of others. In addition to her daily study of the scriptures, she had made herself familiar with some of the most evangelical authors of the age, especially with the writings of Mr. Wesley. From this pure repository she had treasured up a precious fund of gospel truths.

The fulness of the grand atonement, the infinite plenitude of the love of God to a ruined world, the riches of divine grace freely offered to every human soul, justification by faith in the atoning sacrifice of Christ, and the sanctification of the Holy Spirit, were topics on which she dwelt with extraordinary clearness and delight. Frequently in conversation on these delightful subjects, her soul was so elevated and enflamed with sentiments of devotion and gratitude, as to break forth in expressions of joy and praise. In these devout frames she was accustomed to contrast the riches of Christ and her own poverty, frequently exclaiming, "O what mercy, rich, free, boundless mercy to such a poor unworthy dust!" Humility was one of the most striking features in the character of this young and amiable disciple of Jesus. It frequently appeared as if she wanted language to express on the one hand the depth of her own unworthiness, and on the other the boundless treasures of her Saviour's grace and love. From the commencement of her religious profession till the day of her death, she manifested a remarkably teachable disposition. Whenever she found in the course of her reading, passages which she did not clearly understand, she would go to those who were capable of instructing her, and particularly to the ministers of the gospel, to receive information; and every additional acquirement in religious knowledge seemed to be a source of new consolation and delight. She pursued the same course whenever difficulties occurred in her own religious state, labouring always to profit by the wisdom of age and experience.

Eliza thus devoted to the service of her heavenly Master, and manifestly growing in grace and in the knowledge of her Lord and Saviour, was ardently engaged for the salvation of others. She had two amiable sisters to whom she was fondly attached, and whose eternal interests lay near her heart. She frequently

carried them to the throne of grace both in her closet and in her class; and before she "*fell asleep,*" she had the happiness of seeing them both walking in wisdom's ways, which indeed to her and them were ways of pleasantness and peace.

Both of them were joined in the same class with her, and by their sincere piety and diligent walk, afforded a pleasing prospect of rising up to fill a place in the militant church so soon to be left vacant by her removal to the church triumphant. Many more of her young friends and associates were inclined to seek the kingdom of God through her instrumentality, and are now endeavouring to lay up their treasure in heaven.

To do good both to the bodies and souls of her fellow creatures was her delight. While her health continued she was diligently employed in visiting the abodes of poverty and pain, administering comfort to the afflicted, and relieving the distresses of the sick and indigent. When we reflect on that dispensation of divine Providence which has removed from the church and from the world an individual promising so much usefulness in the circle of her acquaintance, we must verily say that the footsteps of Jehovah are in the great deep, and his ways past finding out. But resignation to the will of heaven becomes creatures who only see through a glass darkly; and at the same time we are permitted to hope that the light of eternity will develope the inscrutable dispensations of the Almighty in the government of the Universe, and clearly demonstrate that righteousness and judgment are the habitation of his throne.

The following extracts from the familiar letters of our dear departed Eliza, will afford the most decisive evidence of the strength and purity of her mind, and of the sincerity and fervour of her devotion. These letters, with the exception of one to the Rev. S. Merwin, were written to Miss Almira Ostrander, with whom she formed an early and happy acquaintance.

June, 1818. She writes from the country thus, "Assailed by temptations, and surrounded with the gay and thoughtless, with but few of the humble followers of the Lamb to guide me in the path of duty, or instruct me in the great things of religion, my feelings can better be conceived than described when I received from my beloved friend a letter filled, not only with assurances of continued affection, but also with the most encouraging views of the character of the dear Immanuel, as the chief among ten thousand and altogether lovely. With gratitude my heart moved to the Parent of mercies while reading each moving line. O that I may be enabled to follow the friendly advice I am permitted to peruse. What shall I write you? I am inadequate to the task—I am ready to shrink entirely. But when I remember the goodness, long-suffering and mercy of Jehovah, with a heavy heart and trembling hand I attempt to disclose my mind to you. You are acquainted with the exercise of my mind for months past. O

that I could tell you that I grow in grace and in conformity to him who spares my almost useless life. Alas! I still have reason to lament my awful stupidity, my distance from my Creator and Preserver. O my friend, could you look into my heart what would you find there but a sinful stupidity, and rebellion against God? But yet I dare to *hope*. O how surprising, how astonishing is the redemption which Christ has procured, whereby I, *even I*, may be reconciled to him! Gracious God! break the bars of unbelief; help me to give thee an undivided heart. Grant me *justifying* grace. I had fondly thought that before this time I should have met with our religious friends, and heard the truths of the gospel explained by the ambassadors of Christ. The Father of mercies has ordered otherwise. He has again laid his chastening rod upon me. In times of great distress I have cried (within myself) it is the Lord. I think I am willing to bear whatever he sees fit to lay upon me. *I have sinned against him.* He is infinitely excellent, and can do nothing wrong. As the path of duty is the way to happiness, plead, my friend, with Jesus in my behalf. May you be made eminently holy and useful—live near to God, and be favoured with those rich communications of his love which your soul desires. So prays your affectionate but unworthy, ELIZA."

Although the following letter contains an account of her conversion, and consequently a repetition of some circumstances noticed before, it is presumed that it will not be uninteresting.

New-York, September 22, 1818.

"DEAR FRIEND,

While many of our friends are called to languish on beds of sickness, and many have gone the way of all the earth, I am spared to praise and adore the great Jehovah, who prolongs my almost useless life. I anticipated the pleasure of retiring with Almira to some lonely corner of creation, and there to unbosom the joy of my heart. But this dear privilege is denied me. I will therefore content myself, for the present, with expressing a few unconnected thoughts on paper, hoping we shall be blessed with a happy meeting on earth, and a still happier one in those regions where the friends of Immanuel will never more be separated.

You, my dear sister, know the various exercises of my mind, for many months past. The entreaties of my kind friends were almost innumerable. My stubborn will was at last humbled, and I was enabled to take up the cross. I sought the Lord on the right hand and on the left. I believed, but did not *so believe* as to *receive* to the joy of my benighted soul. Thursday, August 13th, I attended Camp-meeting. There I again met the friends of my adorable Redeemer who had led me by the hand in the path of duty. On Friday morning, I arose with a firm resolution to re-

sign my *all*, and die at the feet of sovereign mercy. I retired solemnly and alone to a praying circle, knelt with the penitents, and raised my heart to heaven with tears and cries and entreaties for one ray of divine light. Several preachers conversed and prayed with me. After the sermon the meeting closed. Solemn scene! How could I think of leaving the sacred grove without *one ray of divine light!* Word came that the friends from New-York were to tarry another night. The sensation of my mind, on receiving this information, cannot be described. Friday afternoon I again kneeled with the penitent mourners. The exercise of my mind will never be forgotten. I deeply drank the wormwood and the gall. But even this was nothing compared with what the dear Redeemer suffered for wretched me! While in this engaged frame, the day star of salvation dawned upon my benighted soul. Every cloud was removed. Surely this was a taste of heavenly bliss. Silent love and gratitude filled my soul.

> "All hail, thou great victorious King,
> Thou all-redeeming Lord,
> Help me thy boundless love to sing,
> And spread thy truth abroad."

I left the sacred spot with reluctance, and embarked for New-York on Saturday morning. On the passage, my mind was raised above every earthly object. Notwithstanding my fatigue, after I arrived home, I spent the evening in singing praises to the Lamb. Sabbath morning I attended divine service. With trembling steps, for the first time I approached the table of the Lord to commemorate the dying love of our adorable Redeemer. My soul was humbled as in the dust, and I enjoyed a little heaven below, until the ensuing Wednesday, when doubts began to arise and obscure my mind. I still had confidence in God; but the evidence was not as bright as I desired. I returned to Greenwich again where I boarded. In this place the Methodists are said to be a deluded people; but the Lord blessed me with a holy boldness. I believe I shall have reason to bless God to all eternity that I ever heard or knew the Methodists. O may my worthless name never be a dishonour to his cause or people. It becomes us well to be humble and thankful; for who is a God like unto our God? O how great are his mercies, how innumerable his benefits! Praise the Lord, O my soul, and all that is within me, magnify his glorious name. Once I was the slave of sin and satan; but now I am set free in the glorious liberty of the children of God. Once I was an enemy to the eternal God by wicked works; but now I am reconciled through the blood of his Son, and he is become my father and friend. Such grace, such love as this, demands our praises. Others may boast of what they will; but we will joy in the Lord, and glory in the rock of our salvation. I am plucked as a brand from the burning, and I must praise and adore my great deliverer. Jesus is

our Redeemer and Saviour, our beloved and friend; and we will give him our hearts, our lives, our *all*. My health has been indifferent for some time; but, blessed be God, "Pain is sweet, and life or death is gain." I desire nothing but to *know*, to *do*, and to *suffer* the will of my heavenly Father; and to increase in grace, and in all the depths of humble love!

October 27. On the eleventh day of this month, I received the sacred ordinance of baptism. On that day I was blessed with the presence of the holy Trinity; and on the following Sabbath again commemorated the dying love of our adorable Redeemer. O my soul increase thy fervour—grow importunate to be filled with all the fulness of God.

(To be Continued.)

Scripture Illustrated.

THE FULFILMENT OF PROPHECY:

Exhibited in M. De Chateaubriand's *Description of the Present State of* Palestine.

To the Editor of the Methodist Magazine.

In a Volume of the last Series of your Miscellany, were inserted some "Observations on the Divine Origin of the Scriptures and the Truth of Christianity;" (See the Number for December, 1820, p. 879; where I briefly stated the argument deducible from the fulfilment of Prophecy, and adduced a remarkable example of that kind, supplied by the accomplishment of our Lord's denunciation against the Jews, in the desolation of their city and temple; and that too in spite of an avowed attempt to frustrate the prophecy.

As a farther confirmation of the same argument, I beg leave to present your readers with another instance of the completion of prophecy. It is the infliction of that part of the terrible judgments with which Moses, by the command of God, threatened the Jews in case of their apostasy, which related to the country in which they dwelt.

On that land, so much celebrated by ancient writers for its exuberant fertility, and which the Scriptures describe as "flowing with milk and honey," and as being "like the garden of Eden," did Moses declare that the following dreadful curses should alight, if its inhabitants departed from the ordinances of their God. "And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. The Lord shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed." "So that the generation to come of your children that shall rise up after you, and the

stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the Lord hath laid upon it; and that the whole land thereof is brimstone, and *salt*, and *burning*, *that it is not sown*, *nor beareth*, *nor any grass groweth therein*, like the overthrow of Sodom and Gomorrah, Admah and Zeboim, which the Lord overthrew in his anger, and in his wrath; even all nations shall say, Wherefore hath the Lord done thus unto this land? what meaneth the heat of this great anger? Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers," &c. Deut. xxviii. 23, 24, and xxix. 22—25.

In how literal a manner these judgments have been executed upon this once fruitful country, the vivid description of M. DE CHATEAUBRIAND shall inform your readers.——(See his "*Travels in Greece, Palestine*," &c.)

"We pursued our course," says that lively writer, "through a desert, where wild fig-trees, thinly scattered, waved their embrowned leaves in the southern breeze. The ground, which had hitherto exhibited some verdure, now became bare; the sides of the mountains expanding themselves, assumed at once an appearance of greater grandeur and sterility. Presently *all vegetation ceased: even the very mosses disappeared.* The confused amphitheatre of the mountains was tinged with a red and vivid colour. In this dreary region we kept ascending for an hour, to gain an elevated hill which we saw before us; after which we proceeded for another hour across a naked plain, bestrewed with loose stones. All at once, at the extremity of this plain, I perceived a line of Gothic walls, flanked with square towers, and the tops of a few buildings peeping above them. At the foot of this wall appeared a camp of Turkish horse, with all the accompaniments of oriental pomp. *El Cods!* "The Holy City!" exclaimed the guide, and away he went at full gallop.—I paused, with my eyes fixed on Jerusalem, measuring the height of its walls, reviewing at once all the recollections of history from Abraham, to Godfrey of Bouilon, reflecting on the total change accomplished in the world by the mission of the Son of Man, and in vain seeking that Temple, not one stone of which is left upon another. Were I to live a thousand years, never should I forget that desert, which yet seems to be pervaded by the greatness of Jehovah, and the terrors of death.

"As we advanced," (he was now journeying towards the Dead Sea,) "the aspect of the mountains still continued the same, that is, white, dusty, and without shade, without trees, without herbage, without moss. We at length arrived at the last range of hills that form the western border of the valley of the Jordan and the Dead Sea. The sun was near setting; we alighted, to give a little rest to our horses, and I contemplated at leisure the lake, the valley, and the river. The eastern chain of mountains, called the

mountains of Arabia, are the highest. The western range belongs to the mountains of Judea. The valley, bounded by these, exhibits a soil resembling the bottom of a sea that has long retired from its bed, a beach covered with *salt*, dry mud, and moving sands, furrowed, as it were, by the waves. Here and there stunted shrubs with difficulty vegetate upon this inanimate tract; *their leaves are covered with salt*, which has nourished them, and their bark has a smoky smell and taste. Through the middle of this valley flows a discoloured river, which reluctantly creeps towards the pestilential lake by which it is engulfed.

"Such is the scene famous for the benedictions and curses of heaven. This river is the Jordan; this lake is the Dead Sea.

"When you travel in Judea, the heart is at first filled with profound disgust; but when, passing from solitude to solitude, boundless space opens before you, this disgust wears off by degrees, and you feel a secret awe, which so far from depressing the soul, imparts life, and elevates the genius. Extraordinary appearances every where proclaim a land teeming with miracles; the burning sun, the towering eagle, the barren fig-tree, all the poetry, all the pictures of Scripture, are here. Every name commemorates a mystery; every grot proclaims the future; every hill re-echoes the accents of a prophet. God *himself has spoken in these regions:* dried up rivers, riven rocks, attest the prodigy: *the desert still appears mute with terror, and you would imagine that it had never presumed to interrupt the silence, since it heard the* AWFUL VOICE OF THE ETERNAL."

It is proper to observe, that there are a few tracts in Palestine, (and as it seems, but few,) which are exceptions to the above general description of aridity and barrenness. J. ROFE.

Tenterdon, Nov. 7, 1821. *Wesleyan Meth. Mag.*

The Attributes of God Displayed.

PROVIDENTIAL ESCAPE OF THE REV. J. A. SCARRITT. EXTRACT OF A LETTER FROM THE REV. J. SANBORN.

DEAR BRETHREN,

ONE circumstance I would notice particularly, as it will exemplify the providence of God, and show with how tender a concern, and with what a fatherly care he watches over his saints, and what everlasting safety there is in having God for our "strong hold in the day of trouble." It was the case of brother J. A. Scarritt, who has the charge of Landaff Circuit. He gave me the account in substance as follows: "On the evening of the 10th of November, my appointment for preaching made it necessary for me to cross the Wild Ammonoosuc, a river taking its rise among

the mountains in Franconia, which seem to be a branch of that range of mountains commonly known by the name of the "White Hills," in New-Hampshire, and which form the highest point of land in New-England, if not the highest in the United States. This river forms a junction with the great Ammonoosuc just above its union with the Connecticut. It is not large, and at low water may be safely forded with a horse; but has a remarkably rough bottom, and owing to its sources and the situation of the country through which it passes, is uncommonly rapid and liable to very sudden rises.

There being no bridge in my course, and being insensible of the depth of the water occasioned by the late rains, I attempted to ride it at a place sometimes fordable. I had no sooner plunged the river than my horse, unable to reach the bottom, was irresistibly hurried down the stream. Five or six rods below the place of my entering the river were rapids of seven or eight rods, and extremely rocky. Down these, the stream rushed with such impetuosity as raised the water to a general foam. It was my fortune to be precipitated among these rocks. The confusion of the stream here rendered every effort of my horse unavailing, he could preserve no regular position; we were tumultuously driven by the unrelenting fury of the current; I was occasionally brought nearly under my horse, and found my danger increased from the consideration that I could not swim. I now despaired of a life which had been too useless, but which I wished to retain only that I might glorify God and serve the best interests of my fellow men. I was in momentary expectation of being wrested from my horse, suffocated in the water, or dashed to pieces among the rocks. After having passed the rapids in this manner, we were completely buried in water, and for such a length of time as induced an apprehension we should never rise but to float on its surface as lifeless victims to its rage.

I was now approaching a mill-dam over which the water fell fifteen or sixteen feet perpendicularly, and spent its rage on the rocks below. As my horse was now utterly unable to resist the current, and my own strength nearly exhausted, there seemed no alternative: death, to all human appearance, was inevitable. But He who controuls the raging elements, and at His pleasure turns darkness into light, interposed. A large sloping rock, projecting into the river, constituted a part of the dam. This rock was several feet higher than the other part of the dam, and remained uncovered. Here the water formed a kind of an eddy, and here, by an auspicious Providence, I was driven. My horse now recovered his position, and swam with me to the shore.

Although the distance from the place of my entering the river to that of my coming out did not exceed eighteen or twenty rods, yet being unaccustomed to water, and being so much under it in this passage, and being necessitated to the utmost and unremitted

efforts, when I came on shore I found myself too much exhausted either to speak or dismount my horse. I was however soon assisted from my horse by friends who came for my relief.—When a little recovered, we kneeled on the shore and returned thanks to that Almighty and superintending Power by whose interposing and gracious providence I had escaped a watery grave.

The following circumstances connected with this occurrence I view particularly worthy of notice, viz. That myself and horse should be so little injured in passing the rapids; although we were both somewhat bruised, yet neither very badly—That losing my portmanteau and my hat, I was not wrested from my horse myself, and consequently drowned—That the current, after carrying us so far, did not hurry us past the rock against which we lodged, and precipitate us over the dam, and consequently in a moment into eternity! Lastly, that entirely unaccustomed to being in water, I did not strangle, as I was often entirely under the water, and often had it dash with violence in my face.

On surveying the place by the light of the following day, I was led to exclaim with one of old, "If it had not been the Lord who was on my side, then the waters had overwhelmed me, the proud waters had gone over my soul. Blessed be the Lord who has not given me as a prey unto them."

By the blessing of God I was enabled to possess composure of mind during the whole; nor did death appear at all terrible, though every moment near. I viewed that in God was everlasting safety, that he was mine, and that living or dying I was his. "Who is a rock save our God!" If my choice preponderated at all for life, it was that I might serve the church, and if possible afford some little consolation to a beloved father and mother, deprived of the society of every other son, and laden with numerous years."

I have the satisfaction to add, that the circuit under the care of brother Scarritt has witnessed the present year gracious displays of mercy and grace. One hundred and twenty have been admitted to the church. We have some revivals in several other parts of the district, so that we are encouraged to labour, trusting that God will ere long grant to us a more plentiful harvest.

I am, dear brethren,

With esteem yours, JACOB SANBORN.

REV. N. BANGS AND T. MASON,

Sandwich, N. H. April 24, 1822.

The Grace of God Manifested.

MEMOIR OF COLONEL J. BURRUS, BY E. MACGOWAN.

Colonel Joseph Burrus, the subject of this short memoir, was, I believe, the eldest son of Captain Charles Burrus, of Amherst county, Virginia. He was born July 26, 1762. His parents made no profession of religion, while he lived with them; consequently he was destitute of the advantage of religious instruction, in those years when the mind is ready to receive any impression that may first be made upon it; therefore following the bent of corrupt nature, he lived until he was upwards of forty years of age, "without God and without hope in the world." He was married on Jan. 17, 1792, to Miss Sophia Rucker, daughter of Benjamin Rucker, of Amherst county, Virginia, with whom he lived nearly twenty-nine years in a state of conjugal affection.

The Almighty Creator, whose goodness abounds to all his creatures, and whose loving kindness is over all his works, and who has expressly assured us that he will have all men to be saved, is never at a loss for means to impress on the minds of his rational creatures the things that belong to their present and eternal peace. These means are often much diversified. In the case under consideration, the first religious impressions, as far as is known, that were made upon the mind of brother B——, were produced by a circumstance that many would have passed over without improving in the manner he did.

His father, before his death, had bequeathed to his son Joseph a valuable tract of land in Kentucky, who some time in the year 1803, took a journey from Amherst, where he then resided, to examine the land which his father had left him. When there, he procured a man who lived near the premises, and who was well acquainted therewith, to ride with him, and shew him the lines. They travelled about in different directions a considerable time, until it began to grow dark, when his conductor, either accidentally or on purpose, fell from his horse into a kind of a sink, and called out to him to come to his assistance; he accordingly went, but before he descended it occurred to him, that possibly it might be a feint of the man, to decoy him into that place in order to kill him, with the expectation of getting money from him, as it was not likely he would have taken so long a journey without being provided for every probable exigency; he therefore declined going to him, but made the best of his way to the next house, where he related to his host what had happened, who, after learning the name of his conductor, told him it was well for him he did not go, as the probability was he would have been murdered, that man being a very suspicious character.

This led him naturally to reflect what would have been his situation if he had been there killed; and the conclusion was, that

he would certainly have been lost; therefore he resolved that he would try to obtain religion, in order that death might not take him by surprise, and find him unprepared. From this time he began and continued to pray to God for mercy. The situation in which he saw himself, as being exposed to the wrath of his Maker, and in the broad road that leads to death and hell, embittered all his enjoyments, made him pensive and serious, and cast a gloom over his heretofore cheerful countenance. This was visible to his friends, who began to suspect a derangement in his mind.

It appears from what I can collect of his situation at this time, that although his judgment was convinced of the necessity of an interest in the Lord Jesus Christ, yet his heart was not suitably affected with a sense of his guilty and helpless condition; he continued, however, to seek the Lord with different degrees of earnestness, for nearly a year, before he found what he so much wanted, viz. "peace with God, through our Lord Jesus Christ."

As he was an honest inquirer after truth, and a sincere seeker, he used the means of grace, and attended the preaching of God's word. One day while brother Floyd was preaching, the word was applied with such power to brother B.'s heart, that his limbs began to tremble, and he could scarcely refrain from crying aloud for the disquietude of his soul. From this time the arrows of the Lord stuck fast in him; he drank deeply of the wormwood and the gall, and the incessant cry of his soul was, "Lord save or I perish." "God be merciful to me a sinner." How long this was before his happy deliverance from guilt and fear, I have not learned; but on July 22d, 1804, while walking to and fro across his house, bemoaning his condition, with eyes and heart uplifted to heaven, the veil of unbelief was suddenly removed, and light, life, and comfort sprung up in his soul. The Lord Jesus Christ was formed in his heart the hope of glory. Now a song of praise was put into his mouth, and he could tell of the loving kindness of his God.

This memorable day was never afterwards by him forgotten or passed lightly over; but all its annual returns, until prevented by affliction, was improved as a day of fasting, humiliation, and prayer, recalling to his memory the mercy of God to him, and renewing his covenant with his Redeemer.

The change that was wrought in brother B. by the power of divine grace, was great and visible. He became, in the emphatical language of scripture, "a new creature;" his delight was in the law of the Lord; therein did he read by day and meditate by night; the vain pleasures and amusements of the world had no charms for him; as his life was "hid with Christ in God," so he had a fountain of consolation, to which men of the world are entire strangers; his constant aim was to keep a conscience void of offence towards God and man; hence, as he frequently told his wife, he endeavoured to live each day as if it were his last. Such diligence in the business of religion, such fervency of spir-

it, could not fail to produce their proper effect; he walked under the light of God's countenance, and had daily communion with his Redeemer.

Not hiding his Lord's talent, but letting his light shine in a scriptural manner, was one means of convincing his beloved companion of the excellency and necessity of religion. She sought and found; and, in less than two years from his own conversion, he had the satisfaction to behold her a partaker of the same precious faith. Now his hands were strengthened, and he went on his way rejoicing.

In the year 1807 he removed to Rutherford county, Tennessee; where he attached himself to the Methodist Episcopal Church. While health permitted it was his delight to attend all public meetings for divine worship which were within reach. He was a great lover of the sacred volume of inspiration, making it a point daily to read therein, from one or two, to ten or twelve chapters, as time and opportunity permitted. Immediately after his conversion he set up the worship of God in his family, from which he never departed as long as he was able to officiate. To closet devotion he was very attentive, having five stated times each day for this exercise, exclusive of his bed side and family prayers. Thus lived this eminent saint, fearing and loving God, and working righteousness.

Although abounding in the good things of this life, he manifested as great a deadness to the world as is consistent with the duties a Christian owes to his family and to society. His treasure was in heaven, and there were his heart and affections.—He viewed himself as a stranger and pilgrim on earth, and well knew that his chief business here was to prepare for that great and awful change that would usher him into the presence of his Maker and Judge.

It pleased God, whose judgments are inscrutable, and whose ways are past finding out, to perfect him in the school of affliction. About four years ago he was visited with a disorder in his head, which from its violence almost precluded the hope of recovery. He alone of all his family was unmindful of the event; he knew in whom he did *then* believe, and was comfortably assured that he had a friend in heaven. It pleased God, however, to spare him a little longer; he recovered partially, but was never after entirely free from the effects of that complaint, which repeatedly visited him afterwards, by which he was admonished, "to set his house in order," being convinced that he should die and not live. This conviction was far from giving him any uneasiness, but as he believed his pilgrimage to be nearly ended, his desires for the enjoyment of God and the felicities of heaven were proportionably increased, so that from this period he appeared ardently to long for his dissolution, that he might be with Christ.

As he expected soon to be removed from this probationary state, it was a considerable satisfaction to him to reflect that his eldest son, who had received a liberal education, and who had been bred for the profession of the Law, would be able, in a considerable degree, to supply his place in his family and in the management of his estate; but Providence frustrated these hopes; for this amiable and promising young man was removed, after a short illness, into a world of spirits. The hopes of the father were then placed on his second son, who had been educated for the practice of physic; but were again baffled, by his unexpected death while absent from his father's house; he died at his uncle's, in Madison county, just eight months and one day after his brother. The apparent penitence and earnest prayers of both these young men afforded considerable ground for hopes of their salvation. These severe and repeated losses were very sensibly felt by our dear brother. But under them he was supported by divine grace, so that instead of giving way to a repining spirit, he could say with Job, "The Lord gave and the Lord hath taken away, and blessed be the name of the Lord." Under these trials he sinned not, nor spake unadvisedly with his lips.

The peace that he enjoyed was not transient, but like a river, the stream of which flowed continually. Although I do not know that he ever professed to have attained, what is by us usually denominated "Christian Perfection," yet it appears evident to me, that he possessed the *thing*. For my own part, I cannot conceive an idea of greater perfection attainable on earth, than for a person to love the Lord with an *undivided* heart, and to be *entirely* resigned to his will in *all* things; and this appears to have been his case. I have been intimately acquainted with him more than four years, during which time I never saw any thing in his spirit or conduct, but what was perfectly conformable to the Christian character; neither did I ever hear him express any doubt of his acceptance with his Maker.

The affliction which put a period to his sufferings, was not of very long duration. Going to the meeting-house one Sabbath late in December, where I was expected to preach, it being a very uncomfortable day, he caught cold, which affected him considerably. About a fortnight after he got worse; on Tuesday he took his bed; and on the Sabbath following he expired. From the time of his being confined to his bed, if not before, he appeared to have a presentiment of his approaching dissolution, which seemed to quicken his desire for the arrival of the happy moment when he should see the Lord as he is.

On Saturday, the day previous to his death, I visited him as I had done before. I found him very low, and labouring under great distress of body, particularly an oppression in his breast. I inquired the state of his mind, and his prospect beyond death; he observed that his mind was serene and resigned to the

wise disposal of heaven; that he had a blooming prospect before him; his hope was full of immortality; and he ardently longed to be dissolved that he might be with Christ. "Sometimes," said he, "I fear that my anxiety to depart is too great." I observed to him, that our heavenly Parent knew best how to dispose of us, and that it was possible we might glorify God more by our sufferings, when called to them in the course of divine Providence, than in any other way. He replied, "the will of the Lord be done." He was this day visited by many of his neighbours. To sister Rucker he said, "I shall soon be in heaven and meet brother Rucker, (his wife's brother, a zealous and useful local preacher, who died happy in the Lord about fifteen months before.) The same day he took an affectionate farewell of all his family, imploring the blessing of God upon them.

The next day I visited him again, and found him perfectly in his senses, which was the case to the very last, and still happy in the prospect of immortal glory. On account of the oppression at his heart he spoke but little except spoken to. Doctor Yandel, his physician, observed to him, "This is the time, Colonel, in which the consolations of religion are so much needed, and found to be so excellent:" to whom he replied, "Ah doctor, if it were not for those consolations, I know not what I should do, but I bless God they are mine." After this he spoke but little, and life appeared to ebb apace. Just before his exit he said audibly, "Glory! glory!" Presently afterwards, "Come, Lord Jesus, and come quickly." His last words were "happy! happy!" Soon after this he looked upwards with a delightful smile, and presently fell asleep in the arms of his Redeemer, Sunday, January 14, 1821. E. M.

Rutherford County, Ten. March 26, 1821.

Religious and Missionary Intelligence.

For the Methodist Magazine.

Short Sketches of Revivals of Religion among the Methodists in the Western Country.

RISE AND PROGRESS OF METHODISM IN THE NORTH WESTERN TERRITOY, (NOW STATE OF OHIO.)

No. 7.

(Continued from Vol. IV. page 311.)

THE anecdote promised in our last number, must give place to other matter at this time: it will be attended to at a more convenient season. We have given a specimen of the labours of our itinerant brethren in the ministry in the wilderness of the west, through the medium of brother Henry Smith's Journal; we now

give a view of the progress of the gospel in part of the same country through the joint labours of the local and travelling preachers, through the medium of a sketch given of the times, with which we have been favoured by our worthy friend and brother Francis M'Cormick, (or M'Carmick, as a branch of the family spells it.) His plain and artless narrative breathes sufficiently the spirit of the man, without our passing any further encomiums upon the excellency of his character. At our request he coupled with it a short sketch of his religious experience.

"I was born on the 3d day of June, 1764, in Frederick County, Virginia. My father was in easy circumstances, and followed farming for a living: I got but little learning, owing in some degree to the scarcity of good teachers, and but few people in that place thought of teaching their children farther than to read and write, and cast accounts. My father had seven children by his first wife, all sons, I being the fourth; my mother died: some time after he married a second wife, by whom he had three sons and one daughter, and she died; and was certainly one of the best of step-mothers; I think I loved her as well as if she had been my own mother. My father was a Presbyterian by profession, but whether he ever knew any thing of an *internal* change in those "dark times," is rather doubtful. He told me on his death-bed that he used to attend to family worship. I asked him the cause of his relaxation in that duty, to which he replied, "Wicked company! wicked company!" He set up a distillery; and take the most pious man there is among us, and let him follow making whiskey for a living, and if he does not lose ground in religion, I shall pronounce him more than mortal!

"When I was a boy, the Baptists were very lively in religion; many of their preachers were sons of thunder; I think they might have been heard one mile: but when I arrived to manhood, there was very little vital piety among them, or any other denomination. True, the Presbyterians were very religious on the Sabbath, but the greater part would go to horse-races, balls, &c. and many of them thought it no harm to get drunk. The winter before I was seventeen years of age, I was drafted to stand guard over the prisoners in Winchester during the time of the Revolution, and to build barracks for them, and then to convey them in the spring to Philadelphia. I came home in April, and took so severe a cold in this tour, that I was a perfect cripple till in July, when, through the use of proper means and the blessing of heaven, I was restored as well as ever I was in two days. In the following fall I was called out again to the siege of Yorktown, in Virginia, where Cornwallis was stopped in his career.—O! what a concourse of people from different parts of the world did I here see, when the scourge of the Carolinas and Virginia was compelled to surrender, and lay down his weapons of war and slaughter. It was thought that it was the greatest gath-

ering of people, that was ever witnessed in any one place in the United States—composed of the British and French armies, our regulars and militia, and thousands from the country. But a thought has many a time passed through my mind, of the great disproportion between that assembly, and the assembly that will start into life when Gabriel shall sound the dread alarm! At first I expected to be killed, but resolved, that I would not turn coward, let the consequence be as it might. In a little time I became inured to danger, and was no more afraid or alarmed than if I had been in my father's house, and under no concern whatever about my future state. Oh! sin, what hast thou done? I am truly astonished when I look back and think how unconcerned I was, although exposed to the most imminent danger. Oh God, I will praise thee for thy goodness and long-suffering towards me, when I was so wicked and ungrateful to Thee for all my mercies. And surely I may say with our poet,

"He never pass'd by one, or he had pass'd by me."

"My trespass had grown up to heaven,
And far above the skies;
In Christ abundantly forgiv'n,
I see thy mercies rise."

My ideas respecting religion were truly vain; I thought that the life of a Christian was all gloominess, while I conceived that I had pleasure in abundance. This notion caused me, in some degree, to slight the warnings of heaven; but above all, I was a hater of God and godliness.

"The first Methodist preacher that I ever heard, to the best of my recollection, was the Rev. William Jessop, who has long since gone to his reward. The text was, "set thy house in order, for thou shalt die and not live." The congregation appeared in a flood of tears, myself among the rest. In order to escape notice, I commenced laughing at them for crying. It was at a Presbyterian's house. The man's wife was upon her death-bed: she had desired to hear the gospel by a Methodist. He observed that they held such dreadful doctrines, that he did not like to encourage them. Her cry was, "I don't care what they hold to, I must hear for myself." He gratified her, seeing that it was likely to be her last request, though it was against his will, he being so great a bigot. The next preacher I heard was a Mr. Rogers: I was not so much affected under preaching, as I was at the first sermon: I stayed in an adjoining room in time of class-meeting, and was very much impressed with a sense of my danger: but instead of yielding to the mild and equitable terms of the gospel, (awful to relate) I wished the Lord would damn me, and send me to hell, if I ever would go to hear a Methodist again. I thought if I continued a hearer, I must embrace the gospel, and I would put it for ever out of my power of giving up my pleasures by such an awful wish! My wife was very much attached to them, and

that rendered me very unhappy; finally I forbade her going to their meetings; but still she would go, when I was not at home, so I knew nothing of it.

"One night as I was returning from one of my night revels, the Lord arrested my attention with, "Suppose that there is such a thing as a day of retribution, and you should be the cause of your own and your wife's undoing, what a hell of hells will be your portion!" My cry was, "Lord, if I am wrong, right me." That moment my heart was broken into tenderness—Oh! how I wanted my wife to go to Methodist meeting, but was too proud to tell her. This was the first time that I ever prayed in sincerity; though far from here, I still remember nearly the very spot of ground, and when I had neglected all the means of grace, that God, who has no pleasure in the death of a sinner, began to strive with me by night and day.

"By this time (in the fall of 1789) I had forgotten my promise. Two or three of the local preachers had a two days meeting in sight of where I lived, at brother Wright's; I took my wife and went to the meeting, and went on one mile further, and returned to the meeting, heard a sermon, and stayed in *love-feast*. The simplicity, love, and union that prevailed, I was quite charmed with; surely, thought I, these are the people of God. Yet for all this, when the invitation was given for people to join society, my wife being one of the first that went up to join, I was so angry, that I went off home and left her. I was so filled with the wicked one, that I scarcely knew what to think of my exercise, for I as much believed that she was doing right, as I should now, if any other person was becoming a member.

"No man ever loved ardent spirits more than I did, and it rejoiced me when I found that the Methodists prohibited their people from drunkenness and tipling, and my mind was awfully exercised. I thought that I need not attempt a religious life unless I could do without drinking: that I thought was impossible, but I'll try, and I will not drink any until I am obliged to do so.

"But to return. Convinced of my lost estate, I was miserable beyond expression—I was afraid to close my eyes in sleep, lest I should awake where hope never comes, that comes to all living. In the morning when I would wake and find myself out of hell, Oh! how thankful I was. I told no person of my exercise, (in this I was wrong) but thought that I would go to the next meeting, where Lewis Chasteen was to preach; but when the day came, it appeared utterly out of my power, so many difficulties presented themselves in my view; but my wife and some friends insisted, and I went. The preacher was at prayer: when done, he took his text, "And now also the axe is laid unto the root of the trees: therefore every tree that bringeth not forth good fruit, is hewn down and cast into the fire," Matthew iii. 10. It appeared to me that all the wickedness that I had ever committed stared

me in the face. I went in, and laid down the weapons of my rebellion. Such a trembling seizing me as though all my flesh would literally drop from my bones. He appeared to preach like a son of thunder, as truly he was. After public service was over he spoke to the class, and then gave an invitation to such as desired to become members to join. There were none but members present but myself and a young man by the name of Murphey, who had for some time been under awakenings, but he declined, like Felix, for a more convenient season. Living in the midst of about an hundred relatives, all enemies to the Methodists, how is it possible that I can stand to be opposed by such a multitude; it staggered me in a wonderful manner, but it appeared as though I heard a voice from heaven, "My Spirit shall not always strive with man." This had such a powerful effect on my mind, that I was resolved I would make the trial, let the consequences be as they might. Christmas that year came on Sunday, and I joined society on the Tuesday preceding, (1790.)

"The Saturday following my father, who lived with one of my elder brothers, sent for me to come and see him; there were a number collected, of brothers and their relatives by marriage, to keep Christmas in their and my old way, and I have always thought that their aim was to get me intoxicated; be that as it may, they missed it. They were very kind indeed, more so than common, and said nothing to me about religion until I refused to drink with them; then my father said, how came you to join the Methodists without my leave? I told him that I did not know that it was my duty to obtain his consent; and added, in the language of Scripture, "except ye repent ye shall all likewise perish." He replied, what have you done that you need repentance? Have you ever killed any body? &c. Well, said he, you must leave the Methodists, and I will give you the farm you live on, and treat you as a son. I replied that I thanked him for all the pains and trouble he had been at in bringing me up, &c. but to leave the Methodists was out of the question, for I would not leave them for all the land in the world. He then flew into a great rage, and told me to begone, and he would burn the house over my head. A number of those present laughed, and made sport of me; and my poor wicked heart resented it for a moment, until I thought, just such an one was I a few days ago. But upon the whole I have thought I could have passed through the fire rather than draw back to perdition, and I can truly say that none of these things moved me.

"The next day, Sunday, I went to meeting. Brother Chasteen preached again, from "There was a little city and few men within it," &c. In the discussion of the subject, I saw the dreadful situation our world was in through sin, and the wisdom of the poor wise man in the redemption of fallen man from death and destruction. It was then that my load of guilty woe was removed, and how did I feel? All peace and joy! But I had not the wit-

ness of the Spirit for some days. Finally I began to reflect on the trouble I had just been in to mourn because I could not grieve for my sins. At last I discovered by faith that they were all forgiven. Then the Spirit bore witness with my spirit that I was a child of God; the peace and joy that followed no language could express: I wondered at my own stupidity and all the rest of Adam's race, that they could have any thing against religion; and I could truly say with David, I was glad when they said, "Come let us go up to the house of the Lord to worship." I have thought a thousand times of the lengths of sin I ran into before I was twenty-six years of age—Such as drinking, gambling, sabbath breaking, &c. and no one, that I recollect, ever admonished me; but as soon as I began to go to meeting, and what they called loosing time, then the cry was, "you will be ruined!" "Take care that you are not deceived!" "The Methodists will all come to nothing!" and what is still more astonishing, it is the cry of some people down to the present day.

"Among my comforters, after my embracing religion, were the Quakers. They lent me their Confession of Faith, but they used no mean artifice to turn my mind away from the people I had joined. The Baptists lent me Boston's Fourfold State, and Boston on the Covenant. I tried to read to advantage, for I was entirely free from prejudice; but so mysterious were the doctrines held out in these books, that I could but think they darkened the Scriptures instead of throwing light on them. An old gentleman told me that the Methodist preachers answered a valuable purpose to bring about a *law-work*, but they would never do to evangelize the people. This was strange indeed to me. I suppose he meant, as they were not Calvinistic, they would not answer his purpose. A son of the old gentleman above alluded to, said he never could believe that I would live and die a Methodist; so far he has been mistaken. He lent me Whitefield's Sermons and Journals; these you will like, said he. I read and wept, and thought that I should never tire, I liked them so well, with some exceptions. The Presbyterians visited me frequently, and I thought it was to help me on my journey, and was really thankful for their company. One night, one of them observed that "Sinners would do better if they could, but they cannot; for if they "could they would!" Then what are they condemned for? Why for not doing what they have no power to do; and Calvinism appears to me so derogatory to the Bible that I have never had a temptation to believe in it from that day to this."

THEOPHILUS ARMENIUS.

Mount-Carmel, Illinois, March 21, 1822.

(To be Continued.)

MISSION AMONG THE CREEK INDIANS.

Extract from the Journal of the Rev. William Capers

In the Number of the Magazine for February, p. 74, and for April, p. 155, may be found some accounts of this mission. We have since received the Journal of the South-Carolina Conference Missionary, who undertook and has so far accomplished the very desirable object of introducing the Gospel among these untutored children of nature.

Augusta, Georgia, August 19. I am now on my way to the Creek Indians. This tour has been undertaken, only to ascertain whether the Creeks can be persuaded to receive Missionaries among them; and if so to obtain their leave for the immediate introduction of a mission. Some time ago, they declined being served; but this may not prevent our present efforts. They are altogether destitute—are our nearest neighbours; and whether they know it or not, their best interests are involved in the motives and object of our labours. Indeed, their extreme indifference—the result of ignorance, or depravity, or a suspicion of fraud, or all these together—as it implies their greater wretchedness, should excite our greater zeal.

During my late tour in this state, I was careful to be informed who among her citizens, not immediately connected with government, are known to advantage among the Indians. To some of these, I have applied for the aid of their countenance; and hope to obtain letters from Generals Meriwither and Mitchell, in addition to that already received from General John M'Intosh. I am not sanguine of immediate success; but I would use my best discretion that, at the worst, I may fail without fault.

Milledgeville, August 26. At Augusta, Wrightsborough, Warrenton, Powelton, Sparta, and Milledgeville, I have preached thirteen sermons within the last eight days. The congregations have always been large and attentive; and (except at Augusta, where I choose to postpone a collection) have contributed liberally to the mission. This afternoon I preached to the convicts in the Penitentiary, from Luke vii. 42. Several of them felt much, and they all were serious. Blessed be God, who can forgive these also!

I had written to Col. Richard A. Blount, requesting to see him here. I did hope to prevail on him to accompany me as far as the Creek Agency; but he has come to attend me on all my route! I would not take one of the preachers with me, because he was wanted on his circuit; and for fear of a companion who might offend the Indians, I was going to them uncomfortably alone: but a kind Providence has provided me with one, as useful to the mission as he is agreeable to me. I admire the hand of God in this; and humbly esteem it a token for good. I am also encouraged by the expected letters from Generals Meriwither and Mitchell. That from General Meriwither, must aid me much: it is emphatically "*a good talk.*"

Clinton, Aug. 28. I have preached twice in this place, and obtained $86 for the mission.

Aug. 29. We now have prepared ourselves to travel among the Indians. We go on horseback; each with a blanket, great coat, umbrella, saddle bags and wallet. We carry sugar and coffee; and on one side my saddle, hangs a coffee pot, and on the other a tin cup. O God of Abraham, God of Missions, go with us.

At Fort Hawkins, we stopped to dine,—but a letter from brother Mysick of Clinton, gave me another opportunity to preach. Messrs. Bullock and Wells, are very kind; and the attention of Capt. Darragh, the United States' officer here, is quite obliging. I preached in the Block-House that the Captain had fitted up at the request of Moses Mathews, who has preached here. Col. Blount admired the flag that served as a table cloth; and I, the chandileer, made of sticks laid across each other, suspended from the ceiling. Before this, we both had been gratified with seeing the flag used by the 24th Regiment, in the battle of Chippewa.

Creek-Agency, Flint-River, Aug. 31. We reached this place at 8 o'clock last evening. Col. Crowell, the Agent, and Capt. Crowell, who acts as deputy in the absence of his brother, are both absent: the former in the state of Alabama, the latter in Georgia. This is a sore disappointment; especially as we are told that at a late "talk," the agent obtained the consent of the Indians to have schools among them. To see the deputy, we wait his arrival: which we hope will not detain us longer than to-day.

The Governor of Georgia has forwarded me his official recommendation, under the seal of the Executive Department. He waited on me at Milledgeville; and

himself proposed it. This also may be providential. The heat of party (which now so sadly prevails in this state) had embarrassed me not a little; and as I preferred to be known only as the agent of the Church, I did not solicit a letter of the Governor, neither in his public nor private name. Indeed, without the least objection to Governor Clark, I might doubt whether the Indians are prepared to receive any communication from the government of Georgia, as a matter of pure love.

At Mr. Spain's, Creek Nation, Sept. 1. This morning we left the Agency, and entered the nation. Capt. Crowell had not arrived. But as I could not learn how far he might be authorised to act, or whether he would regard himself bound to act at all; nor whether the chiefs would respect his interference, I chose to proceed: Only taking a letter from Mr. Bradford Crowell (a younger brother of the Agent) certifying our character and good intentions. Upon entering a Pagan land I was much affected. My excellent companion was full of spirit; but as I silently rode along, my feelings prompted me to uncover my head and pray.

Spain's, Sabbath day, Sep. 2. I am told that Captain Crowell is not known to the Indians as his brother's deputy: and am advised to caution---lest the white men about Coweta, prejudice the Chiefs against us. Unhappy men! Can it be true, that, from a land of Bibles, they have come into this region of death---not to relieve its gloom, but to mingle with its shades a still deeper darkness?

At 12 o'clock, in the house of Mr. Spain, I preached from Matt. iv. 15, 16. My congregation consisted of Mr. and Mrs. Spain and daughter, Col. Blount, and three other white men, three or four blacks, the servants of Mr. Spain, *and five Indians.* The service, reading from Isaiah---singing the 219th hymn 2d part---prayer---reading from Matthew---preaching and prayer.

Sept. 3. We left Mr. Spain's for the Coweta towns: at one of these (Thla-katch-ka) lives Tustunnuggee Hopoi, commonly called "the little Prince." Just at sun-set we reached the principal Cus-se-tah town, on the eastern side the Chat-ta-hoo-chee river.

The main western road, passes through this town, within a few yards of the Round house and Square. As we were pressed for time, we did not stop to examine this savage structure. To our hasty view, it exhibited a low, circular clay wall, covered with a conic roof of bark and withes, mounting up to the height of twenty feet. The house may be forty or fifty feet diameter. Its only entrance is by a covered projection of the wall, eastwardly; and before this lies the square, a space of an hundred feet, between four long low built houses. These open into the square, on their whole length. A platform, all the length of either house, serves to seat the council; and perhaps the open square may be a convenient place for hearing. The Round house is used for their festivities, and to give shelter to persons from a distance.

The cabins of the Indians, built of small poles, are irregularly squatted about, with as little discretion in the choice of place, as skill in their structure; and the corn and potato patches, all belong to the same uncultivated people.

Farther on we have reached the house of a Mr. Porter. Here I find a post office, and write a hasty letter to my dear wife. We are informed, that the Cowetas are now employed in building a round house and square at their principal town, eight miles above this, on the Chat-ta-hoo-chee river; and that the celebrated M'Intosh is there. We had not expected to find him so soon; but the Lord gives us speed.

Sept. 4. At Noble Kennard's, an Indian. We left Porter's, and hastened to meet Tustunnuggee Hopoi and M'Intosh, at Coweta. Our way for five or six miles up the river, lay through rich low grounds. Here is the habitation of Tustunnuggee Hopoi, and that of Lovett. The former looks and lives much like the mass of his people; but Lovett's farm is well improved. I was surprised to see a handsome gig, the property of Lovett; and a carriage belonging to M'Intosh.

We were now in Coweta; and here, I first beheld nature in her naked naughtiness. On riding down to the ferry (for the principal part of the town lies on the east side the river) just at the opposite landing place, we beheld a woman, boys and girls, swimming together. On the side we were, a girl just grown, was swimming. She seemed to notice our surprise; and amused herself with pouncing the water and swimming most dextrously. She took no care to avoid us, but with a simple, unconscious look, continued near the flat. It was indeed modest to remain in the water---(seeing she was already there;) but the flat had scarcely

gained the middle of the river (which at this place is not more than one hundred yards over,) when a woman who had been sitting on the shore, stripped herself naked and joined her young companion: and soon after, she, on the opposite side, with almost equal modesty, rose out of the water, and went up to land!

We now learned that the work of the Indians, for the day, was concluded; and that the afternoon would be passed in a grand ball play. As we passed slowly on to the square, we were overtaken by a company of men well dressed and painted, going on to the play. (The players, I afterwards found, were generally painted, each according to his own fancy, but usually, with only a few blotches of black or red on the forehead and cheeks.) It was rude that I did not suppress curiosity upon my first seeing painted Indians; and one of them, whose face more than all the rest, had been rendered horribly red, and black, and white, reproved my impolite attention by a grin.

We reached the square. M'Intosh was soon informed of our arrival. I gave him some letters, and was told he would see me on to-morrow morning.

There now arrived a company of players, who upon coming up to the square, raised a yell and ran furiously round, whooping and yelling with short, exact pauses as they ran—every individual, changing his voice, and pausing, simultaneously. I confess I felt, what might be called, a fine effect. Waugh, waugh, waugh, distinctly hallooed by an hundred loud voices, every one breathing a like sound at the same breath, and pausing between the repetition just long enough for the full play of the lungs upon the sound that should follow; and the deep full sound of waugh, suddenly, but with the nicest precision, lifted into a most piercing yell—and this, in turn, changed for a softer note—and then all alternated, produced a pleasurable amazement. I could not but observe, how well adapted were the arrangement of the sounds, and the time they were uttered in, to enable the loudest effort of the voice, with the least fatigue.

This exercise was called a challenge; and I suppose those who performed it, were to act together in the play. They had reduced their dress to a single piece of blue or red woollen cloth, thirty or forty inches long and eight wide, passing closely under the body, and supported by a strong string about the waist—the ends falling over the string, and forming a flap, before and behind. These flaps were narrowed down to four inches width, or tapered to a point, and bound with green, or red, or yellow ferretting, according to the taste and ability of the wearer. It is the only garment that modesty obliges an Indian to wear. Fastened under the string that supports this nameless covering, from the bottom of the back, rising upwards to the shoulder blade, the more highly ornamented players, wore a tail of the tyger, or fox, or wolf, or furs twisted together, so as to resemble this: and sometimes a single feather, or a mop of them, taken from the goose, or cock, or owl, substituted a plume. These, with wide woollen garters, ear-rings, and a little paint or soot blotched upon the face, dressed them to their highest wishes.

But more remarkable than even their undress or their music, was the wonderful manner of their running round a small tree, during the challenge. Huddled together within a diameter of thirty or forty feet, every individual was in rapid motion, without contracting or extending the circle; and with such regularity, that those nearest the centre never jostled each other. Their regularity was like the wheeling of a platoon; and the swiftness of their motion, like a wheel upon its axle.

The challenge over, they went off separately; and we soon after followed to the place of their amusement. It was a level, but not very open, piece of mixed woods, about three hundred yards distant from the square. We were quite in time to observe all the preparation for the play. Two small saplings, at their base four feet apart, and inclined outwards at top, were stuck into the earth at either end the ball ground: a distance of one hundred and fifty yards. Just beyond, at the nearer pair of poles, a company of players were irregularly tossing and catching a ball with their sticks; and nearer us, the women and children were squatted about, listlessly waiting the play. A number of Indians (and the number constantly increasing) were lounging all about us. Here was Tustunnuggee Hopoi (the little prince) and M'Intosh. The one, sitting on the bare ground, with his back supported against a tree; the other, lying at full length, undistinguished among the herd of loiterers. I was surprised to observe them, neither better dressed, nor more attended than the rest. Hopoi's countenance was more in character than his apparel: but M'Intosh, with a shrewder look, that would seem to hide himself, discovered nothing of the chief about him.

Here and there I could observe one proposing a wager. A pair of bells, tobacco, and some money were exposed for betting; but bets were not frequent.

The hurried action of the increased company of players, apprised us that the play would soon commence. Now the opposite company of players were discovered beyond the farther pair of poles. A well dressed Indian mounted on a good poney, galloped hastily along the ground, from party to party, as if to arrange for their coming together. Immediately, those I had first observed, huddled themselves for the challenge. This was begun a little beyond, and to the left of the poles, and continued as at the square; only that the group maintained a direction towards the poles, at the same time with their swift vertical running. When opposite the poles, their opponents exhibited the same manœuvre; and then, with the wildest gesticulation, and great clamour, both parties ran together.

Lovett had placed himself midway between the poles, and served as the pivot on which the whole seemed to turn for five minutes; while their whoops and yells (measured and alternated as before, but with redoubled violence) roused the whole concourse of spectators to their feet. A pause ensued. The equal number of the parties was ascertained, by their laying down in opposite rows, their ball sticks. These resemble a battle-door; only that the hooped end of the stick is not so broad, and instead of being overlaid with parchment, has only a few slack strings drawn across the hoop, close enough to retain the ball, and not so slack as to entangle it. There were one hundred and fifty pair of sticks; and these ascertained to be equally divided—seventy-five players being on either side.

The parties having been found equal, each took up their sticks, and placed themselves promiscuously about the ground: the greater number standing near the centre. Every countenance was expressive of eager expectation, until the ball was tossed up, and the play began. Either party strove against the other to throw the ball between an opposite pair of poles: for which purpose the sticks only were to be used. Their dexterity in this, and their adroitness in foiling each other, were indeed surprising. As soon as either party had succeeded to throw the ball between the poles, another was tossed up from the centre of the ground; and their violent exercise, without the slightest intermission, was continued nearly three hours.

Either party had gained the ball seventeen times, when the dusk of evening concluded their unfinished game. M'Intosh signified to them they should desist; and placed himself for their rallying point: round whom their shouts and yells were bellowed forth with more breath than ever, and they all dispersed.

It would be difficult to tell the feelings under which my mind laboured through the scenes of this day. I hope I never have been insensible to the moral condition of the heathen; and since my appointment as the Conference missionary, it has employed my thoughts and my care far more than formerly.

I had read something, and imagined more; but the scene was laid at too great a distance. I had not supposed that so close at the door of civilized man—just beyond sight of the bible, and the sound of our sacred services—there could exist so gross a state of human degradation. The evidence of my own senses in the sudden, shameful scene at the river, amazed and dejected me: and now, that for four long hours together, I had witnessed the whole parade of whooping and yelling, of paint and nakedness, I had scarcely any spirit left.

But along with all this, I was full of anxiety for the issue of my visit. The letters I had given M'Intosh were brief and indistinct: he had only received them and sent me word he would answer me to-morrow. Farther than this, not the least notice had been taken of us; and indeed, no one seemed to care for any thing but the play.

Observing M'Intosh hastily leaving the ground, I requested Mr. Doyle to obtain for me a short interview with him. I wished to inform him more fully of the object of my visit; or at least, to acquaint him that I had other letters and papers directed to him and all the chiefs; but he only replied, he could not then attend to business, but would see me in the morning. Mr. Doyle (who has appeared quite ready to serve us) recommended the house of Noble Kennard, one of the head men at Coweta; and hither in company with Mr. Crowell (whose kind attention has my thanks) we have come to pass the night. Kennard is brother-in-law to M'Intosh; and distinguished himself in the late war.

On our arrival at Kennard's, we were surprised to see a table neatly laid with a clean cloth, plates, knives and forks, cups and saucers, &c. After the occurrences of the day, to have met a group of men squatted around a trencher and lapping up their sofka with their tongues, had been less surprising. M'Intosh and Lovett were before us, and at supper. We waited—the plates were changed—the table replenished with boiled and baked bread, dried beef, pork, and coffee, and we

supped heartily. But in the mean time our chiefs disappeared. We walked out, hoping to fall again in their way, if perchance a seeming accident might induce a conversation, which, for fear of some counter influence, I was anxious not to postpone. We met them both; but could converse only with Lovett. He was quite open, and unhesitatingly approved our object. To him I related what I would have said to M'Intosh; and encouraged by his answers, we retired to rest. A large chest served me for a bedstead, and my blanket was my bed; but my mind had calmed away from its troubled labour—I had peace and comfort—and slept sweetly. (To be Continued.)

ANNIVERSARY OF THE YOUNG MEN'S MISSIONARY SOCIETY,

Auxiliary to the Missionary Society of the Methodist Episcopal Church, held in John-street Church, New-York, April 22, 1822.

The meeting was opened by singing and prayer by the presiding officer, and the Report read by the Rev. H. Chase, the Secretary. After reading the Report, the Rev. William Ross addressed the Chairman as follows:—

Mr. Chairman, I rise to move that the Report now read be accepted.

Sir,—To me, it is peculiarly gratifying to offer this resolution, because I think the Report does honour to your society, and is calculated to do something towards the accomplishment of a design, which originated in the counsel of heaven, and is held most dear by every Christian, because it is of infinite value to the whole human race.

I mean, sir, the design of the Almighty to put away sin, and to emancipate a world from the thraldom of the Prince of darkness, *through the foolishness of preaching.*

The preaching of the gospel is the means ordained by the God of grace, *to rend the veil of the covering cast over all nations; to swallow up death in victory; and to wipe away tears from all faces.*

But the great question is, How shall this inestimable blessing be extended to the multitudes of our kind, who are sitting in the *region and shadow of death?* To this question there can be but one answer; and that answer is, the long continued sound now bursting from all quarters of the Christian world,—Send them the missionaries of the cross! Send *them the word of grace which is able to build them up, and to give them an inheritance among all them that are sanctified.*

Your society, sir, is composed of young men, whose bosoms swell, and whose souls are fired with this heaven-born sentiment: and who deem it their highest honour to be classed with those friends of humanity and religion, whose avowed object it is, to push the triumphs of grace, *from sea to sea, and from the rivers even to the ends of the earth.*

Much has already been done in this great and glorious work. But sir, notwithstanding much has been done, and is still doing, to destroy the works of the devil, and to establish universally the reign of the Prince of Peace, yet exertions still more energetic and widely extended, are necessary. For on which side soever we turn our eyes, we behold our brethren in nature, *without hope and without God in the world.* At this moment, six hundred millions of them are destitute of the knowledge of God and the comforts of salvation. Twenty millions of whom, before another anniversary of this society, will, by death, be swept from probationary existence.

Whoever considers that the great mass of mankind are involved in the grossest darkness—are bound under the chains of savage barbarity—are overwhelmed in the chaos of brutal ignorance—and are under the entire controul of superstition and idolatry—must, if he be not destitute of every principle of humanity and religion, approve of the principles, and applaud the exertions, of those men who are engaged in the Missionary cause. And every man, that has the least compassion for the human race, must acknowledge the necessity and utility of Christian missions.

Here, then, sir, we see our work, and the necessity of carrying it forward with all our powers. Six hundred millions of immortal beings are to be converted—are to be brought from darkness to light, and from the power of Satan unto God. In accomplishing this work, how many hands must be employed! What diligence, patience, and constancy are necessary! Immense sums of money must be raised, and the number of missionaries must be greatly multiplied. And sir, shall we, *can* we be idle, and unconcerned spectators, in a matter of such vital importance to mankind? Or shall we arouse, and combining all our forces, put in

motion every engine we can possibly bring to bear upon the strong holds of Satan? While we enjoy liberty, our brethren are in slavery;—While we walk in the light and comfort of the Sun of Righteousness; they, bruised and lacerated, lie weltering in the shade of death:—Towards us they turn their eyes, and stretch out their hands for help. And can we remain unmoved? No: for nature, humanity, and religion, all have their claims; and those claims they urge upon us, with an eloquence which apathy itself cannot resist. Or shall we hesitate, or contribute with a sparing hand, to rescue them from the most abject misery? O let us reflect, that while we slumber, they die.—While we hesitate, they drop into perdition!

Sir, we have something more to call forth our exertions in this cause than the breath of dissimulation or the tribute of flattery. The law of nature,—the law of morality,—the law of gratitude,—the law of interest,—the law of God; all conspire to place before us motives to pour in upon us a flood of argumentation, which, if duly considered, cannot fail to characterize our endeavours with decision and perseverance.

Every thing associated in the missionary cause must be grateful to the ingenuous and feeling heart.

Here we behold no trained legions going forth in armour, marking their way with famine and pestilence, blood and murder. Here we behold no crusades, supported by infuriate wretches, who, while they bear upon their shoulders the sacred symbol of the Saviour's sufferings, carry in their hands the instruments of cruelty and death. In a word, here we behold nothing unworthy of the character of God, or derogatory to the nature of man. And, sir, what is there truly great and honourable, lovely and engaging, that is not discoverable in the character and operations of missionaries and missionary societies? In them we behold the legitimate successors of apostles and primitive Christians, who, with one heart and one mouth proclaim, Glory to God in the highest! and on earth peace, and good will to men. In them, we see the hope, I had almost said, the only hope, of an enslaved and perishing world. And in them, do we behold eyes for the blind, and ears for the deaf; feet for the lame, and health for the sick; liberty for the captive, and comfort for the mourning; life for the dead, and redemption for the lost.

And now, sir, permit me to say, that if the missionary cause be ably supported by men bearing the Christian name, we may live to see the glory of God rising and spreading among all nations. We may live to see the heathen given to the Son of Man for His inheritance, and the uttermost parts of the earth for His possession. We may live to see the truth of God rescuing *the prey from the mighty, and delivering the captives from the terrible one* throughout the world. For truth has not only *looked* down, but has *come* down from heaven, to break our chains, drive away our darkness, and to bring us into the liberty and consolation of the gospel.

Truth has already commenced its march with more than giant strength. And if it be duly supported, the gates of hell can never prevail against it. It will make its way from continent to continent, and from isle to isle. It will make its voice to be heard, and its renovating influence to be felt, through every zone. It will prepare the way of the Son of Man in the wilderness, and make His path straight in the desert. It will distinguish itself in the highways and hedges, and raise the poor out of the dust, and lift up the needy from the dunghill to sit among the princes of God's people. Yes! Truth will display its overpowering charms in courts and palaces; and train kings to be nursing fathers, and queens to be nursing mothers. In fine, all-conquering truth will shake the heavens and the earth; introduce a new state of things, and establish a kingdom whose benefits will be diffusive as the light of heaven: a kingdom too, which, secure from declension and change, decay and violence, shall continue to enlarge with increasing glory to the end of time.

These, sir, are not what the enemies of the cross call the ebullitions of fanaticism; but reflections derived from the inspired volume? Every mountain and hill shall be brought low, and every valley shall be exalted. The crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together. Then, shall the wilderness and the solitary place be glad; and the desert shall rejoice and blossom as the rose. The parched ground shall become a pool, and the thirsty land springs of water. Then shall the lame man leap as an hart; and the tongue of the dumb sing. And then shall the ransomed of the Lord return and come to Zion, with songs and everlast-

ing joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. These are all figures employed by the spirit of prophecy to describe gospel times. To set forth the spread and influence of divine truth among the nations.

O sir! how do our rising souls exult while we look down through the vista of following years, and behold through the operations of Missionary Societies, the whole world brought into the kingdom of Christ! And here, I cannot but acknowledge, that emulation stirs in my bosom. I wish the Missionary Society of the Methodist Episcopal Church, as supported by its auxiliaries, constantly increasing in number and magnitude, to stand pre-eminent on the page of Missionary registers. Not that I would have sister societies relax their exertions; but, I would have the Church of which we have the honour of being members, exert itself more generally in this blessed work. And I trust that the time is not far distant, when our most enlarged expectations will be realized. Nor is this trust unfounded. For what do we see! Not only fathers and mothers, but *young men and women;* nay, mere children, anxious to do something to promote the designs and purposes of grace among men. While this is the case, increasingly the case, what may we not expect? Certainly missionary treasuries *will be replenished*—the wants of the destitute *will be supplied.* And how great will be our happiness in a coming day to reflect that we have been instrumental in saving souls from death, and hiding a multitude of sins.

Ours is a work of faith and labour of love. It should never be presented under any disguise. Like all enterprises of importance, it requires sacrifice, toil and trial. And therefore, it is devoutly to be desired, that none will engage in it but such as will give their *money* as well as their *prayers*—their *labours* as well as their *names*—and their *continuance* as well as their *enlistment*—lest by their example they cause the hearts of their brethren to faint, and so prevent others from entering into the field, already white unto the harvest. Niggards, drones, and cowards, are unworthy to have any part or lot in this matter. Let them go—if they will not engage in the work heartily as unto the Lord—let them go—and move in circles, and be conversant in scenes, which are better suited to their principles and dispositions. May they never be permitted to poison the air which we breathe—pollute the soil which we tread, or disgrace the cause which we support. But, may the Head of the Church daily multiply the number of those men whose hearts are expanded by brotherly kindness, and whose object it is to gather the souls into the heavenly garner, for whom Jesus Christ shed his blood. Elevated spirits!—honoured servants of the living God! How do our hearts overflow with joy, and our eyes with tears of admiration and gratitude, while we consider the effects of their God-like labours! As if inspiration had touched our lips with the living coal, we speak of future events, and behold in prospect, all nations rallying to the standard of the King of kings, to "Crown him Lord of all." Yes, as if standing in the very scene of missionary action, we behold untutored nations receiving the peaceful principles of Christianity, and rejoicing in the copious and benign blessings of civilization—We behold the ignorant idolater with abhorrence casting away his wooden deities, and with meekness bending at the altar of the true God, while he learns the way of salvation through the all-powerful Saviour. We behold the ferocious savage no longer brandishing his blood-stained tomahawk, while he utters his orisons to the demon of destruction, and proudly boasts the skulls he has fractured, and the scalps he has strung; but, rejoicing in the blessing of peace, he encircles the throne of grace with the desires of a meek and humble heart, and embraces all mankind in the arms of Christian friendship.

These, sir, are the fruits of Missionary labours, which, while they bring glory to God and fill heaven with rejoicing, place a crown on the head of him who supports the sacred cause; the glory of which, will outlive the proudest productions of human art and power; and shall place him among thrones and dominions when the established frame of nature shall sink and be no more. The sordid and penurious then may pursue their own courses, and receive their own rewards. We envy them not, we desire not their paltry aid. But we, sir, (I tender you the pledge of this numerous and respectable assembly,) we, sir, will join you in this great work, with our hearts, our hands, and our purses. And while we proceed in this labour of love, let the words of the dying Wesley be our motto, *The best of all is, God is with us.* The Lord God Omnipotent reigneth, and he is with us: and because he is with us, his cause must prosper in our hands. He will provide the necessary means, and secure the desired end. He will fill your missionary coffers;

and as circumstances require, raise up Wesleys and Cokes, Elliots and Brainards, whose invincible souls will surmount every obstacle, and with promptness and fidelity execute your benevolent designs. Yes: God will provide you men who will be true to their trust, while a drop of blood is propelled from their hearts, or a shred of muscle quivers on their bones: and who will either triumph as missionaries, or fall as martyrs.

And now, sir, may you, and the benevolent spirits associated with you, headed by Immanuel, your bond of union and centre of influence, go on and prosper. And may that word, which was given for the healing of the nations, run and be glorified; support you in your labours, and animate your society to renewed exertions.

The Lord, even the mighty God hath spoken, and hath called the earth, from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. (To be Continued.)

WESLEYAN METHODIST MISSIONARY SOCIETY.

We have received the Report of this Society for the year 1821, which gives a very flattering account of the state of the missions under the direction of that Society. We have only room to give the following short summary of the present state of the Missions.

"The missionaries employed by the Society, including several native Assistants, are,

In France and Gibraltar,	5	including upwards of thirty stations,	47
In Ceylon and Continental India,	23	In the British Dominions in North-America,	41
In New-South Wales, Van Dieman's Land, and New-Zealand,	8	In Ireland (using the Irish language,)	11
In West and South Africa,	13		
In the British Colonies, West-Indies,		Total	148

"The numbers in our Foreign Societies on the mission stations when last reported are,—

In Gibraltar and France,	104	In British North-America,	3582
In New-South-Wales,	90	In the West-Indies,	23857
In Ceylon and Madras,	389		
In Western Africa,	470	Total	28699
In Southern Africa,	207		

The total amount of money collected during the year 1821 is £26581 14s. 8d. sterling. "Notwithstanding this liberal contribution," says the Report, "which has considerably exceeded those of any former year, the expenditure of the Society has been so large as to leave a balance due to the General Treasurers, amounting to £7568 5s. 10d. sterling; a large sum, which might create some uneasiness, had not the Committee the utmost confidence that this extending work will not be suffered to want that aid, which shall not only support it on its present scale, but greatly enlarge it into the dominions of darkness and misery."

Obituary.

DEATH OF THOMAS GILLAM.

To the Editor of the Methodist Magazine.

DEAR BROTHER,

A desire to perpetuate the memory of a man of God with whom I have been acquainted for ten years past, and with whose religious experience, an account of which I have often heard in Love-Feast, I have been much edified, induces me to request the insertion of the following memoir in your Magazine. The subject of it being among the humble poor of this world, and keeping no record of passing events, the particulars of his long life have been sketched from memory, as related to me by himself and his surviving partner. By giving it a place in the Magazine, you will gratify his numerous friends and relatives; and no doubt but your numerous readers will contemplate with pleasure the history of a man, in whom the graces of Christianity shone with peculiar splendour. The hand of God will be acknowledged in preserving this olive tree of the 17th century, against whom the piercing storms of near ninety winters beat, until it finally fell under the reiterated blasts! But mark the fruitful trees and thriving young scions which sprung from its roots, ere the hand of time plucked it hence, and transplanted it in a richer soil.

I remain yours in Christian love, JOHN CONNELL.

Washington City, 27th Feb. 1822.

Thomas Gillam, was born near Havre De Grace, Maryland, about the year 1732. During his youthful days, and even to his riper years, he often felt remorse of conscience on account of his sins, and he was an attendant upon the Protestant Episcopal Church; but this remorse was like the early dew, soon passing away. In the year 1762, being thirty years of age, he married Henrietta, daughter of Thomas and Fillice Eeton, and settled in Queensbury, on the Potomac River. During the first eight years of their union, they were blessed with four children. It was at this period of their life, that they both felt the need of religion, to qualify them for their duty, and fit them for happiness. Having heard that the Methodists preached at a place called Broad-Creek, about seven miles from their residence, they attended, and under the first sermon, Henrietta found Him of whom Moses and the prophets did write; and our deceased friend was deeply convinced of sin, and rested not until he also found the Lord Jesus to be precious. The same year, 1770, they both joined a small society of Methodists, which had been established at Oxen-hill through the instrumentality of the indefatigable labours of the Wesleyan missionaries.

Although, in these days, much obloquy was thrown upon the Methodists, being persecuted in a variety of ways, our deceased friend cheerfully bore the cross for Christ's sake; and he enjoyed much of the consolation of the Spirit. During the revolutionary war, in which he had to struggle with many difficulties, he was often deprived of the means of grace, and of the fellowship of Christians; yet he found a few who, like himself, were panting for Christian liberty. But through all the scenes he passed, the Lord preserved him in peace. At the close of this sanguinary conflict he rejoiced in beholding the extension of the Redeemer's kingdom among men, so that in a short time he could solace himself in the company of those who loved the Lord Jesus in sincerity. With these he took peculiar delight in recounting the dealings of the Lord to his soul.

What must have increased the burden of his care very considerably, was the addition of thirteen children to the four which he had at the time he espoused the cause of Christ, making in all seventeen, fourteen of whom grew to manhood. They, with their children and grand children, make the number of Thomas Gillam's descendants, at the time of his death, to be, as nearly as can be ascertained, about five hundred, many of whom are the happy subjects of converting grace, and members of the Methodist Church. The circumstance of so many of his lineal descendants being brought to the knowledge of the truth, during his life time, was matter of great joy and gratitude. He also witnessed, in addition to the general spread of the gospel in various parts of our highly favoured land, a flourishing church in his immediate vicinity, in Alexandria, Georgetown, and Washington, in each of which places he has often declared the loving kindness of God to his happy soul. For many years, while he lived in this city, his house was open for class and prayer meetings, and he always delighted in joining with his brethren in these social exercises. Thus he continued to live in the constant act of dedicating himself to the service of his God and Saviour, and of cultivating peace and unity with all men.

We have now to record the closing scene of a life already protracted beyond the days usually allotted to man. He was seized with a violent cough and fever, with which he suffered much for about six weeks. As he gradually wasted away he frequently gave strong testimonies that his soul was ripening for glory. Being often visited by his beloved pastor, the Rev. Wm. Ryland, as well as by his numerous friends and acquaintance, who rejoiced to witness the love of God enabling the dying saint to triumph over the fear of death, he frequently expressed to his kind attendants an ardent desire to depart and be with Christ, at the same time evincing his resignedness by saying, "Not my will, but thine be done, O Lord." The only concern he manifested during his illness was, that all his numerous progeny might experience the salvation of God. In this happy frame of mind he continued, until Thursday morning, Jan. 17, when his ransomed spirit left "the dull body behind," and flew, as we humbly trust, to the regions of the blessed.—He was ninety years of age, sixty years of which he had lived with his surviving partner, and fifty-two he was a member of the Methodist Episcopal Church.—"Blessed are the dead who die in the Lord; yea, saith the Spirit, they rest from their labours, and their works do follow them."

THE

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Divinity.

From the Wesleyan Methodist Magazine.

THE SUBSTANCE OF A SERMON

Preached in Liverpool, on the 30th of July, 1820, before the Conference of the Ministers late in Connexion with the Rev. John Wesley,

BY JOHN EMORY,

The Representative of the General Conference of the Methodist Episcopal Church in America.

PUBLISHED AT THE REQUEST OF THE CONFERENCE.

To the President and Members of the Conference of the Ministers late in Connexion with the Rev. John Wesley,—as an affectionate and grateful acknowledgement of the hospitality and kindness with which he was treated while in England, as a Representative to their Body from the General Conference of the Methodist Episcopal Church in America,—this Sermon is respectfully inscribed, by their much obliged Friend and Brother in Christ, The Author.

1 Corinthians I. 21—24.

For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

In this age of Missionary and Bible Societies a question has been revived, Whether the knowledge of God, and its happy effects, be not attainable by the mere exercise of reason, without the aid of revelation. For a satisfactory decision of this question, the most impartial ground is taken by the Apostle in the passage before us. He appeals to facts. He appeals to the history of the world anterior to the period of the Christian era; and on this ground he challenges the disputers of the world to meet him. "Where is the wise?" said he. "Where is the scribe? Where is the disputer of this world?" These terms seem designed to embrace

both the Gentile Philosophers and Sophists, and the Jewish Rabbins; in each of whom a ready answer was to be found to the question following. "Hath not God made foolish the wisdom of this world?" Hath he not shown its weakness and insufficiency? Look into the systems of "the wise." Examine the traditions and the glosses of "the scribes." Listen to the reasonings of those "disputers of this world;" and you shall find that by just how much they were destitute of revelation, or departed from its dictates, by just so much they fell into the silliest trifling, and into the grossest superstitions and absurdities.—The proper province of reason and science is in the *service* of revelation. In this province they are both honourable and useful. But when they aspire to the ascendency,—when they seek to supersede the necessity of revelation,—God takes care to humble their pretentions, and to pour confusion on their pride.

It is the remark of an eminent commentator, that "the wisdom of God," in the 21st verse, is not to be understood of that wisdom which had God for its *author*, but of that wisdom which had God for its *object*. There was, he adds, among the heathen, wisdom about natural things, and wisdom about God, that is, *divinity*. But the world, even in their divinity, gave no evidence of the knowledge of God.

Whether this be the precise meaning of the phrase, or whether it refer to those displays of the divine wisdom with which they were surrounded in the works of creation, or simply, to the wisdom of the counsels of God, "who in times past suffered all nations to walk in their own ways," it is not necessary now to determine. In either view, the leading doctrine is the same. It is, that among all mankind, the most distinguished talents, the brightest genius, the deepest and most extensive learning, never were, of themselves, sufficient to conduct a soul to the saving knowledge of God. From which fact it is a fair conclusion, that this is a task beyond the power of human wisdom;—that this is a knowledge with which no wisdom can illumine the soul of man but that which cometh down from above, from the Father of Lights, from Him who caused the light to shine out of darkness, and who shineth into our hearts, to give us the light of the knowledge of his glory in the face of Jesus Christ.

The subject may be divided into two parts.

I. The insufficiency of human wisdom for the purpose of saving knowledge.

II. The means by which it pleases God to enlighten and save the world.

It will be remembered that the view which the Apostle takes of the subject is a practical one. I shall endeavour to place it in the same light.

I. At the time of which he speaks, the world was divided into two great classes;—the Jews, and the Gentiles. These two class-

es embraced all mankind. Under the first proposition we may therefore, consider, 1. the state of the Jews; and, 2. that of the Gentiles.

The Jews, it is true, were not without the knowledge of God. "In Judah was God known, and his name was great in Israel." This is amply evident from their Scriptures: and these Scriptures, independently on the question of their divine original, are certainly venerable monuments of the highest antiquity.

But what a singular fact is this in the history of the world. Let us approach and see this great sight. Why is it that there is light in the habitations of Israel, whilst darkness covers all the rest of the earth? Why is it that the brightness of day shines in Goshen, whilst every other part of Egypt, that cradle of literature, and nursery of science, is wrapt in gloom? Why was God known in Judah?—Jehovah, the one living and true God, why was his name great in Israel, and no where else? Were the descendants of Jacob endowed with any superior powers of mind, or any superior leisure for metaphysical and moral speculations? In no wise. On the contrary, at the period of which we speak, they were an oppressed and a degraded people. They were neither distinguished for intellect, nor, if we may judge from their circumstances, for education. Moses, indeed, by a singular providence, was learned in all the wisdom of the Egyptians. But if this were the source of his knowledge of God, why was it not possessed by the Egyptians themselves, from whom he had his learning? That they did not possess it, is a sufficient refutation of this idea. Besides, it was not to Moses first, or solely, that the Israelites were indebted for their knowledge of God. He was made instrumental in improving and establishing it. But the God whom he served, and whose worship he taught, was the God of Abraham, and the God of Isaac, and the God of Jacob: and the descendants of Jacob had preserved the knowledge and worship of him, under all the debasing effects of slavery, and in the midst of a superstitious and idolatrous nation, several hundred years. The knowledge of Jehovah, therefore, among the Jews, could not have been derived from the learning or wisdom of Moses. It is equally evident that it could not have been made out by the mere reasoning of their patriarchal ancestors who preceded Moses. To suppose this, would be to suppose that certain reasoning powers had been conferred on them, which have been denied to all the rest of the world, before and after them. This, I imagine, will hardly be asserted.

There is one other source to which some have attempted to trace the knowledge of God. They have attempted to trace it to innate ideas;—to natural impressions of the Deity, existing in our minds at birth, and growing with our growth. I shall not enter into any minute discussion of this opinion. It is sufficient to say of it,—if it were true, it would follow that these ideas, being a

natural endowment of the human mind, would naturally be possessed by all, and every where be found the same. Is this the fact? Do any such corresponding ideas of the true God naturally exist among all mankind; and have they always done so? The history of the world demonstrates the contrary, and consequently refutes this notion.

It remains, that the Jews derived their knowledge of God from the revelations which he made of himself; and which were preserved in the patriarchal line, till the time of Moses, by tradition, and afterwards, more explicitly and fully, in written records. "He showed his word unto Jacob; his statutes and his judgments unto Israel. He did not deal so with any other nation." This explains the difference, in this respect, between them and all other people;—a difference which, we conceive, cannot be accounted for on any other principle.

It may tend both to illustrate and to confirm the doctrine now advanced, if we consider that among all the improvements which have been made in other knowledge, by the study and wisdom of men, none has ever been made in the knowledge of God, except by revelations of himself. That truth delivered by Moses, in the first verse in the Bible, "In the beginning God created the heaven and the earth," is one which has stood the test of nearly four thousand years, without either refutation or improvement. Yet it is one, however familiar to us at present, which no philosopher or wise man, without the light of revelation, ever thought of.—The gulf between *nothing* and *something* was one which human reason never could pass. The idea of a proper *creation* out of *nothing*, was one which never entered any philosopher's head. And hence the eternity of matter, in some form or other, was universally held by those who were unenlightened by revelation.

Mark, too, in the manner of delivering that great truth, the clearness and certainty, the completeness and perfectness with which it is expressed. These are the characteristics of proper knowledge;—such as might be expected in a revelation from God. But this is not after the manner of men. Imperfection and uncertainity are the characters of their discoveries: the best of them owe their improvement to much study and toil. We see this even in the useful inventions of ordinary life: and how much more might it be expected in the sublime contemplation of spiritual and eternal things. A comparison of the most celebrated uninspired writings of antiquity with those of Moses, in this view, would place the subject in a most convincing light.

That the Jews, whenever they were guided by their own imaginations, were inclined to the same superstitions and idolatries as other nations, is proved in every page of their history. They too "burnt incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven." But it was when the book of the Law was lost. With the recovery of that book the

worship of the true God was again established, and idolatry banished from the land. It is a remarkable fact, too, that although they frequently fell into such idolatry previously to their captivity in Babylon, yet they never did afterwards. The only satisfactory reason that I recollect to have seen assigned for this is, that as they had no synagogues previously to that event, so also the book of the Law itself was very scarce among them. But after their return from Babylon, synagogues were erected, and the law was read to them every sabbath-day; which has ever since effectually preserved them from idolatry. This is a striking proof of the necessity of revelation, not only for the original attainment of the knowledge of God, but also for the preservation of it. Were this light once extinguished, and all the ministrations of it abolished, darkness would again cover the earth;—superstition and idolatry would resume their ancient empire, and once more stretch their leaden sceptre over a prostrate world. And let me add, this is no inconsiderable argument in favour of the practice of reading the Scriptures in our Churches. When the venerable Asbury, through age and infirmities, was not able to preach, he loaded his carriage with Bibles and Testaments, which he distributed as he travelled. Then he congratulated himself and said, "If ever I sowed good seed in my life, I am sure I am sowing it now." My Brethren, if we would be sure of sowing good seed, let us never omit to read the Scriptures to our congregations. They are a light shining in a dark place.

Such are some of the proofs of our first proposition from the state of the Jews. And how are they calculated to endear to us this sacred Volume, which opens to us the fountain of life, in the knowledge of the only true God, and of Jesus Christ whom he hath sent.—The Jews, we have admitted, sometimes erred like others. But it was when they "knew not the Scriptures." It was when, being wise above what is written, they made void the law through their traditions, and so, like the heathen, becoming vain in their imaginations, their foolish hearts were darkened. A veil came upon them. Then, though the light shone into the darkness, the darkness comprehended it not. "God was manifested in the flesh,—and dwelt among us." But when "He came unto his own, his own received him not." They knew him not; for "had they known him, they would not have crucified the Lord of glory."

2. Let us now turn to the Gentiles, and let us see what was their condition in relation to the knowledge of God, at the time of which the Apostle speaks.

I do not ask what was the condition of the ignorant and illiterate crowd; nor of the barbarous savages who roamed the forests, and were little above the beasts they hunted. But, to place the subject in the fairest light, what was the condition of those who were the most distinguished, and have been the most celebrated

for intellectual powers and attainments,—the most learned and refined in their day,—the Egyptians, the Persians, the Greeks, and the Romans?

At present, indeed, the Egyptians are an ignorant and a degraded people. For two thouand years and more, they have been a standing proof of the truth of Ezekiel's prophecies: "They shall be there a base kingdom. It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations." Anciently, however, Egypt was one of the most famous kingdoms in the world,—"exalted above the nations;" and was not less celebrated for its wisdom, than for its antiquity and power. It is mentioned in the Scriptures, in praise of Moses' learning, that he was "learned in all the wisdom of the Egyptians." And the highest character given of Solomon's wisdom is, that it "excelled all the wisdom of the children of the East country, and all the wisdom of Egypt."—In short, Egypt was the ancient school of the world,—the school to which the most eminent philosophers and sages resorted, to complete their learning, and to perfect themselves in wisdom. Among these we find such as Thales, Pythagoras, Anaxogoras, the Master of Socrates and Plato. But, behold the fruits of human wisdom! This same mistress of wisdom and learning was equally the mistress of superstition and idolatry. She was the grand corrupter of the world, and sunk herself into such monstrous and beastly worship as is scarcely to be paralleled in history. The objects of Egyptian adoration were not only Osiris and Isis, supposed to be the sun and moon, but the ox, the wolf, the hawk, the crocodile, the ibis, the cat,—all these were numbered among their gods. Nay, so striking an example were they of those who "professing themselves to be wise became fools," that they scrupled not to deify, and to render divine honours even to the roots of their gardens. Leeks and onions, as well as pied bulls and cats,—these, in the pride of thy wisdom,—these were thy gods, O Egypt!

> "Religious nation, sure, and blest abodes,
> Where every orchard was o'errun with gods!"

Such an account of a people celebrated for wisdom and learning, is liable, I am aware, to the charge of fable and romance; and to us at the present day, when the poorest and most illiterate person knows so much better, it may even seem incredible. Yet it has the evidence of all antiquity, and cannot be disputed without discrediting the most authentic and serious histories.

If we proceed to the Persians, we shall find their history marked with similar vanities.

The Persians adored the sun, and paid a particular veneration to fire. From the worship of this element, which was common to the Babylonians and Persians, the idolatrous and wicked prac-

tice of causing children to pass through the fire to Molech probably arose. The name of this idol signifies *king*, or *governor*, and is thought to have represented the sun, one of the principal Persian deities, in whose worship fire was much used. The Scriptures expressly ascribe this cruel rite to the Mesopotamian colony, who were brought to supply the place of the Israelites who were carried away to Babylon. And it is every where represented as a hateful abomination, after the manner of the heathen.

Besides the sun, the Persians honoured the water, the earth, and the winds, as so many deities. They had also two other principal gods, whom they called Ormuzd or Oromasdes, and Ahriman or Arimanius. The former of these they worshipped as the author of all good; and the latter as the author of all evil.

It is not my intention to detain you in these barren fields longer than may be requisite for a due exposition of the subject. You are anxious, I doubt not, to hear more of Christ crucified. And it is, indeed, a much more profitable and delightful theme. Compared with the present, it is like passing out of the wilderness into Canaan. Yet such a view of the gloomy wilds of heathen divinity, the wonderful fruit of human wisdom, and the natural religion of fallen man, may excite in us a higher joy, and a more fervent gratitude, for the glorious Gospel of the blessed God. Happy are the eyes which see the things that ye see;—happy the ears which hear the things that ye hear. Many kings and righteous men desired to see them, and saw them not;—and to hear them, and heard them not.

At the time of our Saviour's appearance on earth, though all nations, except the Jews, were idolatrous, and worshipped a multitude of gods and goddesses, yet the Greeks and Romans, as they were ambitious of all political power, so were they of giving gods, as well as laws, to the nations. In order to this they applied the names of their deities to those of other countries, as being the same under different names, and thereby rendered the heathen divinity exeedingly obscure. But it is not necessary for my purpose to traverse this bewildering labyrinth, in which many even of the learned have been lost. Nor shall I dwell upon the grosser superstitions of their rude and ignorant vulgar;—the dead men and women whom they deified and worshipped;—the mountains, seas, and rivers,—the virtues, vices, and diseases, which had their shrines; and the audacious impudence which consecrated brothels and prostitutes to deities of like cast. I am content to rest the doctrine of the text on the wisdom of the boasted *philosophers* of Greece, who were followed also by those of Rome.—The Epicureans, the Academics, the Peripatetics, or followers of Aristotle, the Stoics, the Platonists,—what were their views?

The Epicureans maintained that the world arose from chance;—that the gods neither did, nor could, extend their providence to human affairs;—and that the soul was mortal.

The Academics asserted it to be impossible to arrive at truth in any thing. They held it uncertain whether the gods existed at all, or not;—whether the soul was mortal or immortal;—and whether virtue were preferable to vice, or vice to virtue.—These two sects, which struck at the foundations of all religion, were the most numerous at the birth of Christ; and were particularly favoured by the rich and powerful.

According to Aristotle, the nature of God is something like the principle that gives motion to a machine. He held also that He was entirely regardless of human affairs. With respect to the soul, it is uncertain whether he believed its immortality or not.

The Stoics represented the Deity as a corporeal being, united to matter by a necessary connexion, and subject to an immutable fate. They also confined the existence of the soul to a limited time.

Plato stands pre-eminent among the ancient philosophers, and certainly said many excellent things of a supreme incorporeal intellect, whom he called God. Yet he expressed himself in a confused and perplexing manner. He held that the soul of the world was from all eternity, and was not made by God; and that this soul, being diffused from the centre of the world to the extremes, comprehends the whole body of the world, as it is extended throughout the universe, and so joins and conserves the whole. He taught the existence in the several elements of other demons also, which might be called intelligent gods, partly visible and partly invisible. He every where speaks of gods in the plural; and the objects of worship which he principally recommends to the people are heaven, and the heavenly bodies,—the sun, moon, and stars,—and the gods publicly adored and established by the laws.—Besides all which, it should not be forgotten that Plato, in common with many of the most celebrated Greek philosophers, travelled into Egypt and other parts in quest of knowledge, and might thus have gathered up many ancient traditions, or have derived his sublimer notions from the Scriptures of the Jews, which were now beginning to be known, and to be inquired after, in the places of their dispersion, and, soon after the time of Plato, were rendered into the Greek language.*

I know it has been said, that Plato and others concealed their real sentiments, from fear of the fate of Socrates. But in what a light does this apology place them? If it be true, it follows that their real sentiments cannot be known at all; nor, consequently, can they be appealed to as a ground of any argument whatever. It will also prove, that they were utterly insensible of the proper obligations of religion. Otherwise, among the thousands of that brave people who every day rushed upon death for the sake of

* The representations which have been given of these philosophical sects are somewhat various, though agreeing in the main. In the above summary I have chiefly followed Mosheim, Stanley, and Leland.

their country, would one only have been found daring enough to die for the sake of truth? It exhibits, too, an interesting proof of the superior power of the *Gospel* upon the mind. Mark the difference. No sooner do those same heathens embrace the truth as it is in Jesus,—no sooner do they feel its power,—than every one of them becomes a Socrates. What do I say?—They do more. Men, women, and children, not only submit to death with fortitude;—they offer themselves to martyrdom; they mock the cruellest tortures, and count not their lives dear unto themselves, that they may finish their course with joy.

To conclude this point:—So far was the world, by wisdom, from knowing God, that just where philosophy and reasoning flourished most, just there precisely did superstition and idolatry also most abound. The fullest proof of this was given in Athens. At the time of which we speak, Athens was in her glory. Among other proud titles, she was called "one of the eyes of Greece;"—"the home of the wise." Whatever therefore the light of nature, whatever the power of reason, with all the help of learning, could possibly discover of God, we might justly expect to find here. In this distinguished city at least we might hope to rest our wandering feet,—to enjoy the triumphs of sublime philosophy, and to meet with many whom reason had freed from the gross superstitions, and absurd idolatry, which covered a dark and barbarous world. But what is the fact? O proud boaster of reason, who exaltest thyself against the revelation which God hath given of himself, here hide thy head! Athens, that school of wisdom,—that resort of philosophers,—Athens was full of idols, was buried in superstition, and knew not God. St. Paul testifies this from his own observations; and his testimony is amply confirmed by others.—"Ye men of Athens," said he, before the Court of Areopagus, "I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, To THE UNKNOWN GOD. Whom, therefore, ye ignorantly worship, Him declare I unto you,—God that made the world.—Forasmuch, then, as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art or man's device."

Admitting the word which is rendered "too superstitious," to have a good sense, and to mean *very religious*, it must still be understood *after the manner of the Athenians*. And such was the fact. They were, indeed, the most religious of all the Greeks. But the meaning is, they were the most idolatrous. None excelled them in the fear and worship of the demons, and of the gods whom their laws acknowledged. Their superstitious fear of omitting any god among the multitude with which the world was filled, is supposed to have caused the erection of the altar with the inscription now in question. The whole inscription is said to have been,—"To the gods of Asia, and Europe, and Lybia: to

the unknown and strange god." They crowd him among the rest of the demons, and by this, as well as by their inscription, proclaim their ignorance of Him. It was this inscription, too, which enabled the Apostle to evade the law, by which it was made a capital offence to introduce a new god without the authority of the state.—The unknown God, "whom ye ignorantly worship," (the word means, without knowing him,) "Him declare I unto you,—God that made the world, and all things therein."—Behold here the triumph of revelation. With what clearness and certainty does the inspired Apostle speak. He illuminates Athens. He teaches those who had been her Archons; and sheds the light of the knowledge of God upon her most illustrious Court.—It is a practical illustration of both parts of our subject. Philosophical Athens, in all the pride of her wisdom, knew not God. But "it pleased God by the foolishness of preaching" to save Dionysius the Areopagite, Damaris, and others, who believed.—Here, then, we will leave the inventions of men. They are cold, and dark, and barren:—they are poor, and perplexed, and powerless. If we would find rest for our souls, we must look to some other source. And to whom shall we go but unto Thee, O Lord!—Thou hast the words of eternal life:—In *Thy* light we shall see light!

(To be Continued.)

Biography.

BIOGRAPHICAL SKETCH OF THE CHARACTER OF THE LATE REV. JOSEPH BENSON.—BY JABEZ BUNTING.

(Continued from page 112.)

II. In reference to the public character of Mr. Benson, as a Minister of Christ, I deem it necessary to mention the following particulars.

1. He was "a scribe instructed unto the kingdom of heaven," and able to "bring forth out of his treasure things new and old." Of him it may truly be said, that he was "mighty in the Scriptures;" with which, in their original languages, he was familiarly conversant. With the Greek Testament, especially, he was accurately acquainted. He frequently quoted it, even in social conversations, on subjects of Divinity; and often happily availed himself, in the pulpit, of the illustrations suggested to him by his critical knowledge of its peculiar beauties and idioms. He was well skilled in every branch of Systematic and Polemical Theology. His opinions were the same, on all great doctrinal questions, with those which are well known as characterizing the living ministry and printed works of Mr. Wesley and Mr. Fletch-

ER. These he firmly believed to be revealed in the Holy Scriptures: and for the authority of that Volume, convinced as he was of its divinity and inspiration, he had a profound reverence. Its testimony, once ascertained, he allowed not himself, for a moment, to question or to modify. He viewed it as "the judgment of God's mouth" and had acquired the all-important habit of bowing at once to its decisions. At a very early period, indeed, of his ministry, there was one doctrine of Christianity which, for a time, he was disposed, (in consequence of having read a book which speculates, perhaps unwarrantably, on certain "deep things of God,") not to *deny*, but to *explain in a particular manner*, partaking more of human refinement than of scriptural simplicity and soundness. This, however, was but a temporary perplexity; and he was afterwards distinguished by his peculiarly correct and decided views of every point connected with that awful subject. The tribute so honourably paid in this place by Dr. ADAM CLARKE, on the day of his interment, to his pre-eminence as a profound and able Divine, I have heard, in terms equally strong and unqualified, from the lips of no incompetent judges, who do not belong to our own Connexion.—One of his excellencies, as a Theologian, is well described in the following extract of a letter from an aged Minister in our Body,—himself known to his intimate friends as distinguished by the strict and discriminating accurary of his theological views:—"He had a mind capable of embracing the whole analogy of faith, and at the same time of minutely analyzing it. He readily discerned where truth, pushed beyond its proper limits, verged on error. At the same time, his heart, influenced by the Holy Spirit, received that truth in all its power, so that it became in him a living and operative principle. Hence his expositions of the Scriptures were clear, distinct, and full; while his applications to the consciences and hearts of his hearers were powerfully, and sometimes irresistibly impressive, and reminded me often of the most pointed parts in the works of Richard Baxter. He was indeed a burning and a shining light."

I will only add, on this article, that when, two days before his death, I asked Mr. Benson, if I should say to the Conference, that the great truths of the Gospel, which he had so long preached to the People, and enforced on the Preachers, were now, in his dying views, as important and as valuable as heretofore;—he most energetically replied, "YES, O YES! YES!"

2. Mr. Benson, as a *Preacher*, had perhaps fewer faults, and more excellencies, than ordinarily fall to the lot of one servant of Christ, however gifted.—His ministry of the word was soundly evangelical; but guarded against antinomian perversions of the Gospel with a remarkable degree of anxiety, for which the part he bore, in early life, in transactions connected with certain theological controversies, will naturally account, and which the tendency, even yet discoverable in some part of the professing world

to run into such perversions, may go far to justify. Christ should be preached boldly and freely; but he should also be preached fully and consistently, in all his offices, as a Saviour from sin, as well as from hell.—His ministry was scriptural, not metaphysically subtle, nor modishly sentimental. His subjects, arguments, and illustrations, were all derived from the Book of which he was called to be the expounder to his hearers; and, even among scriptural topics, he was religiously scrupulous to select those which were most important, and most suited to the state and necessities of the people.—His ministry was, as to its manner, plain, but dignified. He paid little attention to the mere graces and elegancies of style. But he was powerfully argumentative in his addresses to the understanding, and often, as you have heard, irresistibly energetic in his appeals to the conscience. "Knowing the terror of the Lord," he "persuaded men" to repentance; and could most instructively and delightfully dilate, for the comfort of Penitents and the edification of Believers on the "glory of God," as seen "in the face of Jesus Christ," and the unsearchable riches of wisdom and goodness displayed in the scheme of the Gospel. Here he never failed to discover the powers of a Master in the sacred art; and what was still better, "the Unction of the Holy One," which rested on him and on his auditories, was often overwhelmingly glorious, and the Word of God, dispensed by him, was "as a fire, and as a hammer which breaketh the rock in pieces. In these characteristics of his preaching, Mr. Benson had no superior, and few equals. And the happy effect of such a ministry, has, I believe, been great, not only on the people, but also on the body of our younger Preachers; who, when they have sat with admiration and delight under his sermons at our Annual Conferences, have practically learned in what the real *greatness* of a Preacher of the Gospel consists,—have been led to imitate, though without servility, what God so signally owned in the man they honoured,—and have thus been guarded against substituting, in their own ministry, the chaff for the wheat, the tinsel for the gold, the miserable trappings of an empty and artificial oratory for that scriptural truth, which is "when unadorned, adorned the most," and that genuine eloquence, which is inspired by pious feeling, and zeal for the salvation of perishing souls.

3. In other duties, connected with the Ministerial and Pastoral Office, Mr. Benson was equally distinguished.—He greatly excelled in the richness, the fervency, and the variety of his *Public Prayers*. For the grace and gift of Intercession he was quite remarkable. He much admired that striking composition, the *Litany* of the Established Church, as an almost perfect model in this branch of Public Devotion. I have heard him say, that Christians in general are, in his opinion, very defective in the duty of intercession; and that he, excepting where he used the help of the Litany, always felt himself condemned for having omitted,

in his General Intercessory Prayer in our sabbath-morning worship, some cases which ought to have been distinctly brought before the Throne of Grace by him, as the mouth of the assembled congregation. His Prayers after Sermon were often most solemn, importunate, and succesful. Then his powerful pleading with God seemed, as it were, to open heaven; and abundant grace descended on multitudes.—In the *Quarterly Visitation of the Classes*, which forms so interesting and important a part of the pastoral duty of a Methodist Preacher, he excelled all whom it has been my lot to know. When I was first stationed in London, in the year 1803, I had repeatedly the profit and pleasure of attending him on such occasions; as it was then our custom for two Preachers to go together, on that business, to each class: and I never reflect but with edification on the fidelity, minuteness, and wisdom, with which he inquired into the things most connected with the personal and family godliness of our members, and administered suitable advice and exhortation.—In *Social Visits*, also, he maintained the character and spirit of a man of God. He could be cheerful without levity, and serious without melancholy. His conversation, at such seasons, was often in the highest degree instructive; and calculated permanently to improve the company in Christian knowledge and piety. The latest opportunity of this sort which I enjoyed with him, was at the house of a common friend, about six weeks before his death. I believe it was *his last visit* to any but his own family. He was then in a most heavenly frame of mind;—spoke to us, for a long time, on the glory which results to God from the person and work of Jesus Christ the Mediator, and on the immunities and felicities of the celestial state;—and concluded by repeating, in a most delightful manner, the following stanzas of one of our hymns:

> "By death and hell pursued in vain,
> To thee the ransom'd seed shall come;
> Shouting their heavenly Sion gain,
> And pass through death triumphant home.
>
> The pain of life shall there be o'er,
> The anguish and distracting care:
> There sighing grief shall weep no more,
> And sin shall never enter there.
>
> Where pure, essential joy is found,
> The Lord's redeem'd their heads shall raise,
> With everlasting gladness crown'd,
> And fill'd with love, and lost in praise."

He was then much exhausted; and requested me to pray, as his voice and strength were nearly gone.

4. As a *Writer*, Mr. Benson was instructive, orthodox, and useful. He appeared at various times in the arena of controversy; believing himself called to defend the Truth of the Gospel against the Materialism and Socinianism of Dr. Priestley,—the Morality of the Bible against the follies of Madan,—and the People, Cause,

and Work of God, against the high-church intolerance of Tatham, Russell, and others. But the works of most permanent and general value, by which "being dead he yet speaketh," are his *Life of Mr. Fletcher*, and his *Commentary on the Holy Scriptures*. The latter is a work of great labour, and justly characterized by the Conference, in their Vote of Thanks to him for its compilation, as marked by "solid learning, soundness of theological opinion, and an edifying attention to experimental and practical Religion."

5. I shall only add a few sentences on the importance of Mr. Benson's example and services to our Connexion, as one of the Fathers, Counsellors, and Guardians of our Body. Here he was truly valuable; and his principles and practice, in many interesting particulars, will, by many, be gratefully treasured up, and long quoted as among the most respected and sacred of those human authorities, to which, in subordination to the Divine Word, we look up with filial reverence.—For the young Preachers of our Itinerancy, and for that respected and very useful Body of Auxiliaries to our regular ministry, the Local Preachers, he felt a fatherly concern; and was very anxious that they should be wise, and holy, and faithful in their important work. Instructed, perhaps, by his own painful experience in a time of great agitation and difficulty, soon after the death of Mr. Wesley, he was subsequently an earnest and decided opponent of all measures tending to division in the Church of Christ; and used his great influence to counteract strife and schism, wherever they made their appearance, and to promote peace and union.—As a Public Man, next to the truth and glory of God, the welfare and comfort of our people were, with him, the grand objects of pursuit. For their peace and profit, he would make any sacrifices consistent with duty. A judicious friend, indeed, has suggested, that "he did not possess much natural courage, and perhaps sometimes sacrificed too much to his love of peace. But where the interests of religion were at stake, he rose above himself, and manifested great boldness and firmness. In so long and active a life as his, and connected as he was with some of the most disputable and difficult affairs of our Body, it could not but happen that, in a few cases, he should differ in opinion and practice with some of his brethren. If any temporary warmth of feeling was excited on such occasions, it had long ago subsided. Our plans being settled and regular, the Connexion has, for many years, enjoyed a general freedom from those subjects of dispute and irritation, which, on the removal of our Founder, disturbed, for a short season, our happy unanimity. And Mr. Benson did himself honour by requesting, not long before his death, that care might be taken not to suffer any of his papers to be made public, which would unnecessarily revive one painful feeling in any persons, either in or out of our Connexion, with whom he had ever differed in his

views.—I shall conclude my Sketch of his public character, by merely mentioning his ardent desire, often expressed, and practically exhibited, to avoid, for himself, and that our Connexion at large, (according to its primitive calling and profession,) should always avoid, a narrow and sectarian spirit. He strongly felt that we ought steadily to aim, not merely or principally at the increase of our own denomination, as a distinct religious sect and party, but at the promotion of vital and experimental godliness among all Sects and Parties, by every means in our power.

(To be Continued.)

MEMOIR OF MISS ELIZA HIGGINS.

(Continued from page 217.)

New-York, Nov. 10, 1818.

"DEAR SISTER,

WITH gratitude I am enabled to glory in the rock of my salvation. Truly the half was never told me. But oh! how depraved is the human heart! Notwithstanding the unspeakable blessings I enjoy, I am still prone to wander, to leave the God I love. Thou friend of sinners, heal my wanderings, and help me to give thee an undivided heart. Many things have been said to wound my feelings; but the Saviour hath said, "My grace is sufficient for thee." Have I any thing to discourage me but an unfaithful heart? The Almighty God, Maker of all worlds, has pledged his word for the encouragement of his believing children. The cause is good—the foundation is sure. If the Redeemer has promised a sufficiency of grace, what have I to fear? Last Thursday was kept as a day of thanksgiving—heard a sermon from these words, "All are yours;" and verily I could claim *all* as mine, through the merits of the Saviour.

Almira, I wish you again to rejoice with me. Two of my school-mates have been brought to the knowledge of the truth, and have joined the Methodist Society in Salem. Those who once thought I was deluded, are now enabled to know the blessed reality of the delusion, as it is called by many. We greatly need a revival in our class. Pray for us, and with us remember the inhabitants of this favoured city. I think I have but a short time to stay in this unfriendly world. O that I may be ready, when called to leave this tenement of clay, and have nothing to do but fall asleep in the arms of Jesus."

Dec. 20, 1818.

"I am blest with a tranquil mind, and a heart disposed ever to pray with and for my beloved Almira, who has so often presented me, unworthy me, in the arms of faith at the feet of sovereign mercy. The Redeemer has heard and answered prayer in our

behalf, and is still the same. Praise the Lord, O my soul in profound adoration. May the love which has filled my soul this day, dispel every doubt from thy mind while reading these lines.

Jesus hath died for you; What can his love withstand?
Believe, hold fast your shield, and who, who shall pluck you from his hand?
Believe that Jesus reigns, All power to him is given;
Believe till freed from sin's remains; Believe yourself to heaven!

The last week I have been bowed down through manifold temptations. Beset on every side, my soul was exceedingly sorrowful. I had more liberty in private devotion this morning, than I have had for some days past. This blessed day I have heard three gospel sermons. In the morning I had sweet communion with our heavenly parent, while I was again permitted to receive the holy eucharist. I now enjoy a sweet and heavenly calm. Ah, who that loves can love enough. Almira, I am lost in wonder, love and praise. What can I say? I am but a babe in Christ, and yet through the all-atoning blood of the Lamb, I, *even I*, am thus blest. That we may ever be enabled to overcome the world, the flesh, and Satan is daily the desire of my heart. I desire to lay passive in the hand of God—to know, to do, and to suffer his righteous will upon earth, that at last I may be admitted to worship at the Redeemer's feet in glory. O Almira, how pleasing, how profitable is the conversation of Christian friends? Short but pleasant, were the hours you spent with me. But I have a hope of spending an *eternity* with you, in praising the God of our salvation.

New-York, Jan. 1, 1819.

"My Beloved,

My mind is with you, and I freely pen it down for your perusal. You are blest with retirement—can walk in the lonely grove, and make it resound with praises to our *great deliverer*. Methinks, were I present with you this week, I should re-echo the sound of redeeming love. O wondrous grace, O boundless love. Almira! I, *even I*, am enabled to drink deep into the well of salvation. I will tell you of the loving kindness of God to me, a worm of the earth. Last Sabbath morning I was blest with the silent heaven of love. A while I was lost to all things but a sense of the solemn presence of God. The sweet peace I then enjoyed remained the same through the week. Glory to the Lamb. Praise the Lord, O my soul! On Wednesday evening I called to mind the solemn scene when a voice from Mount Sinai spoke to my inmost soul. That night year the solemn dedication was made. It pleased the Father of mercies to bless me with the bitter cup of repentance. Through unbelief, that accursed sin, I bordered on the verge of eternal misery. Many hours, days, nights, and months I sought the Lord diligently, till at length my glad soul received the dawn of heaven. I thank thee whose en-

livening voice, Bade my freed heart in thee rejoice. This morning I attended divine service. The word was truly the bread of life to me. I closed my eyes to all created objects; but too soon I opened them to terrestrial things. Tell your parents how I am enabled to live in the smiles of a sin pardoning God. Did I say tell your parents? yea, rather "Tell to sinners round, What a dear Saviour I have found." We know that by free, unmerited grace we are saved. Forbid, O Lord, that I ever should forget to love and serve Thee.

New-York, Feb. 6, 1819.

Yours dated the 17th ultimo I received last Sabbath. I am thankful if my letter was a comfort to your mind. To God be all the praise. The want of retirement the past month, has deprived me of the pleasure of conversing with an absent friend. Most heartily do I embrace this opportunity to inform you that I am yet a spared monument of mercy. My afflictions are many; but they are like so many blessings. My trials are grievous; but the Lord is my helper, and in him I put my whole trust.

The past month I have enjoyed, most of the time, a sweet calm. In the various means of grace I am sensible of the divine presence. In class the two last weeks, I was greatly blest. Thus your unworthy Eliza is accepted in the beloved. I cannot utter, my dear girl, the sweet feelings of my heart, or tell you how divine a union my spirit feels with yours. O that we may ever be united, and run with patience all the race that is set before us. Last Wednesday I visited a friend who was on the verge of eternity. Some months past she was seriously convicted, and joined a Presbyterian Church. I knew no more of her till this my last visit. Nothing but the grace of God could support a mortal in such a trying scene. With calm serenity she said her Saviour had not withdrawn his countenance through all her affliction. Her doubts were all gone. O what unshaken confidence. I cannot express the heartfelt satisfaction I had in conversing with her. Almira, we will adore and wonder. I cannot praise the Lord enough for what he has done, and is still doing for my immortal soul.

New-York, March 25, 1819.

Beloved Friend,

I have been long silent. Methinks if Almira knew the debility of my mortal frame this seeming neglect would be forgiven. I am hastening to the tomb; but all is well. I glory in suffering the will of God. My determinations are stronger, and my way grows brighter. O that I may be enabled to devote every power of my soul to the service of my adorable Lord. I have reason to believe that we have the appearance of a revival in this city. The pious are praying for primitive religion to revive, and penitents are pleading for mercy. My soul cries,

amen. We are all subject to the same trials and privations while in this tabernacle of clay. The Father of Mercies chastises us for our eternal good. As your trials are grievous, lay humble at the Redeemer's feet, and be assured his rod and his staff will comfort and support you through the trying and adverse scenes of life. Are you beset on every side? look to Jesus who still pleads in our behalf. Ever rely on the immutable promises of Christ.

Greenwich, Aug. 13, 1819.

It is with peculiar pleasure and gratitude I record that the last year has been the best of my life. I never knew what real happiness was before this day year. In the sacred grove, the Sun of Righteousness shone into my benighted mind, and my soul was swallowed up in devotion, and filled with holy aspirations after God. Religion demands my time, my talents, and my affections; and I bless the Lord I have no desire to make any reserve. The Saviour of mankind was many years travelling from the stable to the cross: and should I refuse to take up my cross, and follow my Lord fully, either in a small or large circle, I should be an ungrateful creature. I am dissatisfied with myself. Alas! my attainments bear no proportion to my privileges. But for the infinite merits of the atonement made by Jesus, I should have just cause to fear rejection from the favour of God. But *He* knows my frame, and remembers I am but dust.

New-York, Sept. 28, 1819.

"DEAR ALMIRA,

I read your last epistle with gratitude to our heavenly Father, by whom we are kept in the way that leads to everlasting life. I seldom retire but I remember your case. Before I received your last letter I had no *peculiar* exercise of prayer for you, but since, my mind has been specially drawn out in your behalf. You are well acquainted with the precious promises contained in the sacred scriptures, and with the glorious plan of salvation preached by the Wesleyans—a present, free and perfect salvation. By grace we are saved through faith. Father forbid that we should rest until we are perfected in love, and then enable us to follow Thee fully.

O that the perfect grace were given,
The love diffus'd abroad;
O that our hearts were all a heaven
For ever fill'd with God.

New-York, June 7, 1820.

After noticing some peculiar trials which she had endured, she writes thus:—"I have feared lest I should fall; but my trust has been in the Lord, and I have found his grace sufficient for me. I remain the spared monument of His amazing mercy, and have made some progress in the divine life. Through the favour of God I am blest with sweet communion. My particular duty is

to watch and pray for myself, and for those who persecute me, and speak falsely through mistake or wrong information. I thankfully received your kind letter. I hasted to my room and perused the contents, and found you were unhappy. Rest not one moment; but watch and pray continually. Rely on the many precious promises. Humble yourself at the foot of the cross. Like Hannah of old, pour *forth* your soul in prayer. Believe and receive Immanuel to the joy of your soul. May your affliction be sanctified, and prove the means of your living nearer to God. My sister mourns—"Blessed are they that mourn, for they shall be comforted." The Redeemer will heal all our backslidings and love us freely. I give you the same directions that I have been practising. For three weeks my mind was in a doubtful, stupid frame. I was astonished at myself. On Thursday last the clouds began to disperse; but the enemy of souls was very busy. Sabbath evening, under the preaching of the word, the light of divine truth dispelled every cloud, and my soul was happy. It has been my desire that the Lord would lift upon you the light of his reconciled countenance: and it is still my earnest request that you may make a mighty effort, and give all the ransomed powers of your soul to God. I feel a want of ability to comfort you. May the blessed Comforter descend, that sweet messenger of rest, and make his continual abode in your heart.

O may your walk be close with God,
Calm and serene your frame,
A light divine mark out the road,
That leads you to the Lamb.

I will strive to follow on to know the Lord. Almira read my favourite hymn.

"The council of redeeming grace, The sacred leaves unfold,
And here the Saviour's lovely face, Our raptur'd eyes behold.
Here light descending from above, Direct our doubtful feet;
Here promises of heavenly love, Our ardent wishes meet."

Remember me with affection and gratitude to your mother. Tell her my heart visits you often; and if bodies could move as quick as thought, you would frequently have my company.

The feeble state of my dear mother will prevent me from visiting you this summer. I should be happy to improve the opportunity of visiting you, in company with your father and sister on their return; but I must willingly submit to the Providence of God."

On the 18th of August she took her room, after meeting in class, and writes to her friend on the occasion as follows. "With pleasure I renew our neglected correspondence by answering your last, which I received with more than usual gratitude. By this letter I was apprised of the feeble state of your body, and the progress of your soul. By an experience of seven years, I know that it is good to be afflicted. I can sympathise with you, and

adore the Almighty hand which chastises us. What rejoices my heart is to know that my Almira is incessantly striving to sink into all the depths of humble love. Go on, my dear sister, and never rest until the corruptions of your heart are all destroyed, and you are blest with a continual heavenly peace; and then continue in well-doing till called to leave this earthly tabernacle for a crown of immortal glory. Our merciful heavenly Father has spared the life of my dear mother through her late confinement. O Almira! I cannot express my gratitude for the restoration of so near and dear a friend. The All-wise giver has taken her innocent offspring from this vale of tears, and transplanted it into a purer clime. I have been remarkably supported for months past; but am now obliged to retire to my room. I believe while this body is fast declining, my soul is more earnestly working out its salvation with fear and trembling. O Almira! if I am ever rejected, I believe it will be for my unfaithfulness to the souls and bodies of my fellow mortals. I believe it is too late to be useful now. I can only *suffer* patiently the will of my Lord, and look for boundless mercy. I will strive to bear sufferings with patient and humble resignation. I greatly need a deeper work of grace to prepare me for the solemn hour of separation. Pray for me, that I may be *fully* prepared for death, judgment, and a happy eternity."

(To be Continued.)

Miscellaneous.

For the Methodist Magazine.

A FEW HINTS ON THE IMPORTANCE OF RELIGION.

To the Editor,

The following hints, though short, are the result of many years observation and reflection. Should you think them worthy of a place in your excellent Magazine you will oblige a constant reader.

Religion as I *now* use the term, I take to mean, *a belief in the existence of a God, and a sense of moral obligation:* and it is a position easily maintained, that religion essentially benefits men both in their *public* and *private* capacity, that it is directly calculated to promote the happiness of *community*, and of private *individuals*.

1. Civil communities, whether they are related to their sovereign or as related to one another.

It is very confidently affirmed by some, that the enactions of laws and the infliction of penalties, will be sufficient to regulate

society without religion. To this it may be answered, that the laws of the sovereign only embrace outward actions, and punish such crimes only as are proved to exist; but how many scenes of debauchery, designs of dishonesty, secret acts of injustice, and the like, must elude the cognizance of the magistrate, and therefore pass unpunished. Besides, the magistrate himself, and the laws he passes, may sustain the character of injustice, and thereby the innocent be punished and the guilty pass with impunity.

Perhaps it may be said, wherever vice exists, if it be not known, it can have no evil influence on society, and therefore not to be lamented that it passes unpunished. To this insinuation we reply, that although a crime committed in secret may not have so direct an influence, yet it will have an indirect influence, by vitiating the heart of him who commits it, and thus prepare him for the commission of greater crimes. But it is not a fact that secret crimes have no influence on mankind at large. What have state intrigues done which have been wrought in secret till beyond the controul of law and government?

It is objected that many are to be found who make no pretensions to religion, who are nevertheless virtuous. That some such instances may be found is granted. But when we see a virtuous atheist, we only have a proof that this man lives in a place where virtue is respected, and that some of his associates possess religious principles. Place him in a different situation, where his irreligious principles meet no restraint, and you would see a quite different character.

Nor is it a sufficient objection that many who make their boast of religion lead vicious lives. For either they have not the principle of which they boast, or at least, for the time being, those principles are not suffered to have any influence. Such is the degenerate state of human nature, and the temptations with which men are often assailed, they frequently do as one expresses it,

> "They see the right, and they approve it too,
> Condemn the wrong, and yet the wrong pursue."

But let his situation be the same, and he utterly devoid of a belief in a God, or a sense of moral obligation, he would be far more vicious than he now is.

Thus it appears that religion essentially contributes to the happiness of *civil community;* let us now look at the second thing asserted, viz. that it is essential to man's happiness as an *individual.*

And what but a belief in a superintending power, directed by wisdom, can produce resignation in the afflicted sons of men? Denied of the comforts of life, yet beholding thousands enjoying them: disappointed in all their calculations, while others are prospered:—What but a belief that the Lord reigneth, can pro-

duce any comfort? Confidence in an Almighty, wise, and gracious God, not only inspires with resignation, but also with courage.

Besides all this, what a restraint to vice, to believe that we are accountable for all our actions, words and thoughts, and that our Judge himself is beholding us continually! It is this that has caused conscience to produce such wonderful effects. It is this that has brought about justice, when all other means have failed. The sinner has been brought to the bar of his conscience, owned himself guilty, confessed his wrong, made reparation for the injury, restored peace and harmony to society, and felt the consolation his penitence was calculated to inspire.

Who that is a friend to his country will not patronize religion? And who that believes in another state of existence, would not wish to feel its sanctifying influence on his own heart?

CHRIST IS JEHOVAH.

A Letter from the Rev. E. Washburn, dated Goshen, Oct. 20, 1821.

My very dear and much esteemed friend:—

Having been for more than twenty years a professed minister of the Gospel of Jesus Christ, I now assure you that it has been, and still is, my earnest desire to know and teach the truth as contained in the Holy Scriptures. When I first received the Lord Jesus as my Redeemer and Saviour, I received him as *God over all blessed for ever;* nor have I, for one moment since that time, seen cause to view him otherwise than as my Lord and my God. You will not think it strange that I should be surprised, that you, who once professed to know and confess the Lord Jesus, as very and eternal God, who condescended to take human nature into union with his own divine nature, and thereby become a complete Mediator and Redeemer, should now renounce your former experience, deny the divinity of Jesus Christ, and put your trust in a mere creature for life and salvation. I observed the last time I conversed with you, that you seemed to be at a loss what kind of a creature to call your new Saviour; and I confess, were I to renounce his divinity, I should be lost in perplexity. I could not trust in him as a mere man, because it is written, *Cursed is he that trusteth in man, or maketh flesh his arm.* I could not trust in Jesus of Nazareth abstract from his divinity, without bringing the curse of God upon myself, instead of obtaining salvation thereby. I could not trust in him as an angelic being, because, according to the Scriptures, our glorious Redeemer is exalted to the right hand of God. But God hath not said at any time, to any of the Angels, *Sit at my right hand.* Neither did Jesus take on him the nature of Angels, but the seed of Abraham. I cannot learn from the Scriptures, that there is any order of being between angelic and divine; and for me to suppose one, without Scripture

authority, would look to me like withdrawing my trust from the Lord, and leaning to my own understanding. To me, and I trust to you, sir, it is evident that Jesus did possess human nature; and I confess I cannot see how human philosophy can explain the mystery of the union of angelic, or super-angelic nature, with the nature of man, in the person of Jesus Christ, any more easily than it can explain the mystery of the divine and human natures in one person. If then we are constrained to resort to inexplicable mystery, I think it safest to take scriptural ground, and acknowledge, that in the Man Christ Jesus *dwelleth all the fulness of the Godhead bodily.* If I mistake not, in the course of our last interview, you informed me, that wherever the word LORD occurred in the Old-Testament, you would acknowledge it to mean the Great Jehovah. If you will abide by this concession, I think you will be convinced of your present error, and rejoice to return to your former belief. Please, sir, to read Isaiah xlv. 21—23, "Who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God besides me; a just God and a Saviour: there is none besides me. Look unto me, and be ye saved, all the ends of the earth; for I am God and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, and every tongue shall swear." Compare this with Acts iv. 10—12, "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, doth this man stand before you whole; This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under Heaven given among men, whereby we must be saved." Here, sir, it is very plain, that the LORD JEHOVAH, by the prophet, claims to be the *only Saviour;* and it is plain that Peter and John, declare that Jesus Christ of Nazareth, is the only Saviour. If Jesus Christ of Nazareth be not Jehovah, both assertions cannot be true. Both the writers claim to have been inspired of God; and if they were either of them mistaken, I cannot tell which. They both assert that there is but one Saviour; but if Jesus be not God, and the inspired writers wrote truth, there are two Saviours. But the idea of two Saviours contradicts them both. Compare it again with Phillipians ii. 9, 10, "Wherefore God hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in Heaven, and things in the earth, and things under the earth." God Jehovah saith by the Prophet, that *unto me every knee shall bow:* but Paul saith, that unto *Jesus every knee should bow.* It appears that Paul believed Jesus to be the same Jehovah who spoke by the Prophet. Again, Zechariah xii, 10. "The LORD JEHOVAH saith, And I will pour upon the House of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplica-

tion, and they shall look upon me whom they have pierced, and they shall mourn." Compare this with John xix. 37, and you will find that this scripture was fulfilled when the soldier pierced the side of Jesus with a spear. Therefore Jehovah Jesus, is the pierced one spoken of by the Prophet. Isaiah lx. 16, "And thou shalt know that I the LORD am thy Saviour and REDEEMER, the mighty one of Jacob. But Jesus is the ONLY SAVIOUR and REDEEMER, therefore Jesus is JEHOVAH." Hosea xiii. 4, "Yet I am the LORD thy God from the land of Egypt, and thou shalt know no other God but me: for there is no Saviour besides me. But Peter saith, there is salvation in none other name but the name of Jesus; Therefore Jesus is the LORD God who redeemed Israel from the land of Egypt, and defended them through the wilderness."

Thus, sir, it appears that the adorable Jesus is the LORD whom you confess to be Jehovah, the proper object of worship and adoration. This is the only begotten Son of God, whom he commanded all the Angels of God to worship. I have been greatly surprised to find men of science, descending to the vain cavil of saying, though God commanded the Angels to worship the Son, he has not required it of men. Please sir, to read St. John v. 22, 23, "For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honour the Son, even as they honour the Father." Now, sir, is it possible to pay divine honours to the Father, and withhold them from the Son, and at the same time to honour the Son, even as we honour the Father? Can we ascribe to the Father eternity of existence, and deny it to the Son; can we adore the Father as the Creator, and treat the Son as a creature: In a word, can we acknowledge that all glory, power, excellency and perfection, originally centre in the Father as their fountain and source; and say that the Son possesses them only by delegation; and still think, that we honour the Son, even as we honour the Father! Since the Scriptures declare him to be God, whose throne is for ever and ever, the sceptre of whose kingdom is a right sceptre; Since he is declared to be over all, God blessed for ever, himself claimed the right to be equal with God, and one with the Father; When I consider that holy Angels were commanded to worship him; and that men did worship him while here on earth, and he forbid them not: (for he willingly received that worship, which neither Paul, Peter, nor the Angel that appeared to John, would consent to receive) I feel myself safe while worshipping at His feet. And when I call to mind the many comforts, joys, and almost extatic delights my soul has derived from Him, through faith in Him as my Lord and my God, I dare not, nay, I will not give up my hope in my God-man Redeemer and Saviour, for the sake of trusting in any creature that can be named. That God of his mercy may bless and lead your mind into all truth, is the prayer of your unworthy friend. E. WASHBURN.

Religious and Missionary Intelligence.

For the Methodist Magazine.

Short Sketches of Revivals of Religion among the Methodists in the Western Country.

RISE AND PROGRESS OF METHODISM IN THE NORTH WESTERN TERRITOY, (NOW STATE OF OHIO.)

No. 8.

(Continued from page 231.)

"The Rev. Thornton Fleming had the charge of the circuit that I lived in, and one day said to my wife, the next time I come round I will go home with you. This surprised me much, to think so good a man would condescend to come under my roof. The great encouragement he at all times gave me was of great service to me in my Christian journey; and when he left our circuit to cross the Alleghany mountains, I thought we were half-ruined; since then I have never seen him; but trust that I shall meet him where all tears shall be wiped away from our eyes, and parting is no more.

"A little time previously to my entering on a new life, my good brother H. Smith, with almost all his father's family, set out to lead new lives also; this was very strengthening to me. I shall never forget the good advice the old gentleman often gave me, and the many happy hours I have spent in his house.

"I had it now almost constantly ringing in my ears, that as the Lord was so good as to deliver my soul from the depths of sin and misery, I ought to do something for him who had done so much for me. I thought with Melancthon that I could convince any person of the reality and necessity of religion; but I soon found that they who could reject Moses and the prophets, Jesus Christ and his apostles, could far easier turn away from all that I could say. Nevertheless I had encouragement sufficient not to hold my peace, whether they would hear or whether they would forbear; some would laugh, whilst others were affected. About this time, the Rev. Valentine Cook gave me the charge of a class, which was of great service to me by laying me under greater responsibility to the Lord and his church. My brethren soon after this gave me license to exhort, and after that to preach the Gospel; but oh! what a task to preach the unsearchable riches of Christ to dying men. If I had known the talents necessary to explain the Scriptures of Eternal truth, I think I should have objected to getting license to preach. I think myself, with many others, would probably do more good to *exhort only*; and I have been surprised to see men who called themselves *Preachers*, get their minds hurt because they are not called on at our popular

meetings to preach, when perhaps there is not one dozen people among thousands who wish to hear them. This is a temptation that I have always been a stranger to." [This is but too true. These remarks of our worthy friend and brother, remind us of a motto in Greek characters inscribed over a looking glass, which the writer saw in a friend's house in the metropolis of a neighbouring state, "Know thyself." It made so deep an impression on his mind, that he will never forget it.] "When I reflect on the numbers that have been taken from the plough, the shop, &c. and from the greatest obscurity, the preachers, and members bearing with them in all their weaknesses, until they have become, in some measure, useful to the church; and yet for some imaginary offence given, or because they are not allowed to have their own way in every thing, they are offended, and begin to cast firebrands, arrows and death, against the very people that had taken them from little or nothing. Oh what a pity that men should forget the rock from whence they were hewn, and the hole of the pit from whence they were digged."

Both the writer's judgment and feelings, fully accord with our brother's remarks on this subject; it is hoped that they will be duly appreciated. With a degree of diffidence, however, he would beg leave to make a few remarks on what has been suggested, viz. Popular Meetings. It has been remarked, again and again, to be the case, that at our popular meetings the very object we have in view is defeated frequently by improper management, both in the manner and order of preaching, and as frequently by an improper selection of persons to succeed each other. There is nearly as much in the *manner* of doing as the *transaction* itself. We have sometimes too much of what Mr. Bradburn calls "Essay Preaching" at our popular meetings, "sticking a text to a subject" to gratify a *gaping* multitude, instead of preaching to convert sinners. 2. In arrangements for preaching—energetic preachers should follow and not lead the way: a low or a weak voice is destroyed by a contrary arrangement. 3. On such occasions men of Stephen's cast, "full of faith and power," should be brought into action. 4. Exhorters should be more frequently exercised. Indeed it has been observed that on all such occasions, by bringing into operation all the various talents with which the church so richly abounds, into as full employment as practicable, the greater have been the blessings attending such meetings; every one to fill his station, preachers, exhorters, and praying men and praying women! Perhaps the pursuing this course in our simplicity in religion in the west, has opened the door for such powerful displays of gospel grace!

"Brother Henry Smith was licensed before I was; we used to go together and hold our meetings, and happy seasons we have had; at times we were very much exposed in the winter, holding our meetings frequently in stove rooms, and then going home sev-

eral miles in the night through the coldest weather: One night I got my ears frozen, and my shirt wet on my back. These exposures, however, brought on the asthma in a most distressing manner; my cough increased night and day, till I was laid by as a broken vessel." How mysterious sometimes is the order of Providence! How strange that these two young labourers in the vineyard of the Lord, should meet in the wilderness of Ohio to plant the standard of the Redeemer's kingdom! We presume this young brother Smith to be the same, whose journal we gave in the two last numbers of the last year.

"About this time my father was taken ill, and confined to his bed. This was in the summer of 1794. He sent for me to come and see him; I declined on account of my health; he sent again and again; at length my wife told me that I must try to go: I did, and when I came there, (my father living with one of my elder brothers) the house was filled with people, numbers of whom were attending to my father's temporal business; my brother said, father wants you to sing for him; he replied, I want him to *pray* for me. This was a shock to me indeed, to see such a change in the people that had warned me never to come to their house, or to pass through the lane where they lived, for the dreadful crime of not drinking whiskey in their harvest field. After a little they completed the business that they had met for: I begun to sing as well as I could, my cough preventing me; I went to prayer; but was so distressed to see them fly, some out at the doors, some up the stairs, and some into other rooms, that I don't remember one that kneeled, but old brother Abrell, who had just come in to see my father. This indeed was a time of trial to me. I soon found the lion turned to a lamb. Every breath seemed to be mercy! mercy!

> "Shew pity, Lord, Oh Lord forgive,
> Let a repenting rebel live!"

I never saw one in my life in such apparent agony of soul. He wanted me to get a preacher to come and preach, and administer the sacrament. I did, and sent for the Rev. Joshua Wells, who came with the greatest willingness. Whilst sitting under the sermon, surely thought I, they will all see, they are convinced; but to my astonishment the sermon appeared to have no more effect upon them than usual. He appeared to wish me to stay with him all the while; he told me all his heart; he warned his sons against living as he had done; he told them the dreadful consequences of living in sin, and in July, 1794, he left the world. I do not know that he had any certain evidence of his acceptance; but Watts says, "Praying breath was never spent in vain," and in the hands of a good God, whose ways are all righteousness, I leave him. Having an uncle who was a professed enemy to the Methodists, and professed to belong to the Church of England, he went and brought his minis-

ter before he was sent for, but he did not like him; his reason for it I do not know. I went for brother Wells to preach his funeral, and there was a vast concourse of people assembled; many of whom had never heard the Methodists. In time of preaching, to me and many others, it had some resemblance to the day of judgment, on account of the solemn occasion, and the minister of Christ warning sinners to escape, before the door was shut, and the day of their visitation was over and gone for ever. That day, I think with some others of my life, I never shall forget: I believe the labours of that day were not in vain. I found afterward that I was not treated as an outcast among them, but paid some more respect unto than heretofore.

"In the winter of 1794 and 1795, I took cold; it threw me into a nervous fever, was reduced as low as one could well be to recover, and believe Dr. T——n was instrumental in bringing me back from the gates of death. I was generally delirious, and was very fearful I should say something reproachful to the Gospel, (although in that state I knew it, and still remember it,) I thought I should die, that now was the time or never, to warn those that were in society and made that a resting place. I was unaccountably tempted with Deism, having just escaped from Universalism, and last of all from Deism. It was so awfully shocking to me, being now followed by the tempter night and day; sometimes I really thought that it would kill me. I had it forcibly impressed on my mind, that if brother Wells would come and pray for me, I should get the better of the tempter, and should be restored to my young family again. I sent in full assurance, and as his business was like his Master's, 'going about doing good,' his willing heart said, 'I will go,' and how glad was I to see him. He went to prayer, and I had not a doubt of my recovery, and glory be to God, the enemy of my soul had to fly before faith and prayer, and I have reason to be thankful that I have not been plagued with that temptation from that time.

"It all of a sudden came into my mind 'to go to the Western Country!' I rejected the idea at first, but it followed me wherever I went by night and day. The souls of my children began to bear with weight upon my mind; I thought to stay among them there, would be but a chance of bringing them up in the fear of the Lord, they being so much attached to their connections. Sometimes my feelings were a little like the good prophet, 'Oh that I had in the wilderness a lodging place of way-faring men, that I might leave my people and go from them,' Jer. ix. 2. Finally I sold out, and on the 10th day of October, 1795, I started for the west, leaving my friends and foes behind, and like Abraham, I went out not knowing withersoever I went; but my intention was to stay in Kentucky four or five years. However, I landed in Bourbon county, Ky. in December; but for many reasons did not like it, and was resolved to go to the North-

Western Territory. I went and liked it well, and stayed seventeen months altogether in that Territory, now state of Ohio, and moved to the Little Miami, near where Milford now stands. [How Patriarchal! To hear the western emigrant speaking of the country, I lived at or visited such a place, where a large town or city *now stands*.] But there was a difficulty in the way, no one that I was acquainted with, and worse than all, no Methodists; but thought I, if you will make the Lord your trust, he will never leave nor forsake you. Upon first view of the country, I thought here the Lord will set up his standard, and raise a people to serve him in spirit and in truth."

Those of the old countries who have a *surfeit* of society, may perhaps smile at the simplicity of our narrative; but were they situated as the writer is at this moment, they would know full well how to appreciate the character that labours to open *a way* in the wilderness for waters to break out, and streams in the desert, where "the ransomed of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads!"

"There is a great evil I have often seen among those that emigrate to new countries. Our people removing from one place to another are negligent in obtaining a letter of their standing in the church, and wait for the Methodists to hunt them up. Instead of hunting up their brethren, and feeling hearty in the cause of the Most High, they often keep at a distance until their poor souls are as Egyptian darkness. The good Spirit of the Lord impressed it on my mind, that I must make a class paper, and have my own name and that of my family on it. I did, and made up a class of ten; I then began to hold meetings in different places, and made up two more; one at brother Ramsey's on the waters of Obannon's creek, of about the same number; and another not far from Columbia, at old brother Nutt's, of about eight or ten, and we had some gracious seasons. The few neighbours we had were very kind, being principally Baptists, or prejudiced in their favour, but they could not bear the pure doctrines of the Gospel as preached by the Methodists; and their prejudices ran so high, that they used to follow me with their opposition appointments, and refused to give out our appointments. At one time in particular, my wife requested one of their preachers to give out a quarterly meeting at my house. He asked her, for what sort of people? She told him: He said, "I give out no such meetings as these." But John Smith, (afterwards Senator in Congress from Ohio) being more of a man, (and Christian, at that time, we trust) said, "I will give it out," and did so. I began to be very uneasy, having no regular travelling preacher. 'The harvest truly was great, but the labourers were few;' and the great opposition we met with made it more gloomy. I was so partial to Itinerancy, that I attended two of the Kentucky Conferences, to persuade the preachers to 'Come over to Mace-

donia to help us;' but all in vain, there being but few preachers, and these had all Kentucky and West-Tennessee to travel."

"At length to my great joy and comfort, our old friend, brother Gatch [Philip Gatch originally from Maryland, a venerable and worthy minister of the Gospel. He settled in Virginia, and removed to this country. We have before made mention of him; his whole character through life is too well known, for us to add any further remarks] came to our neighbourhood. He was one among the first American Methodist preachers that set out to save souls from death. Brother Ransome also,—these, who have long stood as pillars in the church, with their amiable families, were truly a great acquisition to Methodism in this part of the country. There were two or three other families that came with them, among whom was the Rev. James Smith, who had been formerly seduced from us by O'Kelly's schism. He settled near Columbia, and in about one year I closed his eyes in death. He was a man of talents, of agreeable manners, and a good preacher, left an afflicted widow, and a number of helpless children; the greatest part of whom were little girls, and nearly all now in society, and married, and doing well. Our addition from Virginia was in the fall of 1798, and in August following, the Rev. John Kobler, who was presiding elder in Kentucky, volunteered to suffer, and to hold forth a dying Saviour to lost and ruined man, paid us a visit. His coming was refreshing to all. I went with him up the Little Miami and to Mad-river, as far as there were inhabitants, [so the Gospel extends] and then down the Great Miami. We found the people mostly, and particularly the Baptists, disposed to controversy. Some of them would agree to let us preach in their houses; others when they were asked, would say, who are you? and upon being informed who we were, would say, that they could not open their doors to such a people. So much for bigotry.

THEOPHILUS ARMENIUS.

Mount-Carmel, Illinois, March 22, 1822.

(To be Continued.)

QUARTERLY REPORT OF THE

M'Kendreean Female Sabbath School Society of Baltimore.

THREE months having elapsed since our last anniversary, it becomes our duty to lay before you, the state and improvement of our school during the last quarter. There remained at that time ninety-two scholars on the roll; we have since received sixty-two, making one hundred and fifty-four, struck off twenty-one, leaving on our roll at present, one hundred and thirty-three, of which about an average number of from fifty to sixty may be called regular attendants, who have recited three thousand, three hundred and fifty-one verses of Scripture, Catechism and Divine Songs. Five children have been rewarded with a premium, and thirty are entitled to a tract each, for their regular attendance through the quarter. We have not had more than sixteen or seventeen who regularly attend at the sewing school on Wednesday afternoon, but those who do are improving. Upon the whole we have cause for encouragement to persevere in this good

work, and have no doubt it will give you great satisfaction to hear the statement which is given by one of the teachers, of the improvement of her class, which is as follows:—

Report of Class No. 5.

Mary Ann Wigart has been a constant attendant at school for twelve months; her attainments have been considerable, and her general deportment such as to merit the entire approbation of her teacher. She is justly entitled to a Bible.

Elizabeth Cordra has been three months attached to this class; her progress in external advancements are very satisfactory; but what is best of all her soul is prospering. About four weeks since, at a prayer meeting held in Wesley Chapel, it pleased the Almighty to lift upon her the light of His reconciled countenance. She is now happily converted to God, and gives evident proof to all around her that she is a new creature.

Rebecca Stansbury has been about seven weeks attached to this class, and evidences, by constant application, her desire to improve. On explaining her scripture lesson and catechism a few sabbaths since, (which she had previously committed to memory) she was affected to tears. On inquiring the cause of her distress, she said, I am a sinner, and without this Saviour about whom I have been reading, I shall be lost for ever. She was in earnest; the great deep of her heart was broken up, and refused all consolation out of Christ; and in the moment she was enabled to cast her soul entirely upon her Saviour, he was found of her the fairest amongst ten thousand and altogether lovely.

Eunice Hatch was attached to this class for more than two years; and although she made great advancement in learning, yet her conduct generally was not altogether satisfactory. However, twelve months previous to her illness, which ended her mortal carreer, her teacher had the inexpressible happiness of observing a change in her deportment. She became thoughtful and fond of reading her Bible, and would listen with great attention to religious instruction. The first time her teacher visited her after her confinement, she found her bathed in tears, with her hand upon her Bible. On inquiring the cause of her distress, she said, I cannot read, I cannot pray, the pain is so great in my head. Then turning to her teacher, she said, Oh! pray for me: I am a sinner, and God frowns upon me. Thus was she exercised throughout her affliction, until about four weeks previous to her dissolution, when she became quite distressed, and would receive no consolation out of Christ. We thought it advisable to have a few religious friends collected at her father's house, where we held a prayer meeting. She continued very much engaged, and desired to be moved from the bed, where she was lying, to a chair, that she might be near the door, and hear better; she was not long in this situation, when she raised her hands and exclaimed, Oh! my pains are all gone, and God has pardoned my sins! Now I am not afraid to die. Her evidence grew brighter, and her confidence stronger every day. The disease was of the most painful nature, and soon made such rapid progress in her mortal frame, as deprived her from seeing the smallest ray of light, accompanied with constant and acute pain. At each time I asked how she was, and if her daily sufferings were not very great. Oh yes! but not so great as my glory will be. She would often press my hand and say, you don't know how much I love you. She desired her little sister should be called; and when told she was there, (for she could not see) here, said she, Elizabeth, is my Bible, which I received at Sabbath School, given by my teacher to assure me she was satisfied with my conduct; read it on your knees, and pray God to make it a blessing to your soul. I thank my God this day that ever I went to a Sabbath School; all the good prayers and good talk I heard there have come to me since I have been lying here. You, my sister, must now go to school by yourself; but as you go along every Sunday morning, look up, and say, Eunice is gone to School in Heaven! Christ is teaching her there! A few days before her death, she sent me word she wished to see me particularly. I asked her what she wished to say. I want to tell you how happy my soul is, said she; and I see the Angels waiting to carry my soul to Heaven. She then asked for some wine, and said, let my teacher give it to me. She then pressed my hand affectionately, and said, when I drink it again it will be new in my Father's kingdom. The last time I saw the little saint was the day before her happy soul took its flight. On approaching her bed side, I asked if Jesus was still precious? She exclaimed, Oh yes! I shall soon be in Glory! farewell, farewell, farewell my teacher. God bless you, and don't forget that I pray for you; and although I cannot see you

now, we shall meet in Glory, and I will be the first who will fly to open the gate to let you into Glory. Glory be to God! that out of the mouths of babes and sucklings His praises have been perfected. This child was only twelve years of age. Let us, my dear sisters, persevere in this labour of love; for we have the promise, we shall reap if we faint not; and although we often go forward in tears, bearing our seed, we are sometimes enabled to return rejoicing. I feel my heart and hand united to pull down the strong holds of Satan, and endeavour, in my feeble manner, to promote the Redeemer's kingdom. That God may take us all into close union and communion, and bring us at last to praise Him in His kingdom above, is the sincere prayer of your unworthy sister in Christ.

We would not forget to make our acknowledgements to those teachers who have been punctual in their attendance, and indefatigable in their labours.

January 30, 1822.

MISSION AMONG THE CREEK INDIANS.

Extract from the Journal of the Rev. William Capers.

(Concluded from page 236.)

September 5. Upon leaving my bed-room, (which was dirty and ill-savoured enough to induce an early exit) I was pleased to see a happier instance of humanity, than had been exhibited at the ball play:—A young woman with the very looks of a mother and a wife, was holding an infant on her bosom, while her husband, as he lay by her side, half-raised upon one elbow, with eager tenderness fondled the child, and smiled upon the mother. At once I thought of home; and at once I felt, the Indian is my brother.

The house of Kennard requires only to be clean, to render it comfortable. Two rooms of equal size, separated by a wide passage, with piazzas on either side, might be pleasant enough; but the rooms are given up to litter and lumber, while their proper inhabitants, eat and sleep and live, in the passage and the piazzas only.

At seven o'clock, M'Intosh, with Lovett as his interpreter, waited on me. I suppose the use of interpreters in treaties with the Indians, has been mistaken by them as essential to the etiquette of a treaty, or as giving consequence to the person who speaks; or was it from a sense of national pride that M'Intosh (who can speak English) would converse with me on the business of my visit, only in the Indian language? Through Lovett, he introduced our conversation, by saying, he had come as he promised, and waited to hear what I might wish to communicate. I replied, that I came only on the errand of charity, as the agent of the church; and under the patronage of government. The government wished to better the condition of the Indians, by having their children instructed; and the Churches felt it their sacred duty to go forward in this good work. We sought not their lands; nor desired their money; but we wished to do them good. That for eight months I had been employed in preaching, and making collections to defray the expense of a school; and was ready to introduce one among them. That to assure him and all the chiefs, of my good intentions, and the benevolence of the Church for whom I act, I had letters from Governor Clark, and from Generals Meriweather, M'Intosh and Mitchell, of Georgia—all which, Col. Blount would read to him. And that I also had a letter from the Secretary of War, to their agent. And finally, that I had committed to writing, under my own hand and seal, the substance of what I had to propose to the chiefs; and that those gentlemen were my reference in this instrument. He wished to hear the letters read, and the paper that contained my "*talk*" to the chiefs; but at the same time informed me that neither he, nor the chiefs then at Coweta could conclude any thing on the business, but must wait a General Council of all the chiefs of the nation—without which, and the consent of the agent, no white man could be permitted to live among them. Col. Blount read the letters with great distinctness, and the chiefs appeared much interested. After he had expressed his entire approbation of the letters, the Colonel read the following instrument.

Coweta, September 4, 1821.

"*To Tustunnuggee Opoi, Tustunnuggee Thlucco, General M'Intosh, and all the Chiefs of the Creek Nation.*

The Bishops and South-Carolina Conference of the Methodist Episcopal Church, have sent William Capers their son, to talk with their red brothers of the Creek Nation, and to say to them, that if it shall please their red brothers, they will send one or two good white men who shall sit down among their red brothers, and teach their children to read and write; and teach them other good things.

And William Capers further says,—his fathers are all good men who worship God and serve Him, and try to do good to all men, as the good Book, the Bible, teaches them. Our great father, the President, knows them, and they talk to him; and all our great men in Georgia and South-Carolina know them, and they talk to them. General John M'Intosh, and General Meriweather, and General Mitchell, know them; and know William Capers; and have written to their red brothers that he is a good man, and to take his talk. And the Secretary of War at Washington, has written to the agent to tell him that he knows William Capers and his fathers, the Bishops; and that he, and our great father, the President, are well pleased that William Capers should come to do the red people good. But the agent has gone to Alabama, so that William Capers cannot now see him: but he will be well pleased with all that William Capers may do, because he has the letter from Washington; and at the "Big Talk," the agent told his red brothers of these things.

But that his red brothers may know and be satisfied that his fathers and himself, only wish to do them good, William Capers in the name of his fathers and for himself and his brethren, promises and agrees;—

1st. That he will come back to his red brothers, and bring with him one or two of his brethren, whom he will leave among his red brothers to teach their children—only William Capers must choose the place for a school.

2d. If the red people wish it, William Capers will have a shop or shops at the school; and his brethren shall teach some of the boys to make axes, and such other things as are useful, as well as teach them to read and write.

3d. Neither William Capers, nor his fathers, nor brethren, nor any other person, shall have pay for any thing done by us. Only when an axe, or a hoe, or other things made of iron or steel shall have been made, the price of the iron or steel shall be paid; but the labour of making them shall cost nothing.

4th. Neither William Capers, nor his brethren, nor any other person for them, shall claim land, nor any other thing that now belongs to the red people. Only their red brothers shall allow them the use of so much ground as may be necessary to raise bread and vegetables for themselves, and the children with them; and shall also allow them to have and to keep such stock of any kind as may be sufficient for their use; and shall allow them to build and to occupy convenient houses.

5th. Every red man who has children, shall be left altogether free, to send his children to school, or not to send them, as he may please; but when children are sent to school, they must be under the controul of the teacher.

Done at Coweta, on the date above, in the name and on behalf of the Bishops and South-Carolina Conference of the Methodist Episcopal Church.

WILLIAM CAPERS. {L.S.}

M'Intosh now signified his approbation of our object; and appeared pleased with the conditions of its accomplishment. He proposed that the papers should be confided to Lovett until the council; which he assured me should be held as soon as possible after the agent's return.

Here, for the present, was an end of my negociation. I wished an interview with Tustunnuggee Opoi; but as he could not understand English, and Hamley, the Government's interpreter, was absent at Pensacola, I feared to risk the interpretation of my letters. I therefore delivered them to Lovett—choosing to confide in such an account of them as Opoi might obtain through him.

It augured well that after our conversation, M'Intosh relaxed his countenance, and behaved with what I took to be, his best politeness. Nor was it unfriendly that Lovett in his presence commended our object, and said that we might rest assured of the approbation of all the Chiefs. This, the characteristic caution of

an Indian would have suppressed, had he not been sure he spoke the mind of M'Intosh. But above all, Kennard encouraged and delighted me. My talk with M'Intosh had been held near the sick man's bed, and he had not been an inattentive hearer. Until after this, he spoke no English, nor did I suppose he understood me; but as I offered one of his children a disme, he asked, "is that little girl big enough to go to school?" I replied she was: He eagerly rejoined, "I have seven of them; and when you come back and begin your school, I will send four." This—so unsolicited, and spoken with the most honest looks—quite transported me. I asked the name of the child,—and of all his family—whom he called up one by one, from the eldest to the youngest. He seemed pleased that I wrote down their names, and then pronounced them distinctly, from what I had written. "You will know them," said he, "when you come again."

M'Intosh and Lovett had taken leave of us, and I entered into a free conversation with Kennard, to whom I asserted our motives, explained our object and the means of its accomplishment—and particularly dwelt upon the advantages that must result to the Indians, from the charity of the churches; whom I represented as composed of all those benevolent white men, who love and obey the doctrines of the Bible. The poor man was all attention, and gave me frequent expressions of his confidence and regard. Before I left him he gave me a brief account of General Jackson's descent upon the Seminoles. The disposition of the army he described thus. "In the middle—General Jackson; on the right—M'Intosh; on the left—me." A conscious pride sparkled in his eye as he emphatically announced his former command. I did not omit to improve this circumstance, by observing, that they who in times of war fought together, should love each other in peace: and that if the churches were known to his people, they would confide in their brotherly kindness, even more heartily than in the courage and skill of our army.——May God preserve the life of this man, who has first offered his children to receive Christian instruction! May not his sun go down before he shall have seen the light of the Sun of Righteousness, and felt the blessings of a Gospel day.

It is with great reluctance that having done this little towards instituting a mission, I return without doing more; but under existing circumstances I know not that more can be done. The absence of the agent renders the assembling of the Chiefs impracticable; and might give a doubtful character to any further efforts I would make.

M'Intosh, Kennard and Lovett have the whole matter. Through them it may work without suspicion. They all look to the Agent, and I must. But can it be that men, so intelligent as these, may have mistaken me? At least not Kennard:—and he is himself as honest, as he believes me to be. But I will rest in *Him*, who is above all; and look to the origin of the Gospel, for its introduction here.

Sept. 6. At Mr. Porter's.

Yesterday at one o'clock, we left Kennard's. The river exhibited a similar scene, but not quite so blushing, as on the day before. Children of two or three years old were in the water; and some of five or six years were swimming. I pointed to one of the smallest, and was told she could swim; but whether she could or not, she would not be enticed to attempt it. I could not see twenty fine looking children wallowing in the sand and plunging into the water, without an ardent desire to give them a better employment. Shall they grow up as though they were to associate with swine and toads, and can we selfishly enjoy our better life, and be guiltless? "Many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven, but the children of the kingdom shall be cast out!"——I charge myself never to forget the strong feelings that now possess me. Who can tell how large is the mercy of God for those who transgress without the law! Who can tell by how strict a justice those shall be judged, who, with the law, love not their neighbour? If our not having fed the hungry shall drive us "away into everlasting punishment," is God more careful for the body than for the soul of man, that we may suffer them "to perish for lack of knowledge," and yet hope to be saved? We cannot evade our duty by the vain inquiry, "Who is my neighbour?" The most imbruted Indian might exclaim against us—"have we not all one Father—hath not one God created us?" "Is a candle brought to be put under a bushel or under a bed, and not to be set on a candlestick?" How far have we Christians yet caused that light to shine, which the God and Saviour of all men hath committed to us?——Most

merciful God forgive us, and bless some means to awaken our consciences, and inflame our zeal! We are feebly doing something—Oh help us, that with all our might, we may do all we can.

I leave a letter, and a copy of my proposals to the Indians, together with a letter from the Secretary of War—for the agent. I beg his early co-operation; and hasten home, that I may be ready with the Missionary, to meet the council.

At the Agency, Sept. 7.

From Mr. Porter's, we reached Mr. Moss' to dinner; and at his pressing sollcitation, remained with him until this morning. However profane and degraded may be the general character of the white men among the Indians, I must hope there are some exceptions. It is but just to say that both Mr. Spain and Mr. Moss, have behaved to us with kindness and cordiality. We have been at no cost with them; and they have served us beyond what might barely prove them kind.

This morning we rode to Mr. Spain's, (14 miles,) before we breakfasted; and reached the Agency just at dark, this evening. Captain Henry Crowell and family are now here. I was glad to recognize in Mrs. Crowell the lady to whom I had been introduced at Saundersville. Her husband encourages me to expect his brother's hearty co-operation. We have had much conversation on the subject of the mission; and all to a pleasant issue.

Sept. 30. 462 miles—4 sermons.

October 6. At brother M'Fail's—Black Swamp circuit. Disappointed of a reply, although I had written several letters to brother Hill, I have come into his circuit to arrange with him for his departure to the Indians. He will meet me at Augusta on the 27th inst. and accompany me to the Indians.

October 10. This evening I reached my family. An encouraging letter from Col. Crowell informs me, that our proposals to the Indians will be discussed and concluded on, at a general council to be held at Thla-katch-ka on the first Monday in November. Previously to this council, I could not visit the Indians to any purpose: and it is remarkable, that although I knew not when the council might be held, my appointment with brother Hill will allow just time enough to reach Thla-katch-ka on the first Monday in November.

Oct. 27. I am in Augusta, but brother Hill has not arrived. I fear his being sick.

Oct. 29. Urged by the necessity of my presence before the council, I set out for Thla-katch-ka. I am disappointed of having brother Hill with me, and my horse is foundered—but I may not hesitate.

Oct. 31. 514 miles—6 sermons.

Nov. 2. My horse could travel but twelve miles on the day I left Augusta. The day after (Tuesday) I reached Warrenton—30 miles: On Wednesday I rode 34 miles,—yesterday 36 miles; and to-day, (after riding 16 miles,) while waiting for breakfast at Toba-Sofkee, I had the great pleasure of being overtaken by brother Hill. He had been sick, but reached Augusta on the evening of the day I left there. What a journey for a sick man! This morning he has travelled 20 miles without breakfast!

Nov. 4. We have reached Porter's, where we must board during our attendance upon the council. From the Agency here, I have had the pleasure of the Agent's company. He informed me, the Indians notice the special "*other good things*," in my "talk" and wish to know what those "*other good things*" may be. They are too suspicious to admit indefinite terms. We think it better to obtain the papers I left with Lovett; and to propose my object in the simplest form: leaving it to be determined by the impression made, and the conversation that may follow, in council, how far I may extend my proposals.

Nov. 5. To-day the council should have sat. We attended at the Square, but there were very few persons present, and no business could be transacted. We rode to Lovett's—obtained the paper left with him—and returned to Porter's.

I reluctantly omit the mention of our wishes to teach the children something of husbandry, and the plainer mechanic arts; and with still more reluctance, submit our interests to the adjudication of the Agent. To the former, I am induced by the earnest advice of the Agent, upon the ground that the Indians suspect a scheme to prepare their children for enslavement. To the latter, by the necessity of giving them confidence that no individual interest can be sought in the undertaking; and because our missionaries, (if so required,) can always complain to the General Government. But I will watch for better terms in the council.

Nov. 6. Nothing has been done to-day on the business of the mission. The Agent, at the opening of the council, read to them a letter from the Secretary of War, concerning certain runaway slaves whom the Indians had taken in Florida. The negroes had been advertised, and this time fixed upon for their proper owners to prove and take possession of their property, and for the sale of such as might not be claimed; and the Indians, full of their fondness for slaves and money, were come together expecting to receive large fees for having caught such as might be claimed; and with the means so afforded them, to purchase the rest. But they were told, that, the act by which they obtained the negroes, was unwarranted; and that until the Government should decide farther, they must be detained, and the nation held responsible for them. To provoke them still farther, Col. C—— of the United States Army, exhibited a demand upon a negro woman, who had been sixteen years in the possession of one of the Chiefs—proved his right, and obtained the woman.

After these transactions, I was unwilling to risque a negociation. Both the Agent and the Interpreter have told me, they never saw the Chiefs more sour.

Nov. 7. We reached the square some time before the Chiefs were ready for business; and witnessed the ceremony of the black drink. Every morning during the council, many gallons of a decoction of parched Cassina, (or Eupon) leaves, are prepared in the centre of the square. The parched leaves are boiled in a large earthern pot—the liquor when almost black is dipped away, and put to cool in a capacious earthern kettle—and when cool, is poured into several goards by a small hole cut in the side of each; and these are carried first to the principal Chiefs, and afterwards to all present. As soon as the Chief has put his lips to the mouth of the goard, the bearer of it, holding a full breath, begins a monotony very like the note of a species of frog. This is continued as long as possible without respiration—is repeated on a higher key—and then he receives the goard from the Chief, who had been all the while drinking, or pretending to drink. On presenting the goard afterwards, a sharp can, gives the welcome. This is never omitted just as one begins to drink, and none drink without spitting or puking when they have done. But whether so gorged that they can hold no more, or made sick by some quality in the tea, they drink and puke with equal readiness—perhaps with equal ease. No contortion of the face—no retching is observable—they seem to drink to puke, and puke to drink again. It is true, that they perform the whole ceremony of drinking and puking without moving from their seats; and on the same seats, they hold their council.

I was glad to engage them in a better work; and glad to introduce that business immediately after the black drink; rather than upon another negro discussion. With less stomach, they had more good humour.

The Agent proposed my object, and expressed his confidence in my character. I said but little, and proceeded to read, and Mr. Hambly to interpret the proposals I had written on the 5th inst. At this moment, a gentleman from Pensacola (Mr. Hannath) who had just ascertained my errand, came forward and requested the interpreter to assure the Big Warrior upon his friendship, that the person and the object before them were both good. That he himself would vouch for our good intentions and good conduct; and if necessary would come up into the nation to serve us.

After the reading of the proposals, I requested through the interpreter to be interrogated freely upon any points on which the Chiefs might wish to be informed; and begged he would inform me of any difficulty or doubt agitated among them—even though they should not make it a question. I was asked how much land we might want? Who would cultivate it? Whether we would have slaves? How many cows might be necessary to us? How many houses we would build; of what dimensions? Who would build the houses? And such other questions as evidenced that without exception to our object, they wished to be satisfied that we were not seeking our own aggrandizement; neither by rendering their children profitable to us, nor by introducing a foreign interest to be improved there. These interrogatories, were for the most part put to me by the Big Warrior, who, to say the least of him, acted as President, and deserved to be so. I always answered promptly and without embarrassment; and they appeared satisfied with my answers.

It was proposed to specify a sufficient quantity of ground to be cultivated within the first year; and to fix upon a ratio which should enlarge the plantation as the

school might increase. To this I gladly consented; and we agreed to determine the number of our cows upon the same principle.

The Big Warrior then directed the interpreter to acquaint me that all I had said was good, and that the Indians would gladly be served on the terms consented to. He requested a school at Tuccabatchie; and apologized for having refused the application made by the missionaries who formerly visited them, because of the quantity of land they required, and the work they expected from the children, which he said, had much alarmed the Indians. It is to be regretted that those benevolent gentlemen were not apprised of the peculiar jealousy of this nation.

I now left the council, and after offering my thanks to Mr. Hannath for his generous, unlooked for aid, returned to Porter's.

Nov. 8. It was nearly eleven o'clock this morning before our council were ready for business. We waited for M'Intosh and Lovett. The former did not attend. On the arrival of Lovett, the articles of agreement were interpreted, and the Big Warrior suggested and I consented to the following postscript.

It is farther agreed between the above parties, that whensoever either of the above named schools, or any teacher of said schools shall have become offensive to the nation, such school or teacher of a school, shall be withdrawn from the Nation.

The articles were then promptly executed; and I left "the square." Brother Hill will board with Lovett; and I immediately set out for Augusta. At that place I must preach and obtain a collection on the 18th inst.—procure supplies; and then, returning through Milledgeville and Clinton, employ workmen to put up our houses.

Sabbath, Nov. 11. Camp-Meeting, Jones county, Georgia.

What a transition from the Indian council to a Camp-Meeting! "How goodly are thy tents, O Jacob, and thy tabernacles O Israel!"

It was night, and I had lost my way, but my mind was intent upon the meeting. I was hasting to forget the vulgar scenes of savage life, in the solemn sacred services of our Immanuel. I was prepared to admire the illuminated ground—the multitude of worshippers—the order of the encampment, when at eight o'clock last evening I reached this happy place. "Blessed is the nation whose God is the Lord!" Blessed be God who hath made us such a nation! Here are they who love and serve the Saviour. Here the hard heart is broken, and the penitent rejoice! The church exults in Christ—Christ owns the church. I too will rejoice in this great mercy. When shall all flesh see the salvation of God! When shall the now imbruted Indian "call Jesus Lord, by the Holy Ghost?" Christians, by all the blessings you enjoy, charge yourselves to pray and care for these.

It is proper to observe that success has so far attended the labours of this indefatigable missionary, as to enable him to establish two schools, and to justify the employment of two additional missionaries on this station.

ACCOUNT OF THE WORK OF GOD IN SMYRNA, DELAWARE.

Smyrna, Delaware, April, 1822.

Dear Brethren,

I feel it my duty to give you some information of the gracious work of the Lord, which has lately taken place in Smyrna. It commenced on the 20th of March. A few boys attended a meeting of coloured people, and it pleased the Lord to convert two or three of them, and they went home praising Him through the streets. The sound of their voices drew several persons to their windows, to inquire what these things meant. The reply of the young converts was "*nothing*, only we have God in our souls." This was on Wednesday night. On Thursday evening, they came to a class meeting; at which time, many were quickened, and others awakened. Friday evening there was a prayer meeting, which many of them attended, and appeared much engaged for their souls. On Saturday afternoon, as soon as the Academy was vacated, those boys that had been converted a few evenings previous, got into it for the purpose of singing and praying. Other boys went to look on, and before they parted, according to the information I have, twenty-two of them were brought to weep and pray, while the little ones were pointing them to the Lamb of God, and exhorting them to believe.

It was near my house, and just as I was on my return home, I met them coming out. I suppose there were near thirty of them; their countenances were solemn.

and their little faces looked as if they had been bathed in tears. I inquired where they had been, and what about. As soon as I learned the cause and effect of their meeting, my mind was suddenly impressed that God was going to work in an unusual manner; especially, when I looked on the means or instruments. I believed He had chosen the weak things of this world to confound the mighty.

Our coloured class met on the same night, and these little Samuels met with them, as did also a number of the white brethren. After calling the class, it was impressed on my mind to give the children an offer to join the society. As soon as the invitation was given, *thirteen* came forward and gave in their names.

On Sabbath, brother Henry White preached morning and evening. This we considered as a Providence. The Lord was in his word, and it was rendered a peculiar blessing to His people. This appears to have been the beginning of good times. Every following night our house was nearly filled with people.

We held no night classes—but in singing, praying, exhorting, and preaching, the Lord owned the labours of his servants. Mourners were crying—God's people rejoicing, and even those who were looking on, and who did not wish religion, conducted themselves with great decorum, and expressed their pleasure at witnessing the conversion of others. Our meetings held late, frequently not terminating until after midnight. Such a week, I do not recollect ever to have seen before, even at Camp-Meeting. It was one continual shower of grace.

Sabbath 31st of March it was my appointment in this place. Between 8 and 9 o'clock, I went to meet the morning class. We had not been long assembled, before the gracious power of the Lord was felt throughout the whole house. When I had finished calling the names of the members, there was a mighty shout in the camp. I retired for the space of half an hour, and when I returned, the congregation was in raptures,—parents and children were embracing each other with streaming eyes, and loud acclamations of praise to the Most High. I questioned for a while the propriety of trying to preach, but at length concluded to make an effort. I found in giving out the hymn, that I was very hoarse, and called up one of the local preachers to pray. I had not proceeded far in my discourse, before my voice regained its usual strength, and my body renewed vigour. Such sensations I never before experienced—I felt no weariness, hunger, or thirst, although our meeting continued until near twelve o'clock at night. Surely this may be reckoned among the *great days of the Lord's power*. When I returned in the evening to preach, after a short absence from the house, I found the congregation still praising the Lord. Children in and around the altar, boldly proclaiming what God had done for them. Our work continued through the succeeding week. Every night souls were converted to God, both great and small, white and coloured, and many still inquiring the way of salvation.

Here I think it may not be amiss to state the affairs of the coloured friends. They have been labouring under discouraging circumstances, schisms and dissensions have been tried to be sown among them by the Allenites, but a goodly number of respectable and useful members have continued with us, and the Lord has graciously revived them, and increased their number. They rejoice much that they are gaining ground so fast. We have added to *their* class upwards of forty, and there are more who wish to be taken into their society.

The number taken into the church since the 23d of March of all sizes, ages and colours, amounts to one hundred and twenty. You will, doubtless, say with us, "This is the Lord's work." The work is still progressing. Oh! that it may transform every heart, that *all* may come to the knowledge of the truth as it is in Jesus. Yours, &c. WM. RYDER.

REVIVAL OF RELIGION IN SURRY COUNTY, VIRGINIA.

Extract of a Letter from James D. Edwards to Bishop George.

DEAR BROTHER,

BELIEVING that it will afford you pleasure to hear of the spread of the Redeemer's kingdom in any section of the Union, I take leave to communicate an account of a late revival in Surry county, in the state of Virginia. Perhaps it may be proper first to say that a very numerous party had detached themselves from the Methodist Society, and united under the name of the *Republican Methodist*, and subsequently "*The Christian Church*." A house of public worship was erect-

ed within about two miles of the place of holding Methodist meetings, and the doors thrown open to professors of every denomination. The mode of government, *or of not governing*, appeared to accord with the minds of the people, and many were added to them. Several of their ministers embraced and promulgated Socinian doctrine—supineness was the result. The Baptist Society established a house of worship about two or three miles on the opposite side of us, which appeared to flourish, while our number did not exceed five or six male members. In September, 1820, I became the subject of converting grace, while on a visit to the Springs; and for Christ's sake could bear to be called a "*Methodist.*" I attempted to shew my friends and acquaintances the danger to which I thought them exposed, and invited them to flee the wrath to come. Brother Josiah Harris was sent by brother E. Drake to ride in this section of country as a Missionary; and about the first of April last, his first sermon was preached at Laurel Spring meeting-house, situated in a neighbourhood where two of our society resided. At a quarterly meeting held a short time after the work commenced, the Lord was with us, and many evinced a desire to accept the offers of salvation. Several professed to have found peace with God. A little society was formed, and in a short time increased to forty. This revival extended to Carselay's meeting house, in this county, about ten miles from the former, where a very numerous and attentive audience gave evidence of their desire of salvation. Many asked an interest in the prayers of the people of God—mourning and rejoicing were alternately heard. The Lord was evidently with us in mercy, and many professed to find *him of whom Moses and the prophets did write.* Suffice it to say, that in three meetings, fifty were added to the church at that place—and it is believed that nearly double that number professed to feel that change, without which, no man, in peace, can see the Lord. A Camp-meeting was held in Isle-of-Wight county, about ten miles below our line, on the 25th of August. I never before beheld so much of the power, presence, and goodness of God. Glory to his ever blessed name! There were few in that very large audience, but what appeared to be interested. The love and praise of God burst forth from the lips of many who had been strangers to his blessed name. I have heard it said that about 150 were subjects of converting grace at this meeting. Brother Harris appointed a Camp-meeting at a place where he had been preaching, a few miles from Laurel Spring, in Prince George county, in September. Being sick I could not attend, but I was informed that the glory of God shone forth, and that about one hundred professed faith in Christ who before knew him not. In the neighbourhood of Moring's meeting house, where brother Harris has preached, we have had good meetings, and several conversions. May the gospel extend to earth's remotest bounds, and the peace of God abide with us all, through Jesus Christ our Lord.

January 22, 1822. JAMES D. EDWARDS.

Obituary.

DEATH OF MR. SALMON HAMLIN,

Written by his Daughter Clarissa.

Our dear and honoured Father was a native of Sharon, Connecticut, and was brought up under the doctrines of the Presbyterian church. Some years after his settlement in life, under Methodist preaching, he was awakened to a sense of his guilty and lost condition, but his convictions gradually wore away. In the year 1807, it pleased God to revive his glorious work in the town of Ashford, Massachusetts, when he, among many others, was brought to the knowledge of the truth. For more than thirty years previous to his death, he had been much afflicted with bodily pain, all which, after his conversion to God, he bore with great patience and fortitude. In 1820, he seemed to lay aside all the cares and business of the world, and gave himself wholly up to meditation and prayer.

For many years his house has been open to the preachers of the gospel, with whom he often took sweet counsel. Having the charge of a small class, he had an opportunity of speaking to the people of God on the subject of religious experience; and he improved every op-

portunity of warning sinners to flee the wrath to come. Though frequently so weak in body as to be scarcely able to stand and read a hymn, yet he performed his duties with apparent cheerfulness and delight. On Saturday, May 19, he was seized with spasms, and death, for a while, seemed near; but his work was not yet fully accomplished; he was spared a few days longer to bear testimony to the goodness of God. After recovering from a violent convulsion, he alarmed us all by vomiting a large quantity of blood. On Sunday morning, he seemed somewhat bewildered, but asked us to sing, hoping it might be a means of composing his mind; and according to his own request we sung, "Jesus my all to heaven is gone," &c. After singing the first verse, he joined his voice with ours to the end of the hymn, with great composure. He then exhorted all present, beseeching them not to rest short of an interest in Christ, adding, "I am sure of a better world, and hope to meet my two children, who are now in the enjoyment of religion, in heaven."

At 11 o'clock, the usual hour for prayer-meeting to commence, it was thought improper to assemble in his room, on account of his illness; but on mentioning the subject to him, with great earnestness he said, "I hope you will not leave me now." With great thankfulness he once more united with his brethren in divine worship. Seeing his children rise with the others to sing the praises of God, gave him new life and animation; and he once more exhorted them to stedfastness in the cause of God; and he was so earnest that he raised himself in bed, and was sustained in that position for about thirty minutes; and looking around upon the assembly he said, "Take these words from the lips of a dying man. Be careful how you trifle with sacred things. This is the last time I shall ever warn you." It was a melting time, and there were few but what felt the power of his words. He then took leave of all present, beseeching them to prepare for the kingdom of heaven.

Taking mother by the hand, on Monday morning, very tenderly said, "We must part—we have lived together many years—but the tender cords which have bound us to each other will soon be broken, and we shall be separated for a short time—be faithful, and we shall meet in a better world."

On Wednesday morning a mortification was discovered, and we were called to witness the parting scene. His sanctified soul took its flight, as we humbly trust, to the regions of the blessed, while the body, relieved from pain and distress, seemed to bear the impressions of the calm serenity of his mind; for no sooner did death do its work, than the countenance, which had been so long distorted by excruciating pain, resumed its natural placed appearance, and so continued until the grave closed it from our sight. He died May 23, 1821, in the 58th year of his age.

This is presented as a tribute of respect for the worth of a departed father, for insertion in the Methodist Magazine.

CLARISSA HAMLIN.

Poetry.

From the Wesleyan Methodist Magazine.

REDEMPTION.

ADAM, our father and our head,
Transgress'd, and justice doom'd us dead;
The fiery law speaks all despair,
There's no reprieve nor pardon there:
But, O unutterable grace,
The Son of God takes Adam's place;
Down to our world our Saviour flies,
Stretches his naked arms and dies!
Justice was pleased to bruise the God,
To pay its wrongs with heavenly blood.
What unknown pangs and racks he bore;
Then rose; the law could ask no more!
Ye heavenly thrones, stoop from above,
And bow to his mysterious love,
Lo, they adore the incarnate Son,
And sing the glories he has won;
Sing how he broke our iron chains,
How deep he sunk, how high he reigns.
Triumph and reign, victorious Lord,
By all the flaming hosts ador'd;
And say, dear Conqueror, say, how long,
Ere we shall rise to join their song?
Send down a chariot from above,
With fiery wheels, and pav'd with love,
Raise us beyond the ethereal blue,
To sing and love, as angels do.

J. J.

Methodist Magazine,

FOR AUGUST, 1822.

Divinity.

From the Wesleyan Methodist Magazine

THE SUBSTANCE OF A SERMON

Preached in Liverpool, on the 30th of July, 1820, before the Conference of the Ministers late in Connexion with the Rev. John Wesley,

BY JOHN EMORY,

The Representative of the General Conference of the Methodist Episcopal Church in America.

1 Corinthians I. 21—24.

For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

(Concluded from page 250.)

Having shown the insufficiency of human wisdom, I proceed to examine,

II. The means by which it pleases God to enlighten and save the world.

I purpose to confine myself to those which are suggested in the text; the first of which is *the novel and sublime plan of sending Apostles through the world to preach.*

"After that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of *preaching* to save," &c.——"The Jews require a sign, &c. but we *preach.*"

What the Apostle means by the "foolishness" of preaching, is sufficiently explained in the 18th verse. "The preaching of the cross,"—of salvation through the blood of the cross,—of Christ crucified,—"is, to them that perish, foolishness; but unto us which are saved, it is the power of God." If you can discern nothing but foolishness in this doctrine, it is only one more awful proof of your perishing condition. That St. Paul had no intent-

tion to represent this preaching as really foolishness, or to countenance foolish preaching, in fact, is too obvious to need a remark. No man was ever farther from such preaching than himself; nor was any man ever more guilty of that foolishness of preaching of which he speaks.

But taking the term "preaching" in its proper sense, and keeping in view its original nature and design, as exhibited in practical operation by this great Apostle and his associates, how admirable a plan does it unfold to us, how admirable a system of grace in the economy of God, for the illumination and salvation of the world! To preach in those days, was to go forth, and lift up the voice as *heralds*;—to proclaim, as from God, the good news of the kingdom of heaven. It was to proclaim it "publicly, and from house to house, night and day, with tears; obtaining help from God, and continuing to witness both to small and great, saying none other things than those which Moses and the Prophets did say should come:—that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles." It was to be "instant,—proclaiming the word,—to open the eyes of the people, and of the Gentiles; to turn them from darkness to light, and from the power of Satan unto God; that they might receive forgiveness of sins, and inheritance among them which are sanctified, through faith, which is in Christ." It was "making known the riches of the glory of this mystery among the Gentiles,—the mystery which had been hidden from ages and generations, which is Christ in you the hope of glory; warning every man, and teaching every man in all wisdom, that they might present every man perfect in Christ Jesus." This was the preaching of the apostolic age.

But I have said, that the institution of a Ministry on such a plan, and with such objects, was both novel and sublime.

There are, indeed, many instances on record, of persons travelling in *quest* of knowledge;—of persons going into different parts of the world, in order to obtain it, and then returning to impart it to their disciples. But where was there an instance before, of persons travelling through the world, in order to *communicate* knowledge to mankind? The Jewish economy itself was partial, as well as temporary. The Jews might have proselyted some of the heathen among them, or of those who might choose to come among them; but they had no command to go through the world to propagate their religion, and to proselyte the nations. The world was left to itself, in order to exhaust its resources, to humble its pride, and to show its insufficiency, unaided by revelation, to attain a saving knowledge of God. At first, the Gospel itself was preached to the Jews only; and Jesus expressly commanded his Apostles not to go into the way of the Gentiles, nor to enter into a city of the Samaritans. But after his resurrection, all things being then pre-

pared, and his disciples fully instructed unto the kingdom of God, he communicated to them the full extent of their commission, in those memorable words, "Go ye into all the world, and preach the Gospel to every creature:" Go and proclaim the good news to the whole creation. "And, lo, I am with you alway, even unto the end of the world." "And they went forth and preached every where, the Lord working with them, and confirming the word with signs following."

This was a new era in the history, both of religion and of knowledge. It was the era of the institution of a Ministry, chosen and commissioned of God, for the instruction and the conversion of the world; and that Ministry was itinerant. The object, and this mode of accomplishing it, are both divinely sanctioned. Here, too, the question is settled, respecting the propriety and the duty of sending the Gospel to the heathen. It is no longer a moot-point: among Christians it admits of no debate. The great Head of the Church has settled it. Hear ye *Him*. "Go ye into all the world, and preach the Gospel to every creature." This is His will: and, until this is done, His will cannot have been accomplished.

But, "Who is sufficient for these things?" Who shall perform this mighty task?

If the question be put to man, if he be the judge, he answers: "The learned,—the philosopher,—the orator. If it can be accomplished at all, these only can accomplish it." But how different are the thoughts and ways of God!—Notice, secondly, *the description of persons whom he selects for the execution of this great design.* "*We* preach."—And who are ye?

It is not my intention to enter here into the general question of the Ministerial Office. The time would not admit of it; nor does the subject require it. But there is one view of it which is essential to a just portraiture of the leading feature of the text; and to this only I shall ask your attention.

The Apostle certainly does not admit, that the instruments whom it pleased God to employ in this Ministry were foolish and ignorant, any more than he admits the foolishness of their doctrine, or of their manner of preaching it. Yet it was obviously his design to show that the whole system was devised for the express purpose of humbling human pride,—the pride of learning, the pride of speech, the pride of birth, the pride of wealth, the pride of power,—and every other sort of pride that swells and blinds man's foolish heart; and, at the same time, to secure the glory of his salvation, as is due, to God alone. It is in the continued developement of this view of the subject, that he adopts the language of the following verses: "Ye see your calling, Brethren, that not many wise men after the flesh, not many mighty, not many noble,—but God hath chosen the foolish things of the world, to con-

found the wise; and God hath chosen the weak things of the world, to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence.—We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.—And my speech, and my preaching, was not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power; that your faith should not stand in the wisdom of men, but in the power of God. For Christ sent me to preach the Gospel, not with wisdom of words, lest the cross of Christ should be made of none effect."—Hear his reason, my Brethren; and mark it well. It unfolds to you at once, the whole principle of the subject:—"*Lest the cross of Christ should be made of none effect.*" By how much an infidel would despise the cross of Christ, by just so much God is careful of its honour. His glory he will not give to another.

I hope not to be understood as intending to detract, in the slightest degree, from the just use of human literature. There was a Paul among the Apostles, and a Wesley among ourselves: and there are other literary lights yet shining in their strength, for whom we have the greatest reason to bless God. The Bible is, in many respects, a learned book; and to be acquainted with its learning, is not only desirable and ornamental, but highly useful. To understand its original tongues, its geography, its chronology, its natural history, its philosophy, its astronomy, and all those incidental branches of science which tend either to solve its difficulties, or to elucidate its history;—to be able to do all this, undoubtedly requires learning, and not a little of it. But is all this absolutely essential to the true and efficient preaching of the Gospel,—I mean the plan of our salvation by Jesus Christ? If so, is it not equally essential to the *understanding* of this Gospel? Why then do we trouble ourselves about Bible Societies? And why do we send out Bibles and Testaments without note or comment, or a learned expounder to accompany each? Alas! you children and servants, (to use the language of an able writer,) you poor and illiterate people, you sick and dying penitents, what will become of you, if the Gospel be such a learned science? The truth is, the Gospel resembles the natural world. The earth on which we tread,—the waters which encompass it,—the sun, the moon, and stars, which shine above us, and shed their rays around us,—all these have mysteries and glories to exercise the utmost learning. But, thanks be to God, this is not essential to the enjoyment of their substantial benefits. Just so it is with the essential doctrines of the Gospel. "The *poor* have the Gospel preached unto them," And it is a Gospel which they can understand. "We preach Christ *crucified.*"

This is the third light in which we may regard the means set forth in the text: *The grand subject matter of the Apostles' preaching.*

It might seem strange, on a transient view, that in the midst of signs and wonders the most stupendous,—enough, one would suppose, to satisfy the most incredulous, the Jews should still "require a sign:" "Master, we would see a sign from thee." But their language in another place will assist in furnishing an explanation: They "desired him that he would shew them *a sign from heaven.*" By misinterpreting the Prophets, and cherishing their national pride with vain traditions, they had persuaded themselves that the Messiah would make his appearance as a mighty Prince, descending from heaven in visible power and glory. This, it is supposed, was that precise, and, in their estimation, indispensable sign, which they persisted in demanding. If this conjecture be correct, it explains, at the same time, why they were refused the sign which they required. It was inconsistent with the character of the Messiah, and with the purpose and manner of his coming, as foretold by the Prophets. It was inconsistent, as you must perceive, with one of the grand designs of the Gospel, which, we have already said, is prominently exhibited in the text;—to humble, not to foster pride. "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of the Prophet Jonas: for as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." As if our Lord had said, "The sign from *heaven*, which you demand, shall not be given you; but you shall have a sign from the *earth*. I will not descend from heaven in the pomp which you desire: it is not the manner of my first coming. But I will demonstrate myself to be the Son of God, with power, by my resurrection from the dead: for thus it is written, and thus it behoveth me to suffer, and to rise from the dead: and this shall leave you equally without excuse."

It has been well remarked, that one great cause why many persons reject the Gospel is, that they judge of it by preconceived expectations. This was the case with the Jews. The Greeks, indeed, did not fix on the same test; yet the principle, and the results, were the same in both.—"The Greeks seek after wisdom." They were not solicitous for miracles. *Their* delight was in curious and abstruse questions; in metaphysical and puzzling speculations; in the flowers of rhetoric, and the subtilities of sophistry. This was what they called wisdom, and what they sought after. But the preaching of the Apostles was the utter reverse of all this; and hence they denominated it the reverse of wisdom,—foolishness.

St. Paul, it is true, as far as was possibly admissible, consistently with truth and righteousness, accommodated himself to the prejudices, to the peculiarities, and to the weaknesses of his hearers.

"I am a debtor," said he, "both to the Greeks and to the barbarians; to the wise and to the unwise.—I am made all things to all men, that I might, by all means, save some." And in this he has set an example worthy of the imitation of all who seek to save souls. True greatness is never lessened by stooping to the weaknesses of the ignorant, and to the wants of the distressed. It is only little minds that fear this. Such acts, rather brighten its highest lustre. But when the foundation is in question, when it is the Cross that gives offence, do you then ever find this great Apostle consulting flesh and blood, or humouring prejudices? Do you ever find him adopting a pliant policy, which would lead him to withhold or to disguise the truth; or to clip, and pare, and polish it, to make it current with the rich, and wise, and powerful; to shun the reproach of the cross himself, or to free them from it? No such thing, my Brethren: St. Paul is no example for accommodating preaching of this sort. On such occasions his language is—"None of these things move me.—God forbid, that I should glory, save in the cross of our Lord Jesus Christ.—I determined not to know any thing among you save Jesus Christ, and Him crucified.—The Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified." This was the great theme of the Apostles,—the grand subject matter of their preaching.

But in what *sense* did they preach Christ crucified? The latter part of the text elucidates this point. In whatever sense they preached it, it was such as was a stumbling-block to the Jews, and foolishness to the Greeks; but to those that were called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

By the preaching of Christ crucified, then, are we to understand the mere historical narration of the fact?—or the additional declaration, that a good man had died as a witness for the truth, and in his martyrdom had given an example of patience in sufferings? These are ideas which never could have scandalized the Jews to such a degree as is here represented. They had shed the blood of many righteous men before, and afterwards adorned their sepulchres. Nor could they have appeared so foolish to the Greeks, who, according to their views, had had examples somewhat similar among themselves. The case of Socrates is a well-known instance. But there is a sense in which the preaching of Christ crucified must have been, to the Jews of that day, the greatest imaginable stumbling-block, and the utmost foolishness to the Greeks: and this is precisely the sense in which we understand the Apostles to have preached it. They preached the *sacrificial* death of Christ, as an *atonement* for sin. They preached Him as the only, and the sufficient Saviour of the world, through his atoning blood, his resurrection, and his intercession. It was this that stumbled the Jews;—it was this that offended the Greeks. The

former, having lost the true spirit and design of their law, of which Christ was the end for righteousness, were ignorant of God's righteousness,—his method of justifying sinners. They went about to establish their own righteousness, and sought justification by the deeds of the law. Hence they rejected the doctrine of atonement by the Messiah, and attained not to the law of righteousness. And "wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling-stone." And to talk of the forgiveness of sins, and the sanctification and the salvation of the soul, through the blood of one that had been crucified, to the Greeks was idle babbling. But these very circumstances are so far from disparaging our doctrine, that they are among the strongest proofs of its truth. If we can find a sense in which Christ crucified would not have been a stumbling-block to the carnal and self-righteous Jews, nor foolishness to the unhumbled, the philosophical, the captious Greeks, that is precisely the sense in which we should not preach it, because it cannot be the sense in which the Apostles preached it. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace:" This is the sense in which *we* preach crucified.

The *effects* of this doctrine were as various as its reception. To the Jews and Greeks,—to unbelievers,—as we have already seen, it was a stumbling-block, and foolishness. "But unto them which were called," to believers, as the 21st verse shows the sense to be, it was "Christ the power of God, and the wisdom of God."

Here, my Brethren, let us fix our hold. The Gospel which we preach is not a dead letter. It is the living word of the living God, whose honour is pledged to enforce it, wherever it is faithfully preached. "Quick and powerful, sharper than a two-edged sword, it pierces to the dividing asunder of soul and spirit, and of the joints and marrow; and is a discerner of the thoughts and intents of the heart." It is "the power of God," not for destruction, of which we might rather have expected the dreadful thunders, but, "unto salvation." It awakens the guilty conscience; it changes the polluted heart; it destroys the dominion of sin, and gives a sure and certain hope of everlasting life. All this the Apostle had proved himself. "I am not ashamed," said he, "of the Gospel of Christ; for it is the power of God unto salvation, to every one that believeth." Happy the Preacher who thus preaches from experience! Happy the people who hear his preaching! The Gospel which is not *felt*, my Brethren, which has no *power* in it, which brings no *assurance* to the soul, is not the Gospel of Christ; it is not the Gospel which was preached by the Apostles. "Our Gospel," *they* could say to their hearers,—"Our Gospel came to you not in word only, but in power, and in the Holy Ghost, and in much assurance." And it was the wisdom of

God, as it accomplished the great end of man's salvation, consistently with God's glory, and the harmony of all his attributes,

> "Here the whole Deity is known,
> Nor dares a creature guess,
> Which of the glories brightest shone,
> The justice, or the grace."

God can now be just, and the justifier of every one that believeth in Jesus Christ.

Our own history will afford us a modern exemplification of the subject.

When the admirable Wesley had himself experienced the saving power of living faith, immediately he began to proclaim what he then felt and knew,—"By grace are ye saved, through faith." A present, a free, and a full salvation through the blood of Jesus, was his constant theme. Many were offended. The churches in London were shut against him. But the word of God was not bound. He was thrust out into the fields, and preached, like his Lord, to listening thousands in the open air. He went forth, like the Apostles, and preached every where; the Lord working with him, and confirming the word with signs following. To some it was a stumbling-block; to others, it was foolishness. But whether they heard, or whether they forbore, he still preached Christ crucified,—a present Saviour, and a sufficient Saviour, to all that believe. And see the fruits! How many thousands, now in glory, are blessing God for the joyful sound! How many happy thousands more yet live, followers of those who through faith and patience have already inherited the promises!

My Brethren, turn your eyes to our Western world. It is a little more than fifty years since you first sent Missionaries to our shores, with these good tidings of great joy. Boardman and Pilmoor, the latter of whom still lives, came first, in 1769: Wright and Asbury followed, in 1771. Asbury:—This name alone justifies your Missions; and it justifies much of the doctrine which has been advanced on this occasion. He was an instrument in the hands of God, and a messenger from you, of labours and of memory scarcely less blessed, to us, than Wesley himself.—Now cast your eyes over the map of the world, and trace the wide-spread work of these apostolic men, and their sons. Truly the Lord gave the word, and great is the company of the Preachers. Nine hundred in the British Connexion:—nine hundred in the American! Eighteen hundred Itinerant Preachers now living; besides the hundreds who have died in the work, and the thousands, in both Connexions, of Local Brethren, who are zealously and affectionately engaged in the same great cause! And are we yet asked by what authority we do these things, or who gave us this authority? We turn to more than half a million of living witnesses, (not to insist, if you choose, upon the testimony of the dead,) and we say, "These are the seals of our ministry." If we are not Apos-

tles to others, yet doubtless we are to these, for the seals of our apostleship are they in the Lord. These are our answer to those that trouble us;—a letter known and read of all men;—written not with pen and ink, but by the Spirit of the living God, upon the tables of the heart.

Venerable Fathers,—and you my respected and beloved Brethren,—to whom this great ministry of reconciliation has been committed: it would be an infinitely higher joy to me to sit at your feet and learn. But since it has become my duty to speak in your presence, will you suffer a junior Brother, unworthy indeed, yet will you suffer him, in the name of his Lord, to ask, whether we are continuing to prosecute this heavenly work with a zeal and a perseverance becoming the high examples which have been set us? The Prophets, where are they? and our Fathers, do they live for ever? They are gone to their reward: and now we are ambassadors for Christ. Our work and recompense are both before us. The continents, and the islands of the seas, are whitening to the harvest. Ethiopia stretches out her hands unto God; and savage tribes attend His word. The Lord of the harvest opens his glory, and looks down from above; and He says to the heart of each labourer, "Fear not,—be strong;—lo, I am with you alway: be thou faithful unto death, and I will give thee a crown of life." With the animating sound of that voice, let us rise up, and go to the work of the Lord, and we shall be crowned with the honours that come from God.

Biography.

MEMOIR OF MISS ELIZA HIGGINS.

(Concluded from page 260.)

The following letter, dated Oct. 30, 1820, is addressed to Rev. S. Merwin, whose ministry had been the means of great spiritual blessings to her soul. There is such a strain of humble devotion in this letter that I have transcribed almost the whole of it; not doubting but it will be as welcome to the readers as to the writer of this memoir. It is as follows:

"Beloved Friend,

"Through divine favour I am enabled to sit up in bed, and in the intervals of pain, express my mind. Since the 18th of Aug. I have been confined to my room, and a great part of my time to my bed. For five or six weeks my sickness did not appear like affliction, it was so mixed with amazing mercy. A continued peace reigned in my mind, and oftentimes I was blessed with glorious manifestations of the divine presence. Since the

28th of Sept. my body has been racked with extreme pain; but my adorable Redeemer led a suffering life, and died an ignominious death, that I, an unworthy dust, might live for ever. Christ is my sole support. I am enabled to lay my weak and pained body, with wretched self, at Jesus' feet, and bear the cross with cheerful resignation. Yes, *I am near home.* It is good to drop our clay in the quiet grave, and follow Jesus on the wings of love to immortal glory. Jesus, the Almighty Saviour, will support me through the trying hour of separation—He will, glory! glory! glory! to the Father, Son, and Holy Spirit. From the age of thirteen years I was blessed with the strivings of the Holy Spirit; but alas, I did not yield until your voice, by the power of God, reached my heart. From that time I resolved to repent of, and forsake my most pleasing sins, if haply I might find that peaceful but unknown way. While in the sacred grove, on the 14th of Aug. 1818, my incessant cries reached the Father of mercies, and my benighted soul received the dawn of heaven. My confidence in God, through the atoning blood of the dear Redeemer, has grown stronger and stronger. Still the way is peace—a uniform peace and heavenly calm. Dear father, I reflect with a grateful heart on the chain of providences which led me to an acquaintance with your family, with the Methodists, with myself, and above all, with my adorable Saviour. My heart is full, and my will is sweetly lost in the will of my heavenly Father. I could say much more; but my strength fails. I am waiting with patience till my change shall come. As I am not likely to enjoy the privilege of seeing you again in this vale of tears, I bid my dear father and mother farewell in Jesus. We shall meet again in those happy regions where the friends of Immanuel will never more be separated. O glorious hope. Farewell, sister Hetty: may you ever be blessed with the consolations of the Spirit of God. Strive to sink into all the depths of humble love. My parents and family, and likewise many of our dear friends, join me in love to you all.

Pray for your unworthy,
But affectionate,

ELIZA."

The last letter she ever wrote is without date; but must have been written about the latter part of December, 1820. It is expressive of the peaceful and happy state of her soul during her long and painful affliction. Her own words are the best expression of the sweetness of her temper, the elevation of her mind, and the purity of her heart.

"BELOVED ALMIRA,

"Through divine goodness I am once more able to use my pen, and employ my thoughts in converse with you. Soon, my dear girl, very soon I expect to be where God and Christ

are; and the delightful thought of meeting my Almira in that glorious mansion, enables me to leave you without a tear; but not without an earnest desire that your faith may be increased, your hope confirmed, and your whole soul perfected in love. Hang by faith alone on the immutable promises of God. Freely give your time, your talents, your every affection to the Lord, and then your joy will be full. Yes, Almira, a glorious fulness will be yours. You will then be enabled to bear all the trials of life with cheerful submission, and your soul will be kept in perfect peace while passing through this vale of tears, and in the trying hour you will be enabled calmly to resign your breath to him who gave it you, and your happy spirit will take its flight to immortal glory. Transporting thought! All this through the atoning blood of our adorable Redeemer. Since the 18th of August, I have been enabled patiently and cheerfully to suffer the will of an all-wise, merciful, and holy God. My sufferings will work out for me a far more exceeding and eternal weight of glory. I am blessed with a uniform peace, and heavenly calm. My room is, and has been for months, a bethel to my soul; yea, it has been like a paradise. O wondrous grace! O boundless love!

I have many times been favoured with such a clear view and glorious sense of the presence of the Holy Trinity, that I have been lost to terrestrial objects. One day, while in extreme distress, I realized, in a peculiar manner, the excellency of living faith without spiritual joy, and in the after part of the day, I was blessed with the presence of God, and the smiles of Jesus. Such infinite condescension demands our praise. Language is too faint to express the innumerable mercies with which I am blessed. My Christian friends have been kind and attentive; brother S—— has been a father indeed. He has watched me daily and hourly through my sickness, prayed fervently for me, and I have received answers while he has been calling on God in my behalf. The communion of saints is truly precious while in this vale of tears. With this I have been highly favoured. Elethea has come to a fixed determination to seek the salvation of her soul, and has voluntarily joined class. O that she may earnestly seek until she is blessed with the spirit of adoption and free grace. Almira, praise *with* me and *for* me. Bless the Lord, O my soul, and all that is within me, adore his holy name. My strength fails—farewell in Jesus. Give my love to your dear parents, sister Mary, and your brother. Tell them I have a sweet hope of meeting them all in the mansions of rest.

Farewell Almira.

ELIZA."

The two last letters are a true specimen of the patience, resignation, humility, peace, joy and triumph of this distinguished

disciple of Jesus, during the greater part of her protracted and painful affliction.

The disorder with which she was confined to her room and chiefly to her bed, for about sixteen months, was *Ascites*, or internal dropsy, accompanied with its concomitant train of diseases of the viscera. During the progress of this distressing and fatal disorder, she passed ten times under the painful operation of the Surgeon. Her distress was frequently so great that her friends and attendants were apprehensive that she could not survive even for a few hours. Indeed her paroxysms of pain seemed altogether beyond the strength of her feeble frame. On these occasions her friends frequently waited round her bed in expectation of seeing her expire; but they waited only to witness the triumph of her happy soul in the God of her salvation. At those periods, when her whole frame appeared to be wrecked with strong pain, and she was verily in an agony, her mind seemed to rise superior to the feelings of mortality, and exult with holy delight in the fulness of divine grace. In patience she was made perfect. Her constant cry was, "not my will, but thine be done." She did not even *wish* her sufferings less. How often did we hear her speak of the depth of her Saviour's sufferings for the salvation of her soul, and how trifling her sufferings were when compared with his. Who that heard will ever forget that remarkable exclamation in the midst of an agony which seemed to admonish us that her departure was at hand—"The Son of God went from the *cross* to his Father's kingdom; and shall I shrink from suffering when I am so near heaven!"

She had such a lively sense of the mercy and love of God in every thing, great and small, even in her deepest sufferings, that she seemed to consider her heaviest afflictions but light. The voice of complaint was never heard from her lips; but mercy, rich, free, boundless mercy was her constant theme.

It was manifest to those who were intimate with her, that as the painful hours of surgical operation approached, her mind was prepared by a special manifestation of the Holy Spirit, enabling her to support the scene, not only with unshaken fortitude, but also with transports of joy. Many will recollect the manner in which she frequently spoke of the grand atonement; the clearness of her views of the plan of salvation, and the exultation of her soul in the contemplation of it. A free, present and full salvation, by grace through faith, was the delight of her heart, and the subject of her conversation.

During the whole scene of her severe and protracted sufferings, it appeared evident to her religious visitants, that an Almighty hand was stretched out to uphold her for some important and beneficial purpose with respect to others. And doubtless hundreds, who visited her chamber, felt that it was the place of the presence of the Most High. For myself I had often visited the

bed of affliction, the house of mourning, and the chamber of death, to administer the instructions and consolations of religion to my afflicted fellow-creatures, and teach others how to suffer and how to die; but I visited the chamber of Eliza Higgins, that I might learn how to suffer and how to die myself. She appeared to enter, in an extraordinary manner, into the situation of the numerous individuals who visited her, and her conversation was peculiarly appropriate to every condition. While her lips were clothed with words of encouragement and consolation to the lovers of Jesus, her language of entreaty and warning to the impenitent might have made a Felix tremble.

There was an indescribable majesty and awe accompanying her addresses to the unconverted—a kind of unction which we have no language to communicate. On these occasions we seemed to be brought in full view of eternity, and in the light of its momentous interests the world dwindles to a point almost imperceptible. But what did we feel when she spoke of that city whose walls are of "jasper and gold," and of the glory of God and the Lamb filling that city? In the midst of these delightful transports we were often led to exclaim, "if this be *dying*, surely death has lost his sting!"

Although we frequently waited round her bed in expectation of a visit from the king of terrors, it has seemed rather as if we were waiting for the chariot of Israel and the horsemen thereof, and for a convoy of angels to convey a sister spirit to the Paradise of God.

So sensible were we of the divine presence, that the place seemed awful and glorious. O what a sense of God and heaven have we felt, while kneeling in prayer, or joining in praise.

She daily and hourly read her title clear to a heavenly mansion, and rejoiced as seeing him who is invisible. In her we have one of the most happy and obvious examples of the truth of the blessed doctrine of the witness of the Spirit, touching our adoption into the family of God.

> Not a cloud did arise, to darken her skies,
> Or hide for a moment, her Lord from her eyes.

For three or four of the last months of her life, her debility was so great that she was able to speak but little; and the nature of her disorder was such that, without a perpetual miracle, it was not to be expected that her mind should continue in that joyful and rapturous frame with which her gracious Lord had so abundantly favoured her. She had little or no natural rest, and it was found necessary to procure it by anodynes. Under the operation of these she frequently complained of stupidity, and that she was not able to raise her thoughts to heaven. But during the whole she never for one moment lost her confidence in God, nor expressed a desire that her sufferings might be less.

On the afternoon previous to her departure, she seemed to close up her testimony preparatory to her removal to the heavenly country. Perhaps it was at this time that the enemy made his last assault upon this suffering child of God. Conscious of his attempt, she cried twice, "get thee behind me satan, I have nothing to do with thee. The Lord is mine, and I am his; yes, yes, yes, I am going to heaven. Happy, happy, happy! Glory, glory to God. I have had a bright witness of my justification and sanctification." She then took her leave of all present, exhorting each individual to meet her in heaven, holding each by the hand till she had received a promise that her dying words should not be forgotten. From this she gradually declined, till on Saturday morning, December 22, 1821, about 8 o'clock, she sweetly fell asleep in Jesus, without a struggle or a groan. Infidelity itself must tremble before the evidence which such illustrious examples afford, of the truth and excellency of the Christian revelation. It is humbly, yet confidently presumed, that the facts recorded in the preceding narrative, are effects which natural causes could never produce, and to which philosophy itself is totally inadequate. It is the special province, it is the *exclusive* prerogative of christianity to remove doubts relative to a future state, to support the soul in peace and triumph in prospect of the king of terrors, and to illuminate with comfort and joy the valley of the shadow of death. This is the tremendous moment when earth recedes from the sight, and all its interests dwindle into insignificance. This is the grand, the momentous point, at which we must exclaim with respect to all sublunary aid, Hitherto thou mayest come, but no farther! Here thy feeble efforts fail, thy hand forgets her cunning, and the soul devoid of thy support, must repose alone on the bosom of her God! I have only to add my earnest prayer, that while Eliza lives in her death, and flourishes from her tomb, her bright example may excite many, especially the young, to a virtuous emulation; and that while she rests from her labours, and her sufferings, in the paradise of God, others may be excited to follow her as she followed Christ.

BIOGRAPHICAL SKETCH OF THE CHARACTER OF THE LATE REV. JOSEPH BENSON.—BY JABEZ BUNTING.

(Concluded from page 255.)

I HAVE thus endeavoured to direct your attention to various excellencies which adorned the Personal and Public Character of Mr. Benson. If any ask, "What were his defects, his infirmities, his faults,"—I answer, that, whatever they were, they will not be particularized by me in this place. I know them not, with that distinctness or certainty, which would be necessary to render a

public detail of them instructive to others, or even innocent to myself; for I reverence him as a Father, and hope to be eternally grateful for his ministry, under which, in early life, I sat with much profit, and for his friendship, conversation, and example, in subsequent years. Nor do I recognize any rule of duty which binds me to take notice of them at all, in a mere *Sketch* like this, except for the purpose of declaring my conscientious belief, that they were few and trivial, in comparison of his many and distinguished virtues. Whatever of this nature I at any time observed, during my acquaintance with him, grew very much, I think, out of the circumstances of comparative seclusion from general society, in which he was, of late years, placed. He was so perfectly busy in doing his own work, that he knew not, in many cases, how much was doing by others; and might thus be led to underrate the good which is actually in progress, in the Church of Christ, and in the world, and to indulge views of men and things more gloomy than just or accurate. But even such mistaken views generally made him weep over, rather than to satirize, or cynically and malevolently *proclaim*, the evils of which he thought there was some reason to be apprehensive. He "sighed and cried" for what he judged to be amiss or defective; and for such holy exercises, it must be allowed, there is always, in this mixed and imperfect state, sufficient occasion, even on the most favourable view that can be soberly indulged.

"Them that honour me, I will honour."—This gracious rule of the divine government is eminently illustrated in the case of Mr. Benson.

1. He was signally honoured in the remarkable success of his Ministry. Few men, in modern times, have been so useful in awakening the careless and worldly from the slumbers of sin, and in "winning souls" to God. The persons converted by his instrumentality, in various parts of this kingdom, have been very numerous; of whom "some are fallen asleep" in Jesus, and others "remain unto this present," evincing by their holy and consistent lives the genuineness of their religious experience. In Newcastle-upon-Tyne, Manchester, Halifax, Leeds, Hull, and the populous vicinities which surround those places, and which formed a part of the Circuits attached to them in the earlier periods of Mr. Benson's labours, this success was particularly striking; and the fruit of his "preaching and living" has been permanent. Some very extraordinary instances of "the overwhelming power of saving grace," which attended his ministry, are related on unquestionable authority; and prove that "God was with him of a truth."

2. He was honoured in the high esteem and reverence which his piety, talents, and usefulness, obtained for him, from his Brethren in the Ministry, and from our Societies at large. How many thousands of excellent persons are now pouring their grate-

ful blessings on his memory, and following his flight to glory with the exclamation, "My Father! my Father! The chariot of Israel, and the horsemen thereof!" *Your* cordial concurrence in these affectionate sentiments towards the venerable deceased, has been sufficiently evinced by the circumstances which lately characterized his public funeral, and by those which mark the present solemnity. Of the feelings of his friends in the country some idea may be conveyed by the following extracts from Letters, just received; which I gladly read, because they furnish convincing proofs of what I have stated concerning Mr. Benson's great usefulness, as well as of the high place which he deservedly occupied in public esteem.

A letter from Bradford, Yorkshire, contains these observations:

"Mr. Benson was always in the habit of improving time when he attended our Annual Conferences, by preaching very frequently. He therefore made excursions, and preached in neighbouring Circuits. At the last Leeds Conference, though so far advanced in years, he preached, on the same day, twice at Bradford and once at Halifax, to immense crowds.

At one Leeds Conference, (I believe in 1781,) he went over to Birstal, and preached on the Lord's day. The congregation was large. He discoursed on Heb. xi. 7, in *his best style.* It is said that *fifty* persons were awakened under that sermon, amongst whom were Mr. John Nelson, and a pious, steady Leader at Clayton, who gave me this account.

"Mr. Benson's labours in this Circuit (which then included Halifax, &c.) were abundantly blessed to the conversion and edification of many. He was first stationed here in 1777, and again in 1782, and 1783. God was with him; and the "aged disciples" speak of him with high affection and reverence. A great number also of *comparitively* young members of Society do the same. I account for this, on two grounds: (1.) The conversation of those who were benefited under his ministry: I can recollect, nearly thirty years ago, when I laboured in Halifax Circuit, to have heard such details of Mr. Benson's Sermons, Prayers, and manner of life, as could not fail to make indelible impressions on all minds possessed of any degree of religious feeling: (2.) His occasional visits, in which he preached the Gospel to vast multitudes with the Holy Ghost sent down from heaven.

"Perhaps, I might add, that his Editorship of our Magazine, his Commentary, &c. tended to keep alive in the minds of the people, in these parts, an affectionate regard for him. You can hardly conceive how much the friends here seem to feel on the occasion of his departure."

Another letter, from Hull, says,

"Mr. Benson may with truth be said to have been the Apostle of this part of the country. He was appointed for Hull in

1786. The Methodist Society was then few in number, and the Chapel in which they worshipped was very small. The Lord owned his labours, and before the following Christmas, the Chapel was crowded with hearers; and as the service began at six o'clock in the evening, it was necessary to be there soon after five o'clock to secure a seat. The congregation continued to increase, and a larger place of worship became necessary. Mr. Benson, after surmounting many difficulties, with much labour and exertion, succeeded in raising the 'beautiful and commodious Chapel,' (as he termed it,) situated in George-Yard. There is not a place in this Circuit, in which the name of Benson is not as ointment poured forth. At sundry times, during the period of his station here, the Holy Spirit was in a most wonderful manner poured out, while he was dispensing the word of life; and many persons now living speak of those times with a high degree of pleasure. He was indeed a Minister of God for good to this people, and they are sure that Hull is deeply indebted to him, under God, for the respectable situation it now holds in the Methodist world."

3. He was divinely honoured in the tranquility of his end. If, in the very last weeks of decay and extreme debility, he had no ecstatic raptures, still he had no fears, no hesitations, no gloomy uncertainties. The Narrative which you have heard of the circumstances of his sickness and death, must have reminded you of that text, "Mark the perfect man, and behold the upright; for the end of that man is peace."

4. He is now, doubtless, receiving the honours of heavenly glory. To him we may apply with full confidence, and with a propriety more than common, the words of our blessed Saviour, recorded by St. Luke, "Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his Lord when he cometh shall find so doing. Of a truth, I say unto you, that he will make him ruler over all that he hath." This passage, in my judgment, most strikingly describes the *Character of* Mr. Benson; and, of course, it points out to us the peculiar *blessedness*, which he now assuredly enjoys, and shall for ever possess. For "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Yes! he has joined his glorified friends,—his venerable Father in the Gospel, Mr. Wesley,—and many of his own spiritual children. And, above all, "absent from the body, he is present with the Lord." To this he had looked with holy desire as the consummation of his bliss, when, two days before his death, he observed to Dr. Clarke, (—who had just said to him, "Sir, you are not far from the kingdom of our God,"—) "I am not only *not far from the kingdom* of our God, but I AM SURE OF FINDING GOD in that kingdom." The

observation struck me at the time, as very characteristic, and worthy of the dying saint who uttered it. It was as if he had said, "Whom have I," even "in heaven but Thee!" His God is his All for ever!

To this Article the Author is induced to subjoin, by way of Appendix, the following passages from a Letter which Mr. Benson addressed to THE METHODIST SOCIETY AT HULL, soon after his removal from the Superintendence of that Circuit, in the year 1789. It will be read with interest and edification; and strongly exhibits the spirit of the Christian and the Pastor. It is dated, Birmingham, February 20, 1790."

"I hope that neither you, nor your dear Ministers, whom I highly esteem and love for their piety and usefulness, will think that I take too much upon me, in addressing you in this public and formal manner. It is not because I think you need any instruction which I can give; for I am persuaded you do not. You live in a highly favoured place, and abound with pious and able instructors of all kinds. You are 'able to instruct one another.' Your own Preachers are well qualified to instruct you, and you often receive profitable instructions from the Ministers of the Established Church, and from those of other congregations, which some of you attend. But *love* prompts me to write in this manner; a manner in which I would not have written, (because to some it may appear assuming,) if I had time to write particularly to as many as I could wish to address. I confess it is somewhat singular, and what is not usually done amongst us. It is what I myself never did to any people before, and may never do again. Nay, though I found a strong inclination to do it some weeks ago, I resisted the motion, and thereby, I fear, grieved that Holy Spirit from whom, I think, it proceeded. For you must know, that a little before Christmas, a circumstance leading my thoughts to Hull, and my dear friends there occurring to my mind, my soul melted at the remembrance of former days; and I felt a strong desire to write, and to tell you all, how earnestly I long after you in the bowels of Jesus Christ. I accordingly began a letter to you; but being called off before I had finished it, and the overflowing affection I at first felt having somewhat subsided, my reasoning mind afterwards gave way to fear, proceeding, perhaps, from the suggestions of Satan, the great enemy of benevolence and love;—a fear, lest my writing, in this *public* manner, should have the appearance of pride, and of my taking too much upon me. I therefore threw the letter aside; never intending to resume it again. But reading, this morning, a part of the first Epistle to the Thessalonians, and feeling, while I read, a measure of the same love for you, my dear Brethren, which the Apostle felt for that people among whom he had laboured, I determined to restrain myself no longer;

but to give vent to my affection, and send you immediately this little token of my regard and remembrance of you; leaving it to God what construction any one might put upon it.—I hope it may be pleaded, in excuse for my taking this liberty, that I was a longer time with you, than it is usual with us to spend with a people before removing; that, in consequence of this, I have conceived a peculiar attachment to you, as being still, in some measure, under my care; and that it is impossible I should be indifferent to your welfare. Sorry, indeed, should I be, that my three years' labour among you should be lost, or that no fruit of it should appear in that great and terrible day of the Lord; and yet more so, if any of you, to whom I have often spoken in public and private, and whom I endeavoured, however feebly, to *instruct*, *exhort*, and *warn*, should, after all, die in your sins, and be found among the ungodly, on the Judge's left hand. I hope in God this will not be the case with any of you; but that you will stand fast in the Lord, my beloved, and will be my joy, and the joy of all who have laboured among you, in that day? For 'what is our hope or joy, or crown of rejoicing? Are not even ye, in the presence of our Lord Jesus Christ at his coming?' See to it, my dear Brethren, that you are those sheep of Christ, who hear his voice and follow him; concerning whom he says, 'I know my sheep, and am known of mine;' and concerning whom the Apostle says, 'The Lord knoweth them that are his; and let him that nameth the name of Christ depart from iniquity.' Oh! my Brethren, how has my soul dreaded being of the number of them, to whom he will say in that day, 'I know you not; depart from me, ye workers of iniquity!' And how have I pleaded with the Lord, that he would *know* and acknowledge me for one of his, both now and at the day of judgment, and keep me 'from every evil word and work,' and preserve me blameless to his everlasting kingdom. This, I bless God, is still my prayer, and the ruling desire of my soul continually. In this prayer I doubt not, but most of you heartily join, both for yourselves and me. And we have this strong consolation, that the Lord heareth prayer, and that 'whosoever calleth on his name,' sincerely, earnestly, and in faith, 'shall be saved.' The Lord, in answer to prayer, will save them from sin here, and the consequences of sin hereafter.—I need not tell you, my dear Brethren, what a poor creature I am. I gave you three years proof of my being a very imperfect *Christian*, and still more imperfect *Minister*. As to the character of a Minister, I have often told you, I dare not lay claim to it. It is a character of which I am not worthy. I could give you many reasons for saying this, were it needful. Not to mention *gifts*, I am wanting in *grace*, to sustain an office so sacred. I have not been, and am not now, so full of faith and the Holy Ghost, so full of wisdom, love, and zeal, as every Minister of the Gospel ought to be. But I endeavoured to help you as a Friend and Brother in the Lord,

because you had no better help sent you, and because I was appointed by my Fathers and Brethren to labour among you, and to take the oversight of you. And though, as some of you have heard me say, before I left you, I did not 'shun to declare unto you the whole counsel of God,' yet I regret exceedingly that I did not help you as I ought, and might have done, yea, and propably should have done, had I been more filled with the Spirit of Jesus, and enjoyed a greater measure of his light, and love, and power. But the time is past, and can never be recalled. Help me by your prayers, my Brethren, that I may be a greater blessing to the people among whom I now am, and that we may all make much progress in the Lord's ways. We have cause to be thankful that there is a good work in many parts of our Circuit; and many souls are added to us in different places. I hope, through the help of your prayers, and the prayers of others of God's people, we shall see more good done."

After giving an account of Birmingham, and the Circuit at that time connected with it, he adds,

"We have between seven and eight hundred in Society in Birmingham itself, most of whom (I trust) may be considered as labourers in the Lord's vineyard, and soldiers of Jesus Christ, fighting under his banner, and not content to stand always upon the defensive, but frequently carrying the war into the enemy's quarters. While we fight for our Captain in one wing of his army, do you stand your ground on the other; for you too, my Brethren, are enlisted under the banner of Christ. I myself had the honour and happiness to enlist many of you; others of you I found, when I came first among you, *experienced veterans*, who had long fought the Lord's battles, and had been in many a hot engagement. Surely you will not now sink into sloth, or turn your backs upon the enemy, and play the coward! Courage, my Brethren, we shall gain the victory! My soul glows while I write. I know I shall meet many of you at the Judge's right hand; we shall receive the palm of victory, and the crown of glory, from his own hand; and he will grant to us 'to sit down on his throne, as he overcame, and is sat down with his Father on his throne!' The Lord grant it for his mercy's sake!

"If your souls be as much refreshed in reading this, as mine has been in writing it, you will pardon my taking this liberty, and believe me, when I subscribe myself, my dear Brethren, your unworthy Brother and Servant in Christ, JOSEPH BENSON."

Scripture Illustrated.

ILLUSTRATION OF PSALM CX. 3.

"Thy people shall be willing in the day of thy power, in the beauties of holiness, from the womb of the morning, thou hast the dew of thy youth."

REV. AND DEAR SIRS,

I HAVE taken the liberty to offer for publication in the Methodist Magazine, a few remarks on the 3d verse of the cxth. Psalm. If you think them calculated to do any good, please to give them a place in one of your numbers. I am personally unknown to either of you, and shall perhaps remain so until we meet in our Father's kingdom above.

The sacred Scriptures contain a plain narration of events which had transpired at the time they were written; and also numerous prophecies, part of which have already been, and part yet remain to be fulfilled. In them we have also the gracious words of the Son of God from his own mouth; another part of them, we have in an epistolary form, containing predictions, exhortations and instructions, addressed to the fallen sons of Adam generally; but sometimes particular *people*, and characters, are spoken to, and of. Therefore to have a correct view, and right understanding of the divine oracles, we should be careful rightly to divide the word of God, and give all their portion in due season. If our foundation is not good, the edifice, however beautiful, cannot be permanent. If our premises be wrong, our conclusions must be defective. If we apply what was evidently designed for others to ourselves, we are in great danger of being deceived. The important passage before us, I shall consider as a prediction not yet fulfilled; and in reasoning upon it, I shall inquire—First, *Who are God's people?* Not the wicked—considered as individuals in contradistinction from the individually righteous, nor can it be the *righteous* who are particularly designated; for what is here spoken of *God's people*, will not apply to them—they are already *willing*. It is therefore evident the *people* to whom the royal Prophet here alludes, are the *Jews*, who are known by that distinguished appellation to all who are conversant with the word of God.

We know, *(as a people)* they have never yet been *willing*, but have pertinaciously rejected the Lord Jesus Christ, and his Gospel. St. Paul in speaking of this people, says, "for I would not brethren that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened unto *Israel*, until the fulness of the Gentiles be come in, and so *all Israel* shall be saved." Rom. xi. 25. And our blessed Lord says, that "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" Luke xxi. 24. There are numerous prophecies in the Old-Testament relative to this important event.

"*In the day of thy power.*" We will secondly inquire when is, or will be, *the day of God's power*? We are informed that he is the same yesterday, to-day, and for ever; consequently his *power* must be as great to-day as it ever will be. We may then reasonably suppose, the day here spoken of, has reference to that important and awful time when God shall *display his power* upon the inhabitants of the earth, either in great mercy, or by severe judgments; it may be the time when that glorious prediction shall receive its accomplishment, that a nation shall be born in a day; or it may be when the Almighty shall visit the earth in awful Judgment, which appears to be implied in these words of our Lord—"But as the days of Noe were, so shall the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, marrying, and giving in marriage, until the day that Noe entered into the ark; or knew not until the flood came and took them all away; so shall the coming of the Son of Man be." Matt. xxiv. 37, 38, 39.

Indeed the balance of the Psalm now under consideration, strongly intimates that his *power* will be displayed in *wrath*. Christians are now anxiously looking for some great and important change in the world—for the ushering in of the Millennium; and when we reflect on the present dark, and degraded state of the Jews—the great proportion of mankind who have not yet heard, or received the gospel; and above all, the dark and melancholy condition of a large proportion of those who have long enjoyed the light of the gospel; we must believe there will be (and perhaps at no distant period) a greater display of God's *power*, than has ever yet been witnessed on earth. Then shall *thy people*, (the Jews) "*be willing;*" then shall they receive the glad tidings which angels brought to them more than eighteen hundred years ago—then shall they be restored to life. St. Paul says, "What shall the receiving of them be but life from the dead." "*From the womb of the morning.*" The *morning* of the Millennium—the *morning* of their conversion to Christianity—the *morning* of their spiritual existence. "*Thou hast the dew of thy youth.*" This cannot be applied to any other *people*, but may be said of them with the greatest propriety. Speaking of the *Jews*, the Prophet says, "Thus saith the Lord, I remember thee, the kindness *of thy youth*, the *love of thine espousals*," &c. Jer. ii. 2. The whole of this Psalm, taken in connection, appears unequivocally to point to this great and glorious event; and affords satisfactory evidence to all who believe that every iota of the word of God must be fulfilled, that the descendants of Abraham are the *people* here spoken of, and their restoration, the day of *God's power*, to which the Psalmist alludes.*

* We do not vouch for the correctness of the above paraphrase, though we must confess there appears much plausibility in the reasoning; and if it can be sustained it will afford, among other predictions, a consoling prospect of the future conversion of the Jews, by their willing subjection to the yoke of Jesus Christ.—Ed.

The Attributes of God Displayed.

THE FALLS OF ITHACA.

The state of New-York, in the variety of its scenes, the great number of its lakes, and the beauty of its mountains, rivers, and water-falls, stands unrivalled above every other state in the Union. Many of its copious mineral fountains and its lofty cascades have attracted travellers from distant quarters of the globe—and many others as extraordinary, are still embosomed amidst the impenetrable forests of the western regions, unseen by man—or if newly exposed by the hand of cultivation, still viewed with careless indifference by the passing rustic, with the sound alone of crashing rocks and prowling beasts, to disturb their uniform tranquility. Even on the well frequented route to the Grand Falls of Niagara and the larger Lakes, are places, in which Nature wields her sceptre with unbounded beauty and sublimity: the tourist, uninformed of the scene, or else indifferent about a place as yet little known, hurries onward, contenting himself with the cursory description of some neighbouring inn-keeper.

Ithaca is a place of this description. As the outlet of Cayuga lake has, in process of time, worn away the rocky bed over which its waters descend to the Oswego river, the surface of the Lake has lowered, and left at its head, an alluvial plain, and at its northern extremity, the wide marshes of Cayuga and Montezuma. In every other part, the banks rise loftily to the height of three or four hundred feet, impressing the mind with the idea of a great cleft in the earth, half filled with water. Upon the plain where, twenty-five years ago, only a few huts of solitary back-woods-men were to be seen, now stands the populous village of Ithaca. Enclosed on almost every side by beautiful mountains, surrounded by the most fertile lands, situated on one of the great western turnpikes from Newburgh, and at the head of a navigable lake, which communicates with the Grand Canal, this flourishing village bids fair to become, in manufactures, population, and extensive buildings, one of the first ornaments of the inland country. From the bottom of a deep valley or ravine, worn between the mountains, Nine-mile-Creek, as it is termed, runs west of the village through the plain, and makes a navigable channel for two miles to the Lake. The Cascadilla, a romantic brook, tumbles from a hollow chasm, and continues east of the village till it unites with Fall River. In the rocky substance of the highest part of the mountain, half a mile east of the Cascadilla, a dismal gulf gaps dark and wide, and far within the shaggy cliffs steep after steep, in six successive leaps, Fall River rolls its current four hundred and thirty-eight feet downwards to the plain. This is the tremendous scene, which those who have had opportunities of comparing with

other remarkable places, assert to be superior to all of them, in the sublimest touches of nature, and to afford full as much pleasure to the beholder as the frequented Falls of Niagara: an assertion which was confirmed in my opinion, when I arrived at Niagara a few days after, and saw that cataract with little more admiration than this remarkable place excited.

My obliging entertainer, whose acquaintance with the way, enabled him to skip from rock to rock without any risk, and whom I with difficulty followed, led me first to a mill-dam, below the lowermost leap of the river: here the sides of the mountain rise abruptly on the left, partly concealing with trees and bushes the horizontal layers of slate rock which form the basis. The river falls directly before us, over an even ledge, 116 feet in one broad unbroken sheet, and after foaming at the bottom and sending up volumes of spray, expands into a smooth limpid pond. The gloomy sides of the chasm are seen at a distance above. Affixed against the over-hanging rock on our right, which rears its ragged brow more than two hundred feet perpendicular; the raceway or water-course of the mills, winds around at an immense elevation, till it is hidden from view behind a projecting craig. Scanty bushes cover the face of the precipice, and the mills arranged one beneath another, stand on the descending slope of the mountain.

An old man of an enterprising character, having circumspectly examined the suitableness of Fall River for mill seats, purchased the right and immediately commenced his operations by taking a rope, which he fastened to the stump of a tree above the precipice, and lowering himself down about seventy feet from the top; where, swinging in the air, he made with the greatest labour and perseverance, and with little assistance, the raceway which conveyed the water from a dam of his construction, back of the lower falls, around the rocks, to the wheels of five different mills. It is humourously related, that every little while, he would quickly pull himself up, and carefully look around, lest any body passing that way, might thoughtlessly cut the rope by which he was suspended. The water to the mills has since been turned from the old race, into a canal cut into the mountain, seven feet wide, open above, and fifty or sixty feet below the surface. There was an obnoxious swamp on the plain, between which and this place, as forming the first risings of the mountain, were high gravelly hills. A small stream of water was conducted from the canal to the hills, which in the course of two weeks had such large portions swept away, that the unwholesome swamp was soon after transformed into healthy fields of corn.

Unless ropes are used it is impossible to enter to the second falls of Fall River, by any other means than the canal and raceway. Even this method is so dangerous that very few attempt it.

We made a circuit around the mills, ascended part way up the hill, and poising ourselves upon a loose ill-supported line of

boards, penetrated the artificial cleft, when turning suddenly, we emerged directly over the pond, a few yards in front of the first falls. Scarcely able to balance ourselves upon this giddy height, we look down with terror, whilst the foaming falls of the stream sound in our ears, and the rugged cliffs hang threatening over our heads. Continuing along the raceway, here clambering under the rocks, and here hanging by the roots of trees, we drop ourselves at last at the water's edge, where it is necessary to take off shoes and stockings and wade with the greatest care along the slippery brink of the stream, where a wrong step might immerge a solitary adventurer in a watery grave.

There is a piece of ground in the gulf which the river does not cover. Square fragments are scattered over it in heaps, as if some antique edifice had lately fallen to the dust, and Nature, pleased with its demolition, had strewed among the stones, her sweetest flowering shrubs to conceal it wholly from the world. From this place is obtained the noblest view of the dreadful objects by which the spectator is enveloped. Like the mouldering walls and pilasters of some lofty palace of ancient Greece, upon the projecting cornishes of which, the face of magnificence still smiles through crumbling stones and adventitious weeds; so the vast craigs of the chasm mount stupendous on the right and on the left; their nodding heads stoop to view their broken foundations: their bush-crowned summits lift on high the half-rooted hemlocks; with pile upon pile, which the industrious hand of man seems to have heaped, stretches from end to end of the long vista of rocky colonades. The second falls strike the sight, tumbling in a snow-white sheet down a perpendicular of fifty-two feet, and sending in the air, clouds of foam and vapour. A hollow roar resounds from each grot and gloomy crevice; the lengthened noise runs through the ranges of the gulf and echos among the natural cloisters.—To look back from the falls, to see the high piles of Nature's masonry, rising more than two hundred and fifty feet, the extended ranges of pillars, the distant hills of the country and the clouds and endless firmament beyond the gap, we feel conscious of our insignificance, and shrink with awe and astonishment from a sight of so much grandeur and magnificence.

> ——————Nature, throwing wide
> Her veil opaque, discloses, with a smile,
> The author of her beauties.—COWPER.

In order to gain the third fall, we must ascend a high rock which projects on one side of the second, and climb the remainder, directly up the ledge, with considerable hazard and with a certainty of getting completely wet. There is nothing very peculiar about these falls. The descent is thirty-one feet. The columnar cliffs also rise on each side of the intermediate space between this cataract and the last. We are obliged, in order to obtain a sight of

the fourth, or staircase falls, to climb up, in like manner, the shoalest part of the third leap, which, however, is not very perpendicular. The height of the staircase falls is about fifty feet. The water is very deep in the intervening space; and as we wade along the edge, we may see at the bottom of the transparent fluid, great cakes of stone cracked in all directions, like a pavement of irregular slabs of marble. By ascending a raingully on the left, with very great difficulty we reach the top of the bank, and by descending another steep and dangerous gully, we come in front. of the fifth and highest of the upper falls. It pitches seventy feet in a most beautiful cascade. The scenery around is elegant, and without the terrifying aspect of hideous fragments ready to fall and crush us to death. The sixth and uppermost falls, like the fifth, is attainable by a gully down the bank. It is a pleasant cataract of twenty-eight feet.

Thus, in the space of less than half a mile, this river precipitates itself nearly 440 feet in six beautiful falls, the smallest of which alone, in a different part of the country, would be looked upon as a great curiosity. Between each of the falls are rapids of considerable descent. It is remarkable what striking resemblances to fabrics of human invention, are cast over many parts of this place. This adds to its attractions; as the mind enjoys peculiar delight in tracing resemblances in the works of art to those of nature; so, in this case it increases our admiration, upon finding among these tremendous objects of nature, some feature which reminds us of the operations of our fellow-creatures. The chief reason why Fall-River has not been much noticed is the difficulty of mounting to the falls. The difficulty however will be shortly obviated; since the committee, to whom is entrusted the building of the large academies and the college, now founding upon an elevated site, between the village and the river, intend, for the benefit of the students, to make convenient paths with suitable means of attaining the several falls.—*Pedestrian Tour.*

The Grace of God Manifested.

MEMOIR OF MRS. TAMZEY CAUSEY.

Communicated for the Methodist Magazine, by Solomon Higgins.

Mrs. T. Causey, the subject of this memoir, was born January the 24th, 1761, in Caroline county, state of Maryland. Her parents were members of the Protestant Episcopal Church; but like most in those days, were unacquainted with experimental religion.

In 1775 the Methodist preachers first visited those parts. The attention of the people was waked up, to hear those servants of

the Most High God, who were every where spoken against. Our departed mother, among the rest, was led to hear, when God in his providence and grace was pleased to open her eyes to behold the exceeding sinfulness of sin, and his wrath revealed against all unrighteousness of man.

She had lived strictly moral, and thought, verily, her state was safe; but now the commandment came home in its spirituality, sin revived and she died. The fallow ground of her heart was now broken up, and she saw without an application of the blood of Christ, her case was hopeless and wretched beyond description. While thus verging to a state of despondency, her attention was directed to Him who receiveth sinners. The encouraging invitation, "Come unto me, all ye that are weary and heavy laden, and I will give you rest," inspired her with hope. She viewed Him in the garden, on the cross, and at the right hand of the Majesty on High, engaged for sinners: She claimed Him as her Saviour; believed on Him with a heart unto righteousness; and being justified freely, from all her sins, she had peace with God and joy in the Holy Ghost. The truth of the Apostle's declaration she now realized, "There is, therefore, now no condemnation to them who are in Christ Jesus."

At this time there was no regular preaching in the neighbourhood; nor any societies formed by the Methodists, and our mother knew not, that she would ever again be privileged with hearing those godly ambassadors of Heaven, who had been instrumental in opening her eyes, and directing her to Jesus, the sinner's friend. This was a painful reflection; she resolved, however, to devote herself to that God who had so gloriously manifested himself unto her; and that she might do good, and receive good, associated herself with two or three young ladies, whose hearts God had touched, for the purpose of singing his praises, praying for, and exhorting each other to stedfastness.

Her father soon observed the change in his daughter, and having heard, and unfortunately credited, the evil reports, raised by a bigoted and corrupt clergy, and circulated by a credulous and deluded people, he had imbibed strong prejudices against the Methodists. He, therefore, set himself to oppose her; finding persuasion unavailing, he proceeded to threats, resolved, as mild measures would not answer, to use violent. He threatened to disinherit her, (a threat he did not execute) leaving her the Methodists for a portion. Various were the means he used, to divert her attention from religion; but to no effect, none of these things moved her. Emancipated from the dominion of sin, possessing an evidence of her acceptance with God, and expecting an inheritance with the people of God in heaven, she was willing to take their portion in this world, "tribulation." The alluring vanities of this world, had now ceased to captivate, she had tried its pleasures and found them illusory. Her worldly prospects

were gloomy; they, however, would soon have changed, had she forsaken Christ; but no! she chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. She had to pass through deep waters; but in the midst of trouble, the word of God proved a stay and support. Her soul was much comforted in perusing and meditating on the 27th Psalm; the two last verses of which she selected about this time, it is supposed, and marked in the margin, requesting they might be the motto to her funeral discourse.

The Methodist preachers frequently visited the neighbourhood after this; they raised several societies, and the work of God abundantly prospered; but our mother was not permitted to join them or hear them preach, except occasionally, during her stay with her parents.

In 1780 she was married; but to one opposed to the Methodists; however, she now became a member, and though much opposed, remained stedfast in the faith. She fully attested the truth of God's word, "My grace is sufficient for thee."

In 1796 she lost her husband; and in 1797 was married to Mr. P. T. Causey, a respectable member of the Methodist Episcopal Church. Freed from those trials and hindrances which had so thickly strewed her path from the beginning, she pressed forward with redoubled vigour. Those graces which had been partially hid under a bushel, unseen or uncomprehended by surrounding darkness, were now more than usually brought forth, and exhibited in her walk to all with whom she had intercourse. Having encountered various trials, and being inured to hardships, she knew how to sympathise with the distressed, to counsel and comfort the afflicted. She knew well the evil of neglecting the Apostle's direction, "Be ye not unequally yoked together with unbelievers," and was ever ready on all convenient opportunities, to enforce the weighty injunction,—guarding the youth against this destructive evil.

In conjunction with her benevolent husband, their house became an asylum for the prophets of the Lord; many of whom have been sheltered beneath their hospitable roof, and from our departed mother, received those kind attentions, without which they must have wandered forlorn. These blessed her while living and when dying.

In 1816 Mr. P. T. Causey removed to Milford, where the sphere of her usefulness was much enlarged, her privileges and opportunities were greater, of which she was not insensible, always improving them to the best advantage. "She departed not from the Temple." To tread the courts of the Most High, was her delight. To meditate on his word, her food. To converse on His kind dealings, her daily theme.

Possessing a considerable portion of this world's goods, she viewed it as her duty to use it in feeding the hungry, and clothing

the naked. In the discharge of this duty she was ever faithful. Hence in the neighbourhood where she was raised, the poor revorenced and blessed her. Having removed to Milford, she continued her charitable exertions; and as there were more of this class who now came under her notice than formerly, so far from abating or diminishing her exertions, they were but increased in proportion to the demand upon them. She did not wait for them as suppliants, to importune for the crumbs which fell from her table; but as one deeply impressed with correct views of the relation in which she stood to her Maker as a steward, she searched out the humble habitations of the indigent; made inquiries into their wants; and as a ministering angel administered such cordials, whether temporal or spiritual, as the case required. In this labour of love, few, if any, excelled her. Thus she made to herself friends of the mammon of unrighteousness, that when she failed, they might receive her into their habitations. Long will she be remembered by the poor of this village: her works still praise her in the gates.

Holiness was her favourite theme; for this she prayed, watched, and laboured; and it was evident, to all who observed her, that her life was hid with Christ in God. She acted as one verging towards eternity, as an expectant of Glory. Yet she often complained that her attainments were small, and would frequently cry out, "My leanness," &c. At such times she would sing with much spirituality the following appropriate hymn:

> "Away my unbelieving fears,
> Fear shall in me no more have place," &c.

On the 22d of August, 1821, she was attacked with the ague and fever; brought on, it is supposed, by a hurt received from a fall. But, as this disease seldom proves mortal, little or no alarm was excited for her safety. Though at times apparently convalescent, it however continued gradually to wear her away, till it was evident that the time of her departure was nigh at hand. In this afflicted state she continued, waiting for her dismission till the 19th of December; when she breathed out her soul into the hands of her gracious God, in full assurance of eternal life.

During her protracted illness, she was at times seriously buffeted by the enemy: clouds seemed to intervene, and occasional depression, caused her to cry out, "Lord, save;" but never did she cast away her confidence: her hope remained both sure and stedfast. Patience, meekness, and submission, were remarkably exemplified throughout the whole of her sickness: She was ready to exhort, advise, and reprove, all who visited her.

The writer of these lines has more than once beheld her, when her soul appeared to be so filled with the divine afflatus, that, like Moses, her face shone: and so fervently would she look upward, that it seemed as if she had penetrated the veil, and the glories of

the eternal world were full in view. With much composure, she gave directions to her friends relative to her interment; particularly requesting, that when carried to the grave, her coffin might be opened, and her friends permitted to take their last view of her body; at the same time she bid them not to weep, but praise God that one soul more had made a happy escape.

> "Heaven waits not the last moment; owns her friends
> On this side death; and points them out to men."

Yes, on this side Jordan, she was abundantly favoured with the divine manifestations, and was enabled to adopt the language of St. Paul, and say, "I have fought the good fight: I have finished my course, I have kept the faith," &c. Thus she continued for several weeks previously to her departure, her sky unclouded, and her confidence unshaken.

The day after her decease, the Rev. Henry Boehm, delivered a funeral discourse to an attentive congregation, from the 27th Psalm, 13th and 14th verses.

The coffin was then opened, and the scene was truly affecting. It reminded the writer of the scene mentioned by Ezra, chap. iii. 12, 13, when the foundation of the temple was laid after the return from Babylon. Such, in some degree, was the case when the friends of this godly woman took their last leave of her.

Tears of mourning and rejoicing were mingled while they remembered her fervent piety, her active benevolence, and her entire devotedness to the service of her God and Saviour.

Miscellaneous.

POWER OF THE WORD OF GOD; OR, THE SPIRITUAL LIFE-BUOY.

A youth about 17 or 18 years of age waited upon one of the Secretaries of the Bethel Companies, to purchase a tract. He was asked, "Have you attended any of the Bethel prayer meetings on board ship?" "Yes," said he, "the last evening only. Yesterday I landed from my voyage; and this afternoon I am bound to Scotland to see my friends. Although the visit to the Bethel meeting was accidental, it has been the means of great consolation to my mind." "I am glad you found it so;" observed the Secretary, "were you happy?" "I will relate, Sir," said he, "what took place during my late voyage. I sailed from London in a Scotch vessel for the West Indies, second mate, the most abandoned wretch that ever sailed on salt water, particularly for profane swearing. Our Captain, though a good seaman and kind to his ship's company, cared not either for his own soul or for the souls of his ship's crew. We had been at sea about sixteen days; it came on night; it was my watch on deck; the night was dark

and lowering, and but little wind at the time; we had most of our lower sails set; I was walking fore and aft on the leeward side of the ship, when a sudden puff of wind caused the vessel to give a heavy lurch; not prepared to meet it, I was capsized, and came head on against one of the stauncheons: feeling much hurt, I gave vent to my anger by a dreadful tremendous oath, cursing the wind, the ship, the sea, and (awful to mention) the Being who made them. Scarce had this horrid oath escaped me when it appeared to roll back upon my mind with so frightful an image, that I ran aft, and for a moment or two thought I saw the sea parting, and the vessel going down. I took the helm from the man who was at it, and put the ship's head close to the wind. All that night my awful oath was passing before my eyes like a specire, and its consequences, my certain damanation. For several days I was miserable; ashamed to say the cause, I asked one of the men if he had any book to lend me to read: he offered me a French novel by Rousseau. I asked him if he had a Testament or Bible. He answered by asking, if I were going to die; for his part, he said, he never troubled his head about Bible or Prayer-book; he left all these matters to the priest, to whom he left part of his pay to pray for him; if I had done so, I should not be squeamish. The Captain, I knew, had a Bible, but I was unwilling to ask the *lend* of it. Several days thus passed in the greatest torment, this dreadful oath always before me, and the devil continually harrassing me with the dreadful thought, 'I shall be damned, I shall be damned.' I could not pray, indeed I thought it of no use. On the fifth day, I was turning over some things in my chest, when I found some trifles I had purchased for sea stock wrapped in paper—this piece of paper, (putting his hand at the same time into his jacket pocket, and from a small red case pulling out the paper which was a leaf of the Bible, containing nearly the whole of the first chapter of Isaiah,) Oh! how my heart throbbed, when I found it a part of the Bible!" At the moment the big tear fell from his eye: he pressed the leaf to his bosom, and cast his glistening eyes to heaven. "But, Sir," continued he, "conceive what I felt at these words, 'Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.'" Here he paused to wipe the tears away. Indeed, writes the Secretary, my eyes needed wiping too. "O sir," he continued, "like a drowning man, I clung to this life-buoy; on this I laid my soul, while the billows were going over me. I then prayed, and the Lord was graciously pleased to remove, in some measure, the great guilt from my conscience, though I continued mournful and bowed down until, last evening on board the May-flower, I stowed away with the Bethel Company. There the Lord spoke my pardon and peace. I am now like poor Legion going home to my friends and neighbours to tell them what great things the Lord has done for me. Farewell, sir." "Farewell, my lad, the Lord go with you."—*Christian Watchman.*

ADDRESS OF THE REV. J. SUMMERFIELD, TO THE MANAGERS OF THE YOUNG MEN'S MISSIONARY SOCIETY.

My very dear brethren,

Permit me to intrude myself upon your notice for a few moments, on a subject of all others most interesting to me—the prosperity of the cause of Missions. I presume not to *dictate* to you *any thing;* yourselves were employed in this labour of love before me; but yet, as you have been pleased to honour me by associating me with you as your President, may I, from this consideration, be emboldened to "stir up your pure minds by way of remembrance."

You have been appointed by your brethren as the Board of Managers of the Young Men's Missionary Society, Auxiliary to the Missionary Society of the Methodist Episcopal Church. It is an honourable appointment, and should ever be so esteemed by you: but, at the same time, it is one of great responsibility. They have appointed you stewards in an important branch of the work of the Lord. Nay, my brethren, was the appointment only from them? Permit me also to add, in the words of an Apostle, who was but in another part of the same vineyard, "Jesus Christ, the Head of the Church, has counted you faithful, putting you into this ministry," in the administration of that Providence which is ever over the affairs of his church and people.—Are you conscious of your honour? or are you afraid to know it, lest you should be puffed up thereby? If you are not conscious of it, you will not enter into the duties it demands with all your heart and soul. But if you are, you will tremble at the responsibility, while you feel the dignity of your station, remembering that "it is required in stewards that a man be found faithful," and that "to whom much is committed, from him much will be required."

My dear brethren, in every department of the church of Christ, as well as that of the public ministry, we have need to say, "Who is sufficient for these things?" The only answer ever given thereto by a servant of God is that of the Apostle, "Our sufficiency is of God." Unless therefore we sensibly feel our own inability, when unassisted, to do any thing which is acceptable to him, or truly profitable to his church, we shall never realize "the power of Christ resting on us."

Permit me to remind you, "brethren beloved," what you ought never to forget, that while you do what in you lies to save the souls of others, each of you has

> "A never dying soul to save,
> And fit it for the sky."

And if you neglect this, no exertions for others will be of any avail to you; it is a deadly sentiment, that while we are doing what we can for others, God will make due allowance for the neglect of our own souls—while you labour for others, "your-

selves may become castaways," and then "what would it profit a man if he gain," or even *save* "the whole world, and lose his own soul?" Many will be found in the great day, willing to commute their inattention to their own salvation for the care they have manifested for the salvation of others: "Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works?" yet they will be cast into outer darkness! Let me therefore especially entreat you, to preserve continually a lively sense of your individual acceptance with God, through Jesus Christ our Lord.

But, why dwell I on this? It is not for its own sake alone, but to prepare for another observation; which is, you will not persevere in the work in which you have engaged without much personal religion;—or if you should continue your office, it will be unprofitable to the church of God. You will relax your exertions till all your zeal evaporates, and you become perfectly insipid,—or, what is worse, stagnant and deadly, communicating infection to all around. Your office, as Managers of this Society, does not consist solely in presenting yourselves at the Anniversary, and all the public meetings connected with it. This is a small part, indeed, of what is expected from you. Your duty is not so much *general* as it is *particular:* it is rather in *minutiæ* than in *bulk.* At an Anniversary, food may be found even for a carnal mind; but it requires more than ever grew in nature's soil to be "always abounding in the work of the Lord;" to be urging on your course, active, yet silent, unostentatious of display, like the sun in the firmament, shining, and ever leaving the effect of his beams, yet without noise. Let me remind you, that *patient continuance in well doing* is the only way to succeed with our Auxiliary. Our terms of subscription are small; and the number of our subscribers must be greatly increased to render us at all worthy of the title of "Auxiliary." Therefore, instead of grasping at a globe, which is but propelled the farther by the very attempt to seize it, let us stoop to little things. Let us *collect* handfuls together before we attempt to *gather* them, ever having our eye upon Him, who has promised to reward, not according to the magnitude of the result, but according to the labour we have employed. Remember, Methodism was once a little thing; it rose by little and little; and if we rise as an Auxiliary, it will be by attention to little things. Wherever you go, therefore, remember the Society to which you belong, and seek to increase its subscribers from every circle in which you may be found.

I have another observation to make, and that respects your attendance upon the stated meetings of the Board. "Union is strength." Let us see your faces, and hear the reports of your success in the interim of our meetings, that our hearts may be comforted together, and our hands strengthened. I trust you will always find me ready to co-operate with you in any thing

which will tend to our prosperity; and permit me to say, I have unbounded confidence in every one of you. The time is drawing near when the reapers, the angels, shall gather the elect of the Lord from one end of heaven to the other: God grant that you may all be found, like shocks of corn, ready for the sickle!

Farewell, my dear brethren,

Your affectionate servant in the cause of Christ,

New-York, May 1, 1822. JOHN SUMMERFIELD.

Religious and Missionary Intelligence.

For the Methodist Magazine.

Short Sketches of Revivals of Religion among the Methodists in the Western Country.

RISE AND PROGRESS OF METHODISM IN THE NORTH WESTERN TERRITOY, (NOW STATE OF OHIO.)

No. 9.

(Continued from page 270.)

"SHORTLY after this, the Rev. Wm. M'Kendree came to preside over us, and at a quarterly meeting held by him in our neighbourhood, at Brother Gatch's, there were felt and seen the displays of mercy and grace; while our Rev. Brother was holding forth the word of life, sinners were cut to the heart in a wonderful manner: One young woman in particular, shrieked aloud as though a sword had been run through her; her brother in a rage ran to her relief and took her out of the crowd,—the Lord arrested him, and he began to cry for mercy." [At another meeting not far distant from this place, at a Meeting-House, called *Hopewell*, in Mr. James Sargent's settlement, about the same time, whilst Mr. M'Kendree was preaching, I was informed by those who were present, that such was the wonderful display of the power of the Most High, that it came like a mighty rushing wind: some thought that the house was about to fall, others that the gallery was about to give way, others again that a storm was rising; whilst others, who felt the more immediate presence of the Lord, were prostrated on the floor.]

Some time after this Bishop Asbury, Bishop Whatcoat, and the Rev. J——— C——— all came to the West, and preached in our neighbourhood. I accompanied them to Cincinnati (about 10 or 15 miles distant) Bisho; Whatcoat preached, and so did Mr. C———. There were but few people in that place that loved to hear the charming sound of the gospel by the Methodists, being but few of that persuasion in the place at this period. There was evidently something apostolic in Mr. Asbury. From my first hearing of him in Virginia, I was always charmed with him, and heard him as often as possible.

"While writing this sketch, one of the preachers informs me that an old member of forty years standing has left us, and a local preacher likewise—their cry is, "tyranny! tyranny!" Another because he was not ordained, his moral character not being fair—a third, whose talents were not sufficient to preach the gospel: and this is the way they go, full of prejudice as they can hold, and I am awfully alarmed on their account, and the dreadful consequence, I fear, will be, they will lose their souls. I have long been convinced that the church can do better without me and thousands such as I am, than I can do without the church. They talk (those disaffected) about oppression and mal-administration, but I do not feel it any more now than I did thirty years ago, and I very much question, whether we should hear the cry, that we now hear, if we would all keep the simple spirit of

the gospel, or as we receive Christ Jesus the Lord, so walk in him. As we all have a small opinion of ourselves and our performances, or ought to have, so I think we ought to continue and keep in mind the word of life. What have we that we did not receive?

"When I reflect and call to mind the many able ministers of Christ we have among us, many of whom are not behind the first preachers of other denominations, and how they have passed through the most difficult scenes, the wicked opposed to them—all other professions opposed to them—all trying to retard their progress; I am constrained to say, the good Lord has been with us in a most marvellous manner. I still remember what the enemies of the cross of Christ used to say when I first set out in religion—"A little time and you will not find a Methodist in the country." "They used to make a great ado where we lived in such a place not long ago, and they are all gone, &c." Such was their cry: the same kind of prophecying is afloat even here to the present time: but I rather believe it originates in their own corrupt hearts, because they *wish to have it so;* and I have abundant reason to thank the Lord for the good news Bishop George has brought me, that Methodism stands on better grounds of late in the part where I came from, than it did twenty or thirty years ago: I see the work reviving and hear of it in many parts of the continent every year, and I find that a few years ago, where there were no people, there are now many large classes, and the gracious work is still progressing. I am fully of opinion, that if we keep united as we ought to be, and as we may be, that the Lord would continue with us, and that the little stone hewn out of the mountain without hands, would soon fill the world.

"There is certainly something uncommon attending the preaching of the gospel among the Methodists; *power divine* lays hold on the sinner whether he will or no: but alas! too many conclude that they will think no more about it for the present, and when they have more time they will study more about it. Deism I believe is fast falling, but it is probable that it will do more harm in its second appearance under the mask of *New-lightism*, *Universalism*, *Pelagianism*, &c. and I believe that nothing will so effectually put a stop to those *heterodox* sentiments, as preaching the gospel with *life* and *power*, and above all for the preachers and people to *live* what they profess. I have often thought of a conversation that a Presbyterian by the name of I. Riley and myself once had many years ago, respecting one of our neighbours, who denied the Scriptures being of divine authority: he observed, respecting the person, let him only go into a lively class-meeting, and if he does not relinquish his sentiments I am very much mistaken; for, said he, the first time that I ever was in a class-meeting, I was so bigoted that I did not like to deviate from the tradition of my father, so I thought I would stand in time of prayer; but I was obliged to kneel, or surely I should have fallen to the floor! So, as *Simpson* recommends Wesley's Philosophy as an antidote for *free-thinkers*, does Mr. Riley recommend class-meeting as an effectual remedy for the same evil!" [I have heard of an instance of its having been tried with complete success; our worthy friend and brother, John Collins, whose labours and usefulness in the cause of God is well known in Ohio, from his peculiar cast of mind, possessed the happy art of turning almost every occurrence to the best advantage. A Deist, and as it often happens of the same profession, a gentleman of the bar, of considerable standing, having been touched to the heart under his ministry, with some others, attended his class-meeting whilst he was on his circuit. Mr. C. at first felt himself a little embarrassed. He, however, opened the meeting as usual with prayer, and then commenced by reverting to the usual *customs* and *salutations* among all civilized people on meeting a friend, of inquiring after his *welfare*. The soul being *immortal*, and a *spiritual life* being, of all subjects, the most important under the sun, those *friends* or *fellow-travellers* to a world of *spirits* thought it above all things the most important, to make proper inquiry after each other's spiritual health and prosperity! These meetings were designed to effect this purpose, &c. He proceeded to meet the class. Mr. J. M'—— (now one of the Judges of the Supreme Court of the state, and an ornament to the Church,) was charmed with the Institution. The preacher discovering from the tears, that he had at least gained his consent as to the position he had taken, examined him in turn. Mr. M'. soon after embraced the religion of Jesus. The writer recollects seeing his first thesis on the subject of religion, in an exposition of the text, "What think ye of Christ?"]

"I am now grown old, and what can I say respecting Methodism? only, as one said on another occasion, I find no fault of their doctrines,—discipline,—or

any thing else relating to their system of government: But I believe their *plan* is of divine origin, and millions with me, will have cause to adore and thank the Lord through eternity for it, and for the whole of Methodism. I find from experience that missionaries of other denominations move on, until they can get a good salary or an easy living, and there is an end to their missionary career. But not so with our travelling preachers; they not only travel in good and agreeable weather and fine roads, but quite the reverse—no dangers—no trials—no sufferings do they shun. I do not believe there ever was such a set of men since the apostolic day, for zeal, fortitude and usefulness in bringing sinners to the knowledge of themselves and of Christ. My journey through life will soon be brought to a close. I have no other plea to make "but that Jesus Christ came into the world to save sinners, of whom I am chief." FRANCIS M'CORMICK.

Hamilton County, Ohio, April 17, 1821.

Brother James Quinn, on handing the above to the writer, remarks, "that I was profited by reading this plain and artless narrative, &c. I was much pleased with the honest humility manifested in his declining the office of preacher and taking that of exhorter; two or three others have taken the same course of late. If it be possible for a good man to be mistaken in his *call*, ought this not to be a caution both to them and the Church, that such should not be authorized to teach others in the exercise of gifts which they do not possess? It will be found on observation, perhaps, that few men, after having been authorized, however deficient in preaching abilities, possess candour and humility enough to follow the example set by this good old man and worthy brother, however much it might be to their own credit."

THEOPHILUS ARMINIUS.

Mount-Carmel, Illinois, March 27, 1822.

THIRD ANNIVERSARY OF THE

Missionary Society of the Methodist Episcopal Church.

THE third anniversary of this Society, was held in John-street Church, June 3, 1822. At the time appointed, the house was crowded to overflowing, among whom were the members of the New-York Annual Conference, consisting of about one hundred preachers of the Gospel.

At 7 o'clock, the meeting was opened by the President of the Society, the Rev. William M'Kendree, by singing and prayer. The Report was then read by the Rev. Nathan Bangs; after which, an anthem was sung by the choir, and the Meeting addressed by the Rev. Enoch George.

On motion of the Rev. Samuel Merwin, seconded by the Rev. Robert R. Roberts, both of whom supported the motion by appropriate addresses, it was Resolved, That the Report be printed under the direction of the Board of Managers.

On motion of Washington Cockle, (a lad of about 12 years of age, who presented the President with a donation of $410, the proceeds of collections taken up, in the course of the year past, at the monthly sermons preached to the children in the several Methodist Churches in the city of New-York, for the benefit of the Missionary Society, who also addressed the Meeting in a very moving manner,) seconded by the Rev. John Summerfield, who spoke in his usual style, it was Resolved, That the cordial thanks of this meeting be given to the Auxilary and Branch Societies, for their activity and influence to increase the funds of this Institution.

A collection, amounting to $151 12 1-2 cents, was taken up; and the exercises were closed by singing and prayer, by the Rev. Daniel Ostrander.

Extract from the Report.

The establishment of this Society forms a new era in the history of Methodism. Through its influence, the latent energies of many an individual are called into action, and directed to the accomplishment of the grand designs of redemption, namely, the universal diffusion of gospel truth and holiness.

In perfect accordance with the primary intention of this Society, the Superintendants of our Church have availed themselves of the pecuniary aid thus afforded them, to send the light of evangelical truth among the scattered population of

the exterior parts of our country, as well as among the aborigines of our wilderness. And the information which is here presented, will evince that success has attended the efforts of our Missionaries. Never, indeed, since the first settlement of our country, has a more effectual door been opened to the natives of our soil, than at the present period; and it is matter of no small exultation, that the exertions of the Christian community are becoming proportionate to the demands of the destitute; and that the Supreme Head of the Church is raising up and qualifying men to enter the fields of missionary labour, with that spirit and intrepidity which promise a complete triumph to Christianity.

At the session of the last Genesee Conference, two missionaries, Rev. Fitch Reed, and Keneth M. K. Smith, were appointed to the new settlements in Upper Canada. In mentioning this Province, we can but recollect with gratitude to God, the progress which the Gospel has made in that region, where, previous to the visits of the Methodist preachers, the people were generally destitute of Gospel ordinances; but where, through the persevering and indefatigable labours of these heralds of salvation, thousands have been drawn to the standard of Immanuel; many of whom are now lending their aid, both by their prayers and money, to extend the borders of His kingdom. And now, through the medium of the Missionary Society, the poorest and most destitute neighbourhoods are likely to be favoured with the transforming power of the Gospel of the Son of God. By this means the bounds of His kingdom will be limited only by the extent of the settlements; and dwelling houses and meeting houses shall rise up together.

This anticipation is by no means imaginary, as the information received from this mission, furnishes indubitable evidence of its success. *See a Letter from the Rev. Fitch Reed, in the Methodist Magazine, vol. 5. p.* 193.

After following the flight of our missionaries through the wilds of Canada and witnessing the triumphs of truth in the hearts of its inhabitants, we will turn our attention to some of the Indian Tribes who dwell in the skirts of our own States and Territories. In surveying this field of Missionary labour, we shall have abundant cause of thankfulness for the blessed result of the recent exertions among our brethren of the forest.

At the last Ohio Conference, the Rev. James B. Finley was appointed Missionary to the Wyandot Indians, with instructions, if possible, to establish schools for the instruction of Indian youth, as well as to convey to them the knowledge of the truth as it is in Jesus; and the communications from him, already published in the Magazine numbers, for January and May, of Vol. 5. p. p. 29, 188, will shew that success has attended his exertions.

From the report of the Rev. William Capers, made to the South-Carolina Conference, are extracted the following articles of agreement, between William Capers, on behalf of the Bishops and the South-Carolina Conference of the Methodist Episcopal Church, of the one part, and the Chiefs of the Creek Nation, in council, of the other part, to wit:

"Art. 1. It is agreed, That the said William Capers, of the first part, shall institute, or cause to be instituted, two schools in the Creek Nation; the one to be located at such place in the neighbourhood of Coweta, as the said William Capers shall choose; the other to be situate at such place, in the neighbourhood of Tuccabatchie, as shall be chosen by him, or by such other person as he or the Conference aforesaid may appoint: which said schools, shall go into effect, the one, on or before the first day of February next, the other on or before the first day of May following.

Art. 2. That every Indian who may wish to send his or her child or children to school, shall be free to do so. And the teacher in charge of the schools, or either of them, shall have provided for said children, comfortable lodging, and sufficient food; and himself, and those associated with him, shall, at all times, treat the children committed to their care, with becoming tenderness and regard.

Art. 3. That neither William Capers, nor the teachers, nor other person or persons for him or them, shall demand of the Creek Nation, nor of any individual thereof, any equivalent whatever, for services rendered at the schools.

Art. 4. That for the sustenance of the teachers, and the children with them, said teachers shall be allowed to cultivate a piece, or pieces of land, at each of the schools;—provided that, during the year one thousand eight hundred and twenty-two, they shall not plant more than ten acres of land, at either school; nor ever afterwards, shall cultivate more than ten additional acres of land, for every twenty children that may be under their care.

Art. 5. That it shall be allowed the teachers, to have such stock of any kind, as may be necessary to their comfort, and the support of the children with them: provided, that, during the year one thousand eight hundred and twenty-two, they shall not possess a greater number than twelve of milch cows; nor ever afterwards more than six additional milch cows, for every twenty children at school.

Art. 6. That there shall be built at each of the places chosen for a school, a house, thirty feet long, by twenty wide, and such other houses, as may be necessary to the accommodation of the teachers and the children.

It is also agreed, that whenever either of the above named schools, or any teacher of said schools shall have become offensive to the nation, such school or teacher of a school, shall be withdrawn from the Nation."

Having finally succeeded in fixing on a site for a mission-house and schoolhouse, which is on the summit of a high and beautiful hill, one mile west of Chatahoochee river, the Missionary observes:—"I cannot forbear to mention, with how solemn feelings we occupied this place, in the name of the Lord. We had been encamped on the road at Fort Mitchell; and from that place, moved slowly with our baggage to this. Scarcely a word passed by the way; we mutually preferred our meditations. When halting on the summit of the hill, we kneeled down and prayed. I prayed aloud. The prayer over, we still continued on our knees. It was a solemn time of joy, and we blessed God for the consolation."

For a more particular account of this mission, see Magazine for June and July, p. p. 232, 272.

A letter from Bishop George, announces the appointment of a missionary to the Floridas, with instructions to visit Pensacola, Mobile, Blakely, and as many of the adjoining settlements as possible.

Since the last report, official information has been received of the following auxiliary and branch societies;—

1. The Virginia Conference Missionary Society. Though this Society was organized previously to our last anniversary, yet an official notice of its existence did not arrive in time to report it in its proper place among the auxiliaries. Its first anniversary was held March 4, 1822. The report presented to the meeting, concludes in these words:—"In inviting the friends of the Virginia Conference Missionary Society, to continue their support to this interesting department of missionary labour, the board is inviting them to exercise one of the most exalted privileges of their lives, and to confer one of the richest boons, that Heaven has placed at their disposal. The mercy that they impart, is mercy of the highest order; it is mercy to the souls and bodies of men; it is mercy for time and eternity; it is mercy, that is twice blessed; it "Blesseth him that gives, and him that takes." It issues from the hands of its dispensers in streams of life and salvation, and returns in honour, and blessings on their heads."

2. Jamaica Circuit Auxiliary Society.

3. Reading Circuit Auxiliary Society.

From the Second Annual Report of the Baltimore Auxiliary Society, it appears that the following branch societies have been formed within the bounds of that auxiliary, viz.)

1. Stephensburg, for the Winchester circuit. 2. Georgetown. 3. Calvert circuit. 4. Huntingdon. 5. Stanton. 6. A Female Mite Society, at Winchester, in Virginia. 7. The Juvenile Finleyan Missionary Mite Society of Baltimore.

"To each of these are justly due," says the report, "the warmest thanks of this Society; and we pray most devoutly, that their numbers may be increased, and their influence widely extended." [The whole number of Auxiliary and Branch Societies now is twenty-six.]

After a variety of very useful matter, the above-mentioned report concludes in the following words;—"For twenty-five years before the dreadful carnage of Waterloo, the highest energies of the human mind, and the utmost force of the physical powers of man, were employed in the barbarous work of destruction! What a change of things now gilds the scene! How delightful to turn and behold so many institutions, springing up in all parts of the world; which, by the unity of their design, the benevolence of their purpose, and the salutary tendency of all their means and results, are calculated to excite common feelings in all who bear the Christian name; to soften and subdue the malignant passions of the heart, and bestow the blessings of civilization and pure religion on all who dwell on earth. How delightful the reflection that we partake in the godlike work! And

we are confidently sure, that in the awful hour, when a dying bed shall call in review the various pursuits and transactions of life, it will be a goodly solace, to think in the good cause of missions to our perishing aborigines, we have not been idle spectators, but zealous and laborious partakers of the work."

The Female and Young Men's Auxiliary Missionary Societies of New-York, are continuing their exertions with increased zeal and success. Their anniversaries were highly creditable to themselves, and the numerous assemblies who attended them. To *all* the Auxiliaries, which are pouring their tributary streams into the parent institution, this Society presents the expression of its gratitude, for the zeal and unanimity with which they have seconded the views of the Missionary Society.

A Report of the "Missionary Society of the M. E. Church, within the bounds of the Philadelphia Conference for promoting domestic and foreign Missions" has been received. Although this Society has not become Auxiliary to the General Society, yet it deserves to be noticed in this Report, inasmuch as it is pursuing the same objects, and promises to do much towards extending the influence of the missionary cause.

Bishop M'Kendree, in a letter to the Corresponding Secretary, dated Philadelphia, May 14, 1822, observes:—

"It affords me heartfelt pleasure and satisfaction, to be enabled to inform you, that the Missionary Society of the M. E. Church, in the bounds of the Philadelphia Conference, which went into operation about fourteen months since, has now upwards of six hundred members attached to it, including an Auxiliary Society in Germantown, and part of Bristol circuit. Since I have been here, at a special meeting of the Managers, held on the 11th inst. they authorized me to draw upon them, for $500, which I have accordingly done, and have divided that sum among the Wyandot and Creek missions; to the former, $300, and to the latter $200: Thus this Society has made a blessed commencement in the great and glorious cause of missions.

As Auxiliary to this Society, Juvenile Societies have been established in St. George's, Union, and Ebenezer Churches in this city, in which they have already united about 300 of the youth, many of whom display great zeal in this good cause."

It would be an easy matter to swell this Report with interesting accounts of the proceedings and success of other Societies, all of which are directing their attention to the attainment of the same grand consummation, namely, the salvation of the world. But it is unnecessary to enter into minute details. We would just observe, however, in passing, that the numerous Bible Societies in Europe and America, Tract Societies, Sunday-school Institutions, Free Schools, with Missionary Societies, are like so many streams issuing from the great fountain of Divine goodness, pouring their tributary waters into the broad river of Christian benevolence, and rapidly wafting immortal souls towards the ocean of eternal felicity.

The West India and South-Sea Islands, are receiving His law who died to redeem them. The vast tribes of East Indians are witnessing the rising beams of the Sun of Righteousness. The hills and vallies of Palestine, once the theatre of such grand events, are echoing with the voice of divine mercy. The depressed sons of Africa are stretching out their hands to God. And the tribes of savage men on our own continent, are beginning to listen to the sound of "salvation in Jesus's name." While the poorest and most destitute parts of our own scattered population, are reached by the feet of the zealous Missionary. All these are sharing the beneficial results of these various Societies.

And whilst *Christianity* is thus marching forward, and making its solemn entry into the temples of idolatry, and planting its standard amidst the ruins of infidelity, *science* is following in its train, and pouring its enlightening beams into the human understanding; and thus preparing man for the full entertainment of that pure offspring of the Most High. And while *Christianity* transforms the heart, and *science* enlightens the understanding, man is qualified to move with becoming dignity in this life, and finally to join the spirits of just men made perfect in heaven.

O brethren! with an object of such magnitude before us, who can remain unmoved? Let the arm that will not be stretched out in support of such a cause, forget its cunning. The voice of God calls arise. The time to favour Zion, even the set time, is now come. A halo of glory already surrounds the head of the intrepid Missionary, who is successfully elevating the cross of Christ among the savage tribes of men. And he loudly calls for more to come over to his help.

It is now only about three years since this Society commenced its operations. Combining so large a field of labour, and comprehending in its plans so large a circle, as the whole of the Methodist Conferences in the United States, it was but reasonable to expect that its progress would be slow; but it has been sure. Time and patient perseverance, are necessary to set so many wheels in motion; to communicate life and vigour to each, and so to direct the movements of the whole, as to produce a simultaneous and harmonious co-operation. But, blessed be the God of missions! The God of Wesley and Whitefield—those eminent Missionaries of the old world—who inspired them with sufficient energy to set the mighty machine in motion—Of Asbury and Coke, who gave it such an impulse in the new world—Blessed be his Holy Name for ever, that he hath so far given success to the experiment. Already the impulse is felt more or less strongly from the centre to the circumference of our connexion. The mustard seed first sown about three years since, has taken deep root, has extended its branches, and many are reposing under their shadow. Young branches are shooting forth in various directions, and instead of exhausting the strength of the parent stock, are daily adding to its growth and stability. As you have already heard, the heathen tribes of our wilderness are partaking of its fruits.

The time indeed is not far distant, when every man who shall have engaged in this godlike enterprise, will esteem it as the happiest period of his existence, the highest honour ever conferred upon him, when he embarked in the cause of missions. The loiterers, those who have looked on with cold indifference, and, with envious eye, have waited the doubtful result, will stand abashed, filled with confusion at their own supineness; and will, if their zeal for God be not quite extinguished, petition the privilege to redeem their lost time, by being permitted, at last, to participate in the grand work of conquering the world by the power of truth.

Poetry.

LINES

Written on the death of Miss Eliza Higgins.

"She sparkled, was exal'd—and went to heav'n!"

HARK! 'tis Eliza's voice which rends the skies
And swells the holy triumphs of the blest,
Through shining ranks her spirit rapid flies,
Shouts for glory—and enters into rest!

Farewell, my sister! thou art gone at last,
And bid adieu to all beneath the sun;
Thy tears, thy sorrows, all thy conflicts past,
Thy work accomplish'd, and the prize is won.

Those soft blue eyes are clos'd, which once did shine
With heav'nly thought, from truth's enliv'ning rays:
Seal'd are those lips, and mute that tongue of thine,
Which sung triumphant the Redeemer's praise.

Sweetly compos'd I saw thy lovely clay,
Just as thy spirit took its joyful flight;
By faith I trac'd thy bright ethereal way,
To meet and mingle with the sons of light.

On angels wings triumphant borne on high,
(I saw thee leave this transient world behind,)
Beyond those orbs which deck the azure sky,
To take that crown which God for thee design'd.

There with those eyes, which long desir'd to see
The glorious splendour of eternal blaze,
Dost gaze with rapture on the sacred Three,
Lost in the effluence of immortal rays.

A brilliant star, while in this lower sphere,
Eliza shone, reflecting light divine;
Too bright to sparkle long, our minds to cheer,
And lend her influence in this dreary clime.

Thy spotless soul, with sentiment refin'd,
Display'd a thousand charms of varied hue,
Chaste, as a dew-drop, shone thy heav'nly mind,
Of native beauty, and of polish true.

Soft were thy manners, and thy spirit mild,
Thy tongue with eloquence divinely flow'd;
When God on thee through Christ the Saviour smil'd,
Thy mind with sparkling emanation glow'd.

Touch'd by the raptures of the joys above,
Thy lips exulting sung surprising grace,
Glory, glory, to thy Redeemer's love,
Whose smiling presence fill'd the sacred place.

When wrung with anguish and extreme distress
Thy will submissive bow'd and kiss'd the rod;
Never desir'd or wish'd thy sufferings less,
But meekly sunk into the will of God.

I watch'd thy long and slow expiring flame,
And saw thee linger many months below,
Waiting with patient hope thy heav'n to gain,
The full fruition of those joys to know.

I heard thy last, thy dying accents fall,
Blended with all the pow'r of love divine;
Jesus thy theme, his truths were all in all,
And faith beheld the prospects all sublime.

To thee pale death had lost his dark disguise,
And seem'd a friend of form divinely fair;
A kind conductor to the peaceful skies,
Where sorrow's breath ne'er taints the heav'nly air

Rest, dear Eliza, in thy silent grave;
Thy sacred dust shall watchful angels keep,
Till God himself shall burst the blue concave,
And with his voice awake thee from thy sleep.

Then from the dust shall rise thy beauteous clay,
(With youth, immortal) from the mould'ring tomb;
Perfect in beauty, never to decay,
With charms irradiant of eternal bloom.

I then shall meet thee in the flaming skies,
Where nature fails and suns shall sink away;
And hope to hail thee with enrapture'd eyes,
And swell the triumph of eternal day.

MIRANDA.

THE

Methodist Magazine,

FOR SEPTEMBER, 1822.

Divinity.

From the Wesleyan Methodist Magazine.

THE WICKED DESCRIBED AND WARNED,

A Sermon, preached on a Fast-Day in 1762, *by the* Rev. John Fletcher, *Vicar of Madeley.*—(Original.)

O Son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.—Ezekiel xxxiii. 7—9.

The King, by his pious proclamation, the Church, throughout the service we have performed, and God himself, in the solemn words of the text, call upon all preachers to shake off the dust of indolence, and put on the armour of God, on this mournful day. At all times we are bound to be instant in preaching the word, both in season and out of season; but on such a day as this we are especially commanded to cry aloud and spare not, to draw the sword of the Spirit, the keenest word of God, and sheath it in the very bowels of profaneness. We must attack, unmask, and overthrow vice, with a holy violence, and strike at the heart of sin with the boldness of John the Baptist, and in the spirit of Elijah. You see by the words of the text, that God has set us as watchmen unto the house of Israel; and bids us say to the wicked, "Thou shalt surely die." He adds, that if we do not warn the wicked from his way, he shall die in his iniquity, but his blood shall be required at our hands; and after so express a commission, who can be offended, if, superior to the frowns or smiles of sinners, we obey our heavenly, yea, and our earthly King's commands, and deliver our own souls by warning the wicked of impending ruin.

Without any apology for my plainness, I shall therefore endeavour, first, to convince the wicked man both of his wickedness and danger: and then conclude by giving such directions as will be a means (through divine mercy) either to save his soul, or deliver my own.

I. I shall endeavour to convince the wicked man both of his wickedness and danger.

It is agreed by all divines that the wicked man never repents till he is convinced of his wickedness; and David tells us that "he flattereth himself in his own eyes, until his iniquity be found to be hateful." (Ps. xxxvi. 2.) For, till then, he thinks it is delightful, fashionable, profitable, and not very perilous. The Preacher has then but one way to take in order to convince him; and that is, to lay before him, out of the word of God, the picture of his wickedness in such true colours, that he may be constrained to say, "I am the man." Then, and not till then, will he loath himself, discover his imminent danger, and begin to flee from the wrath to come. Therefore, that each may know whether he is *the man*, let him attentively consider whether his conscience does not plead guilty to one of the eight following marks of "wickedness:" for if but one of these be seen upon him, he is the man.

1. A numerous tribe, among which the wicked man is often found, is that of practical atheists. Thousands there are, (it is to be feared,) who, by gross ignorance, shameful neglect of instruction, and abominable contempt of godliness, open the way for all those that go the downward road, and are, as it were, in the front of the battle, and next to the Prince of darkness. Their heart is darkened by the mists of pride and the clouds of presumption, and they are such utter strangers to their want of spiritual light and divine grace, that they seldom or never call upon God for help with any solemnity. The unhappy heathenish families who are of that stamp meet regularly every day to eat, drink, and make provision for the flesh; but how seldom do they meet to read and pray, to seek, and partake together of the bread of angels, and the water of life. You will find almost as much godliness among the wild Indians as among these practical Atheists. But why should I call them *Atheists?* They have many gods. The world is their god, pleasure is their god, vanity is their god, money is their god, their belly is their god: to some or other of these idols they sacrifice their hearts and their time. As for the God of heaven, the great and eternal Jehovah, they put him off with a careless attendance on his public worship on Sunday morning, if the weather suits them; and it is well if to this they add sometimes the babbling over of the Lord's Prayer and the Creed, which, after all, in the manner in which they do it, is no better than a solemn mockery of the Saviour, whom they constantly crucify afresh. Do you belong to such a heathenish, prayerless family, and are you hurried down the stream of its profane-

ness? If you do, suffer me to deliver my soul by telling you, that you are the very first person to whom I am bound to say, "Thou shalt surely die." Read your sentence in Psa. lxxix. 6: The Lord will "pour out his wrath upon the heathen that have not known him, and upon the kingdoms that call not upon his name." What! shall the indignation of the Lord fall upon prayerless families among the heathens, and shall it pass by the nominally christian, but prayerless family, to which you belong? No, no; the Judge of all the earth will do right, he will repay you to your face. "Verily," says the Son of God himself to those who call themselves Israelites or Christians, and are not, "Verily, verily, it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for you." (Matt. xi. 21.) O repent and turn; turn and live; for why should you fall into the hands of the living God, and know him a consuming fire to the profane?

2. The wicked is often known, to others and to himself, by his injustice, oppression, cruelty, deceit, and unfair dealing. Did you ever make a prey of the poor and helpless, as the stronger beasts use to do of the weaker? Are you like the horse-leach, crying, "Give, give," still wanting more profit, and never thinking you have enough? Do you take more care to lay up treasures upon earth than in heaven? Have you got the unhappy secret of distilling silver out of the poor man's brows, and gold out of the tears of helpless widows and friendless orphans? Or, which is rather worse, do you directly or indirectly live by poisoning others, by encouraging the immoderate use of those refreshments, which, taken to excess, disorder the reason, ruin the soul, and prove no better than slow poison to the body? If your business calls you to buy or sell, do you use falsehood, do you equivocate do you exaggerate or conceal the truth, in order to impose upon your neighbour and make your profit of his necessity or credulity? If any one of these marks be found upon you, it is enough; God's word singles you out, and drags you to the bar of divine justice to hear your doom in the text: "The wicked shall surely die;"—or that more particular sentence in Isa. xxx. 12: "Because you trust in oppression, perverseness, and deceit," saith the Lord, "this iniquity shall be as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant." O see your danger, repent, and make restitution! Why should you meet the unjust steward in hell, when you may yet follow Zaccheus into heaven?

3. But if you have always been free from these two marks of a wicked man, are you equally free from another, that is not less sure than either of the former? There is a fearful sin, which has in it no profit, no pleasure, no, not sensual sweetness enough to bait the hook of temptation. The only enticement to it is the diabolical disposition of the wicked man, and the horrid pride he takes in *cutting a figure* among the children of Belial. I speak

of oaths and curses,—those arrows shot from the string of a hellish heart, and the bow of a Luciferian tongue, against heaven itself: these are some of the sparks of hell-fire, which now and then come out of the throat of the wicked man. Do they ever come out of thine? A year ago I laid before you the horror of that sin, and besought you, by the tender mercies of the Lord Jesus Christ, to leave it to Satan and his angels, and to act no more the part, I shall not say of a *wicked man*, but of an *incarnate devil*. But have you strictly complied with the solemn request? Has not heaven been pierced with another fiery dart? Have not good men, or good angels, (if any attend you still,) shuddered at those imprecations which you have used, perhaps without remorse? Have not the Prince of darkness smiled, and hell exulted, to hear that some of their hideous sounds proceed yet out of your ungodly mouth? If your conscience pleads guilty here, and you have not wept bitterly, and obtained pardon for the black transgression, you are the "wicked;" you "shall surely die," unless tears of repentance speedily flow, and the Blood of a dying Saviour wash out the hellish stain. To you it is that David speaks in Psalm cix. 18: "As he clothed himself with cursing as with a garment, it shall come into his bowels like water, and like oil into his bones." O will you still pull down this fearful curse upon your head, and entail the Almighty's judgments upon this guilty land? Will you die for the mere pleasure of cursing and dying? Merciful Saviour, forbid it! Pluck these brands out of the fire, and quench them in thy Blood!

4. But, perhaps, your conscience bears you witness that you are not a swearing Christian, or rather a swearing infidel. Well: but does not the threatening of the text light upon you on some other account? To instance in a fourth particular: Are you clear in the point of adultery, fornication, or uncleanness? Does not the guilt of some vile sin, which you have wickedly indulged in time past and perhaps are still indulging from time to time, mark you for the member of a harlot, and not the member of Christ; for a child of Belial, and not for a child of the God of purity? Do not you kindle the wrath of heaven against yourself and your country, as the men and women of Gomorrah did against themselves and the other cities of the plain? If you cherish the sparks of wantonness, as they did, how can you but be made with them to suffer the vengeance of eternal fire? And do not flatter yourself with the vain hope, that your sin is not so heinous as theirs. If it be less in degree, is it not infinitely greater in its aggravating circumstances? Were those poor Canaanites, *Christians?* Had *they* Bibles and Ministers? Had they Sermons and Sacraments? Did they ever vow, as you have done, to renounce the devil, and all the sinful lusts of the flesh? Did they ever hear of the Son of God sweating great drops of blood, in an agony of prayer, to quench the fire of human corruption? Now, *you* have heard of

this; you profess to believe it; and yet you sin on, both against the heavenly light and the heavenly blood. O what horrible guilt do you bring upon yourself, and upon the whole land! "Know you not that your body is," or ought to be, "the temple of God? now, if any man defile the temple of God, him will God destroy." (1 Cor. vi. 18.) O acknowledge your guilt and danger, and by deep repentance prevent infallible destruction.

5. Some will, perhaps, secretly triumph here, as the Pharisee once did, because they are "not as other" wicked "men, unjust, extortioners, adulterers," and unclean; but, suppose the dart of sin has not wounded their breasts, are they in a better case if they run the sword of intemperance through their own bowels? Gluttony and drunkenness are the two idols to which many sacrifice the marrow and fatness of the land, together with their time and strength. He is a glutton, who eats barely for the pleasure of eating; he is a drunkard, who drinks for the bare pleasure of drinking, though he should be so "mighty to mingle strong drink," as not to discompose either his reason or constitution. The men of the old world were "eating and drinking," says our Lord, (as if that had been the end of their creation,) when God swept them away by the flood: the Israelites had yet in their teeth the meat which they had wantonly desired, when God arose and slew the wealthier of them. "The people sat down to eat and drink, and rose up to play," says St. Paul; "and there fell of them that day about three thousand men" by a fearful judgment of God. Yea, the very sin of Sodom is said to have been indulgence and fulness of bread at first,—Epicurism naturally leading into all debauchery and excess. Whether, therefore, you dig your grave with your teeth, and entomb in your own bowels that which should be the support of your family and of the poor; or whether, to indulge the lust of the flesh, or only to please and countenance your carnal acquaintance, you can spend the best part of a day in pouring drink-offerings into the shrine of Belial, which you carry about you; St. Paul describes your sin, and tells you your danger, in Phil. iii. 18: "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things." Observe the words, "*whose end is destruction.*" Walk on then, O man, according to the desire of thy heart, the lust of thy eye, and the way of the world; pull down the judgments of a righteous God upon the land, upon thy family, and thyself, by the cords of surfeiting, drunkenness, or indulgence; "but remember, that for all these things, God will bring thee to judgment." O might we all, on this grand day of humiliation, humble ourselves, call for the atoning Blood of Jesus Christ, and be washed from this iniquity, before it be our eternal ruin of body and soul.

6. I cannot pass in silence the detestable, though fashionable sin, which, joined to the last I spoke against, has brought down the curse of Heaven, and poured desolation and ruin, upon the most flourishing kingdoms, I mean, pride in apparel. After the fall, God gave our first parents coats to cover their shame, but their children use them to declare their pride: and even in this place, where poverty, hard labour, and drudgery, would, one should think, prevent a sin which Christianity cannot tolerate even in Kings' houses, there are not wanting foolish virgins, who draw iniquity with cords of vanity, and betray the levity of their hearts by that of their dress. Yea, some women that should be mothers in Israel, and that should adorn themselves with good works as holy and godly matrons, openly affect the opposite character. You may see them offer themselves first, to the idol *Vanity*, and then sacrifice their children upon the same altar. As some sons of Belial teach their little ones to curse, before they can well speak; so these daughters of Jezebel drag their unhappy offspring (before they can well walk) to the haunts of vanity and pride. They complain, perhaps, of evening lectures, but run to midnight dancings. If you believe them, it is almost abominable, to meet a Minister, to seek the Lord, and sing his praises; but they can, with a good conscience, meet a harper, and, at the sound of his harp, make their children go through the fire of *Vanity*, that Moloch of our days! O that such persons would let the Prophet's words sink into their frothy minds, and fasten upon their careless hearts: "Because the daughters of Sion are haughty," says the Lord, "and walk with stretched forth necks and wanton eyes, the Lord will smite with a sore the crown of their head, and discover their shame: instead of well-set hair, there shall be baldness, and burning instead of beauty." Nor will the punishment stop here; for this abominable sin of vanity and pride calls for the judgments of God upon the whole nation that indulges it; and therefore the Prophet adds immediately; "Thy men shall fall by the sword, and thy gates shall lament and mourn." (Isai. iii. 25.) Thus, this fashionable sin, which the god of this world represents as a piece of good breeding, according to God's words, will end in *burning* for those who commit and encourage it, and in destruction for the city or kingdom that suffers it, if speedy reformation, and the intercession of Christ, do not prevent the operations of the avenging sword.

(To be concluded in the next Number.)

Biography.

From the Wesleyan Methodist Magazine.

MEMOIR OF THE LATE MR. R. BEALEY, NEAR BURY, LANCASHIRE.

Mr. Richard Bealey was born in 1755. His parents were highly respectable and pious dissenters, who carefully educated him in the principles of religion and morality; and whose sedulous endeavours to impress his mind with the importance of eternal things proved greatly successful in restraining him from many sinful and injurious practices.

At an early period Mr. Bealey began to attend the ministry of the late Rev. Dr. Barnes, then pastor of the Presbyterian Chapel at Cockey-Moor; under whose animated discourses he was frequently and powerfully affected. These impressions led him to request his father, and the rest of the family, to accompany him to hear his favourite preacher. His father heard, was pleased, and profited; and opened his house for the occasional preaching of that popular and benevolent divine. On these occasions every part of the house, where the voice of the preacher could be heard, was crowded,—the parlour, the lobby, and even the stairs. At one of these meetings, Dr. B. delivered a discourse, principally *ex tempore*, from John iii. 16: "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Under this sermon, Mr. Bealey experienced so sacred and overwhelming an influence from the Spirit of God, and such a consciousness of the divine presence, that for some moments he lost all recollection of place and time, realizing only the immensity of divine love and mercy. Having afterwards obtained a transcript of the sermon, he prized it to the close of his life; and frequently have his friends heard him read portions of it, with tears in his eyes, and his heart overflowing with gratitude and praise. A few sentences from the discourse will show the style and manner of its author:—

"God is my witness," said the preacher, whilst introducing his subject, "that my soul earnestly longs for your souls' welfare: I have not a wish in my breast more strong, more fervent, more constant than this. I would fain approve myself to God as a successful preacher of the Gospel of Christ. If at some seasons I have been willing to hope my labours have not been entirely in vain, at others I have been discouraged and affected, and ready almost to imagine myself a useless cypher in a cause, in which, if I know my own heart, my whole soul is sincerely, though, alas! too imperfectly, too negligently engaged. Alas! my friends, forgive my fears; I should be glad to find them false; but I have been afraid,

that the work of conversion is much at a stand among us. The thought of this sometimes pierces my very soul; I have asked, What shall I do, what shall I say, what subject shall I choose? How shall I rouse that stupid conscience, which seems proof against every alarm? How shall I speak so that not a sleeper may remain among us?"—Speaking of the Mediatorial Scheme, he said, "Do you, my dear friends, understand the fitness, the reasonableness, the beauty, the kindness of the plan? Here is the very hinge, the fundamental beauty and glory of the Gospel. I wish you to understand, and to *feel* it;—if you understand it aright, you must feel it, powerfully feel and admire it: God has given his "only-begotten Son,"—Jesus,—the Brightness of his Glory,—his Beloved Son;—he has given him to die for your sins; and in this he has at once displayed the greatest hatred of the sin, and the greatest mercy to the sinner. It is designed at once to humble and to support the christian; to humble him first under the sense of his own guilt, and then to raise him up in the joyful assurance of pardon and reconciliation. Oh! where is the wretch whose heart does not overflow with inexpressible gratitude,—whose soul does not swell with a rapture too great for words to utter, too high for the tongue of an angel to declare! I have, my friends, often been alarmed and grieved at the strange unconcern which so many discover for the peculiar doctrine of the Gospel of Christ: I should be unworthy the name I bear as an ambassador of Jesus, if I were unconcerned in a matter in which his dignity, and the good of the souls of men, are so much at stake. I have endeavoured to lay before you the wisdom, and beauty, and fitness of this plan: if you see and feel it in the same manner in which my heart sees and feels it, you will not be able to contain the rising emotions of wonder and love; you will feel a heart-compelling power in the doctrine of the Cross, beyond the force of language to express. Alas! I well know, that an attempt to explain it to one who has never felt it, is, and must be, for ever in vain. No! you must be humbled, you must be laid low under the conviction of guilt, you must have passed through the discipline of a broken and a contrite spirit, and then, I will venture to affirm, you will feel and acknowledge a something, a divine, inexpressible something in that scheme, which will be matter for your constant admiration and hope in this world, and for your constant meditation and praise in the world to come. O, my Brethren! my soul is full: I could with pleasure stay here: you will bear me witness, that this is my favourite subject. I have built my eternal hopes upon it: here I stand, blessed be the name of God, firm and dauntless. I see, I feel the stamp of Heaven:—that God gave his only-begotten Son, appears to me the highest possible display of infinite wisdom, and of infinite, matchless, boundless love. Jesus is the sinner's friend, the sinner's hope! Thanks be to God for his unspeakable gift!"

In such strains did this eloquent Preacher enforce the necessity and declare the blessedness of the atonement, and preach "Christ crucified, to the Jews" indeed, "a stumbling-block, and to the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." (1 Cor. i. 23, 24.)

After some time, Dr. Barnes removed to Manchester, and was succeeded, in the pastoral charge at Cockey-Moor, by the Rev. Joseph Bealey, brother to the subject of this memoir. For many years Mr. Richard Bealey continued to attend upon the ministry of his brother, and formed a valuable member of his church; until his brother embraced Socinianism, or, according to the modern designation, Unitarianism; when he deemed it his indispensable, though painful duty, to withdraw himself entirely from all connexion with the church at the Moor, and to refuse to listen to doctrines, even from the lips of a beloved brother, which "denied the Lord that bought him."

On his secession from the Presbyterian Church, in August, 1812, Mr. Bealey joined the Methodist Society, for which he had long entertained a cordial esteem, and whose preachers, for several years, he had hospitably received under his roof, partly from the high opinion he had formed of their piety and usefulness, and partly from the event of his second marriage with the daughter of Mr. John Marsden, of London, who still survives to lament her loss.

On uniting himself to the Methodists, Mr. B. appears to have entirely dedicated himself to God; and that strain of piety, and those Christian graces, which had before adorned his character, became still more evident and illustrious. His desire to apprehend all that for which he was apprehended of God in Christ Jesus, rendered him diligent and incessant in every public and private duty; whilst the conviction he had of the presence of God, and of the infinite importance of religion, was strongly marked in all his conduct; and his very looks and manner, especially in devotional exercises, bespoke the earnest and solemn feelings of his soul.

His inflexible integrity formed a prominent feature of his character; and whether transacting the common business of life, or rendering to Cæsar the things that are Cæsar's, or conducting the affairs of the religious society with which he was connected, he knew no guile, attempted no concealment, nor shrunk from any duty because it was difficult or unpopular.

His humility was unaffected and profound. He accounted himself "less than the least of all saints;" and when any opportunity presented itself of conversing with any of the followers of the Redeemer who appeared to enjoy much "fellowship with the Father and with his Son Jesus Christ, he gladly sat at their feet, and

rejoiced to receive instruction from the poorest or most illiterate of the children of God.

(To be concluded in the next Number.)

Scripture Illustrated.

DISSERTATION ON THE ΛΟΓΟΣ.

The Greek word λογος is one of extensive signification, both in sacred and profane writings. Schleusner reckons up *thirty* different senses in which it is used, and Parkhurst *sixteen*, to which with other Lexicons, you are referred. The more common and proper meaning is *a word* or *discourse* spoken ex ore, and called by the schoolmen ὁ λογος ὁ προφορικος, the word declared. By a metaphor it is applied to the mind, and denotes *thought* or *reason*, which is the silent discourse of the mind. This is distinguished as ὁ λογος ὁ ενδιαθετος, the word conceived in the mind. Aristotle makes this same distinction between the internal and external word when he speaks of the difference between τον εξω και τον εσω λογον.

Applied to God, or in God it may be either accidental or essential. The accidental word is the internal Logon of his mind, i. e. his decree, or the external Logon which is the declaration of the decree. The essential λογος is the Son of God. Not a mere sign or sound, but the *Living Word* whom the Gentiles heard and knew—the living medium between the mind of Jehovah, and the mind of man, without which there could be no communion: or according to Job "The days-man who lays his hand upon both the offended Judge and the offending criminal." (Turretine 4th vol. on John i. 1. Campbell's Diss. Horæ Solitaræ—Job ix. 33.) The proof of this, however, will come in hereafter.

The principal object in this dissertation is to inquire in what sense this word is used in the sacred writings, particularly in the Gospel and Epistles of the apostle John. It may be remarked, by way of introduction, that heathen, Jews, and heretics, as well as Christians, have used this word in reference to a divine person. *Zoroaster*, in the Zendavesta, speaks of the *Logos*, who was not only prior in existence, but gave birth to Ormuzd the creator of good, and Ahriman the creator of Evil. The Indian philosophers also are said to have their Logos, who according to their doctrines, is the same as Monogones. *Michaelis Intro.* v. 4, 285.

The Gnostics held that the *Logos*, Light, life, Monogones, &c. were Æons, who were Divine persons, and dwelt in the Pleroma with the Supreme God, but were inferior to him. They were not agreed, however, as to the rank which these Æons held respectively. Some placed the Logon at the head of all others, and next to the Supreme God.

Cerinthus, a Jew who studied philosophy at Alexandria, taught that the Supreme God dwelt in a remote heaven called Pleroma, and was utterly unknown before the appearance of Christ. That this Supreme God first generated an only begotten Son, who again generated the Logos, who was inferior to the only-begotten. *Horne Intro.* v. 2, 467. *Mich.* 4. 288.

Another opinion was that of Marcellus a Christian of Ancyra, who said that the "Logos was nothing more than a *Divine Power*, voluntarily emitted by the Supreme Being; and though in some sense detached from himself, yet entirely dependant on him, and taken into himself again at pleasure." Here he makes this divine power to be in some sense detached from God; i. e. an attribute can be separated from its subject, which is absurd. See this opinion exposed in *Jamieson's Vin.* 38.

Others have taught that the Logos was the soul of Christ. This was the opinion of Arius, Whiston, and perhaps Dr. Samuel Clarke. They say that Christ had no human soul, but that the divine Logos supplied its place, and was liable to sufferings in the body. Dr. Clarke calls the Logos the Divine nature of Christ. Against this opinion see a long letter in the 11th vol. of Dr. Lardner's Works.

Maimonides asserted that by the Logos was meant a created angel. This was the only shift by which he could explain away the opinions of the Targumists and others, who every where use the phrase *Word of God* as synonymous with Jehovah.

Dr. Lardner and Dr. Priestley would not understand by this word a person at all, especially as it is used in John 1 Chap. but an attribute. "The Logos was not," says Dr. Priestley, "a being distinct from God, but God himself, being his attribute, his wisdom and power dwelling in Christ, speaking and acting by him." This opinion will be noticed hereafter, together with others which may come in the way as we proceed in explaining passages of Scripture, to which let us now return.

There are many passages in the Old-Testament where the term דבר has been supposed by some of the best writers from the days of the Fathers until the present, to refer to the Messiah. Such as Ps. xxxiii. 6. By the *Word* of the Lord were the heavens made, and all the hosts of them by the breath of his mouth. So Ps. ciii. 20. Hag. ii. 5. Isa. xl. 8. and l. 4. &c.—But as these may be explained without any reference to the Son, but simply as relating to the command of God, let us change a little the argument and inquire how these passages were understood by the Jews, and whether the Lord Jesus or his disciples did any thing to change their opinions.

And first as to the opinions of Philo. This writer as Dr. Priestley admits, personifies the Logos: he also speaks of him as a mediator who should stand to judge between the creature and the Creator, as "necessarily immortal"—as "him who remains,

and who is never in any respect changed, the Divine Logos"—as "the power which made the world—which adorned the universe," and "the righteous Logos, the first begotten Son whom God hath set over all created things." These would be strange expressions if Philo considered the Logos as nothing more than an attribute.—The Chaldee Paraphrasts also very clearly show that they considered this word as denoting not only a *person*, but a divine person, even God himself. To write "Word of Jehovah" for Jehovah is common. Yet they mean a person distinct from Jehovah, and not the same, as Dr. Priestley asserts, for they ascribe distinct properties and acts to him. A few examples may be given. Gen. i. 27. For "God created man." The Jerus. Targum reads "The *word* of Jehovah created man."—"The Lord God said" Gen. iii. 22, is rendered "the *word* of the Lord said." And the Heb. text Isa. xlv. 17, and Hosea i. 7. "By the Lord" is rendered "By the word." These, and numerous other instances, which might be adduced if it were necessary, clearly evince that they considered the *Word* and the *Lord* as the same God.

They speak of him as one *sent*. Hagar, Gen. xvi. 13, "called the name of Jehovah that spake to her, Thou God seest me." Philo says it was the Word that appeared to her. Jonathan and the Jerusalem Targum say the same. Now they must have meant by the Word a person distinct from the Father, for he is called an Angel in the text, one sent, and the Father is never so spoken of.

They describe the word as *mediator*. "Abraham," says the Jerusalem Targum on Gen. xxi. 33, "prayed in the name of the Word of the Lord." *Atonement* also is made by this Word. On Deut. xxxii. 43, Jonathan observes, "God will atone by his Word for his land and for his people, &c. He is also described as *Redeemer*, as the *Messiah*, and the only *begotten*; from all which it is plain that by the Word they did not mean God the Father. Yet as they ascribe personal and divine characters to him, they must mean a distinct person in the divine essence. These citations from Jewish writers, which might be multiplied if necessary, are sufficient to establish the opinion of the learned Mr. Selden that, among the Jews, the Word of God, and the Son of God, (which he remarks is as much as God himself) were of the same signification.

Now although these writers, from whom we have been quoting, lived about the time of our Saviour, yet their doctrine in regard to the Word was certainly not new. The Chaldee Paraphrases had been in use, down from the time of Ezra, in their Synagogues, but were now first systematized and reduced to writing. As then Jonathan expressly tells us that by the Word is meant the Messiah, and moreover that Messiah is Jehovah, we may and ought to believe that this was the common opinion among the

Jews not only at his time but before it. The Saviour therefore could not but know that this was their opinion in reference to the Logos, and we may expect that he would testify against an error so essential, if it was one, and that he or his disciples acting uniting under his direction would have given us an explicit statement of the true doctrine on this subject. Their statement then is this, "In the beginning was the Word, and the Word was with God, and the Word was God, and the Word was made flesh and dwelt among us." Now by this Word made flesh who can be meant but the Lord Jesus Christ, who was made of the seed of David, and as the children were partakers of flesh and blood he also himself likewise took part of the same? Such a statement as this was certainly no refutation of the Jews' opinions.—Again the same apostle speaks of one whom he saw in heaven "clothed in a vesture dipped in blood," certainly referring to Christ, the Lamb that was slain, "and his name, he adds, is called The Word of God." Rev. xix. 13. We need not desire a better commentary on the first verses of John's Gospel above quoted than is furnished by this passage. It was the Word that was made flesh and bled and died, and it is the same Word who appears in heaven, clothed in his bloody vesture, as the High Priest of his people.

Now of what we have written this is the sum, that the Jews at and before the age in which the New-Testament was written did mean by the Word a divine person, distinct from Jehovah, yet equal with him, his angel, his only begotten, their Redeemer, Mediator, *Messiah*. Of course it became the writers of the New-Testament, in speaking of the Messiah, the Christ, to testify against the abuse of this term, if it was an abuse to refer it to him, which was so common in their day: or at least to be cautious in the use which they themselves made of the word λογος, so that if they did not contradict the opinions of the Jews in reference to it, they might at least not countenance those opinions. And yet in the face of all this we find one of them saying, that the λογος, was with God in the beginning, that he created all things and without him nothing was created, and declaring moreover in plain and explicit terms that he was God. Yet he was made flesh and dwelt among us.—Surely this apostle must have intended to recognize and confirm the opinion that Christ was the Logos and that Christ was God.

But let us examine these passages more particularly. And first, "The Word was God," Και θεος ην ο λογος. Some have translated this clause thus, "God was the Word." This is the old English translation made under Henry VIII. and also Luther's. But it is an established rule in Greek that the subject in a sentence is to be distinguished from what is predicated of it by having the article prefixed to it, while the predicate is without the article, παντα ὁ θεος John iv. 24, and παντα τα εμα σα εστιν, Luke xv. 31, are examples.—(Campbell's Diss.) If it be admitted, as we

think it must be, that by the Logos we are to understand *The Christ*, then this passage seems unanswerably to prove that Christ is God. And accordingly they who oppose his divinity have always found it difficult of explanation. The shortest way would be to reject this introduction as spurious, as they reject the introductions of Matthew and Luke. And this was actually done in former times by the enemies of the Word. Indeed some went so far as to reject the whole gospel of John because it so directly opposed their system. But the more modern Socinians, as they have found it impossible to disprove its authenticity, have endeavoured to explain it away, although at the expense of all the ordinary rules of construction and common sense. (*Jameison* p. 136)

Crellius surmounts the difficulty at once by altering the word λογος to λογε which he conjectures to be the true reading "The Word was God's."* But the authors of the Improved Version acknowledge that however plausible this conjecture may be, yet it rests on no authority.

Again the Arians cavil that the Word, i. e. Christ, is not coequal with the Father but secondary to him, because Θεος, wants the article. "The Word was with God" προς τον Θεον, relating to the Father, but "the Word was God," referring to the Son, it is Θεος without an article which denotes an inferiority in the Son. This objection was first introduced by Asterius, an Arian of Cappadocia in the 4th century, (*Pearson on the creed*, p. 121) and has often been repeated since. It may be sufficiently refuted by showing that Θεος is often used without an article in reference to the Father, as Gal. i. 3. "Grace to you and peace from God the Father απο Θεω πατρος." And Phil. ii. 6, "Who being in the likeness of God εν μορφη Θεω." &c. &c. The objection has no force.

Dr. Lardner, Dr. Priestley and others make the Logos to be the Wisdom of God, meaning an attribute. Here then it appears that the attribute of a being is the being himself. The Wisdom of God was God. And now the passage reads thus, "In the beginning was God, and God was with God, and God was God, the same God was in the beginning with God." For such communications, says Dr. Magee, it must be granted that the Evangelists could have but little need of inspiration.—Nor do those learned doctors treat the wise son of David much better in their explication of Prov. viii. where by *Wisdom*, Dr. Priestley understands a particular attribute of the Deity, and thus makes Solomon express himself in a manner irreconcilable with the common rules of language. For this Wisdom says, "Council is mine, and sound wisdom." (v. 14.) Here if a person be not meant, then an attribute may be the subject of an attribute, nay,

* See severe strictures on this unhallowed attempt of Crellius, in Wetstein, in Locum, and in Bengelius in Apparatu Crit. p. 214.

a thing may be predicated of itself, and we are told gravely that wisdom belongs to wisdom. How can it be said of a mere attribute, "I have strength?" (See this exposed in *Jamieson's Vindic.* p. 123.)

The last solution with which the Socinians have favoured us is that contained in the "Improved Version." "The word was a God." As in the Jewish phraseology they were called Gods to whom the word of God came, and as the word of God comes to us by Jesus as a prophet, he for that reason and in that sense is called God. Just as in Exodus vii. 1, "Moses is said to be a God to Pharaoh." To this it is answered (1) that the translation "The word was a God" is not correct; for although the article prefixed shows the noun to be definite, the bare want of it does not show that the noun is indefinite. As in v. 6. of this chapter, "There was a man sent παρα Θεου," where θεου, though without the article, must mean God in the strictest sense. So v. 12, 13, 18, et passam. Again the rule just mentioned by which the subject is distinguished from the predicate by having the article prefixed to it only, would be violated if θεος is read with an article, and we should not know which was the subject and which the predicate. It is little matter however, whether it be rendered with or without the article, unless by the phrase "A God" they would imply that there are more Gods than one.—But (2) although Moses is said to be a God to Pharaoh, and in another place to Aaron, and they are called Gods to whom the word of the Lord came, yet the parallel does not hold in this case. The words used in the passages adduced which are translated God, are in every case, if I mistake not, in the plural number. In the Heb. אלהים, in the Greek, θεος, and I believe there is no instance in which a mere man is called אל or θεος, and it is probable that such a rendering would not have been thought of here, but to serve a preconceived opinion.

Until then a better explanation is offered than any of the foregoing, we conceive that the words are to be taken in their plainest and simplest import, and that we are to believe, as this same apostle elsewhere teaches us, that "this is the true God and eternal life." 1 John v. 20.

It may be added that the Fathers were of the same mind. Theophylact says that "the apostle here sets forth the divinity of the Word;" and Ambrose "that the Word of God is the son of God." The text was quoted against the Arians by Athanasius, Hilary, Ambrose, Basil, Gregory, Nyssen, Nazianzen, Augustine and others: and it seems reasonable to suppose that these learned men did not all mistake its meaning. *(Edwards Div.* on John i.)

2. A second text which has been already referred to and will be merely noticed now, is that in Rev. xix. 13, where the person whose name is called the *Word of God*, is the same who little

after is said to have on his vesture and on his thigh a name written, "King of Kings and Lord of Lords."

3. That the word was God is further proved from this, that eternity is ascribed to him. "In the beginning was the word—the same was in the beginning with God." John i. 1, 2. There is here an allusion probably to the first chapter of Genesis where it is said, "In the beginning God created the heavens and the earth," with this difference as Origen remarks, that John does not say that in the beginning God created the word, but in the beginning the word *was*—denoting his eternity. The Socinians however do not like this explanation and give another which better suits their system: εν αρχη in their Testament means the commencement of the Gospel dispensation, or ministry of Christ. This is said to be the usual meaning of the phrase, in the writings of this Evangelist. (Improved Version.) To this it is replied (1) That εν αρχη in this place and απ' αρχης in 1 John i. 1, are used interchangeably to denote the same thing. This is granted. Now the Septuagint renders the words מקדם מימי עולם From of old, from everlasting," Mic. v. 2, or more literally from of old—from the days of eternity, by the words απ' αρχης—εξ ημερων αιωνος. Here as the latter clause unquestionably means eternity, and as it is merely exegetical of the former, απ' αρχης, nothing can be more evident than that this also denotes eternity. And in Ecclesiasticus xxix. 9, the son of Sirach joins as synonymous προτερ αιωνος, the common phrase for eternity, and απ αρχης, which shews what sense the Hellenists put on the latter phrase. And further απ αρχης 1 John i. 1, cannot mean from the beginning of the Gospel, for Jesus did not then *begin* to live, or to be really a man. Nor can it mean the beginning of his life; would the inspired apostle think of declaring with so much solemnity that Jesus had really been a man from the time of his becoming a man? (See *Jamieson's Vin.* p. 165.)—(2) It is admitted that this word does not always denote eternity, but sometimes relates to the creation, "The Devil was a murderer from the beginning." John viii. 44. Sometimes to the commencement of Christ's ministry, "Ye who have been with me from the beginning," John xv. 27. But again as it has been shown, it means eternity. Indeed it is said by Grotius, to whose authority no Socinian should object, that "*In the beginning*," was a common phrase among the Hebrews for eternity. *(Jamieson* p. 134.) The meaning therefore is to be determined by the connexion and subject treated of. And surely every unprejudiced reader must understand by it eternity in the present instance, εν αρχη ην ο λογος, He was not *made* in the beginning, but in the beginning he *was*—he already existed, and we can conceive of nothing before the beginning but absolute eternity. We must therefore understand this passage according to that in Prov. viii. 23, which John probably had in his mind, "I was set up," says *Wisdom*, "from ever-

lasting—from the beginning, or ever the earth was." In other words that Christ—the Wisdom—the Word of the Father, "who was before all things" Col. i. 17, is the eternal God. The heathen, it may be remarked, had the same ideas in regard to the eternity of the *Word*. In the Egyptian Theology Cneph is represented with an egg coming out of its mouth, which Porphyra said denoted the world created by the *eternal* Logos. *(Jamieson* p. 26.) And Augustine tells us of a Platonist who having read the beginning of John's Gospel, expressed a great regard to it, saying it deserved to be written in letters of gold; for he found that there was an agreement between this evangelist's style and that of his master Plato, because both speak of an *eternal Logos* or Word. *De. Civ. Dei. L.* 10. c. 29.

3. Admit that the beginning means the commencement of Christ's ministry, as Socinians say it does, where then was the Word before that period? In the beginning of the gospel dispensation was the Word, and not till then of course, as he was only called the Word in consequence of preaching it, but the word was made flesh, was he not made flesh until he began to preach at the age of thirty? The word was with God in the beginning of the Gospel dispensation, but the word was in Judea at that time, was then this mere man in heaven and on earth at the same time? But to interpret εν αρχη of the beginning of the Gospel dispensation as Kuinœl in Locum remarks, is so frigid, so contrary to the scope of the passage, and in a word so evidently an attempt to force the Sacred Scriptures to a conformity with a particular system, that no one who has any reverence for sacred unadulterated truth can possibly admit it.

4. There is another proof that this Word was God, contained in the 3d verse of John's Gospel. "All things were made by him, and without him was not any thing made that was made." It is not doubted but that creation is a divine work, and if it be ascribed to the Logos, he must be God. Of this, one plain passage is sufficient proof. Isa. xliv. 24, "Thus saith Jehovah thy Redeemer, I am the Lord that maketh all things—that stretcheth forth the heavens alone—that spreadeth abroad the earth by myself." And it is said Jer. x. 11, That the Gods which have not made the heavens and the earth, even they shall perish from the earth, &c.—It is then the true God and he alone that createth the heavens and the earth, and the Gods which cannot do this will perish, but the Logos made all things, and without him was nothing made, therefore the Logos is God.

But the Arians object that *Sia* denotes not the *efficiency*, but the *instrumentality* of Christ in creation. He did not make all things by his own power, but was used as an instrument only. To this it may be said (1) that *Sia* denotes a cause of almost any kind, and it may in this place mean an efficient cause with as much propriety as an instrumental. Again (2) in the creation

of nothing there is no place for an instrument. Upon what should he be employed before matter existed? (3) Nor is it possible that an instrument could be used in consistence with the language of the Bible just quoted. Jehovah stretcheth out the heavens *alone*, by *himself*. Accordingly we hear of nothing more in creation than this; "He spake—it was done. He commanded—it stood fast." If then the Logos have this creation ascribed to him, he must be God, the same at least in substance, equal in power. And moreover (4) if nothing was made without the Logos, not even one single thing, then it follows that he himself was not made, unless he made himself. For if without him was nothing made that was made, as the apostle asserts, then certainly he made himself or he was not made at all, for none else could make him by the apostle's declaration. And how he could make himself is for rational Christians to explain.

Modern Socinians take another method of explaining this difficulty. "All things were *done* by him" i. e. all things in the Christian dispensation were regulated according to his direction. The word γινομαι they carefully observe occurs upwards of seven hundred times in the New-Testament, but never in the sense to *create*, and of that it will not admit. Let the sense then be *done*, and apply this to James iii. 9. "Therewith bless we God, even the Father, and therewith curse we men, who are *done* (γεγονοτας) in the image of God." This is so manifestly ridiculous indeed that the "Improved Version" retains the common rendering *made*, but it would have been well if they had added a note to explain their inconsistency.

5. We might adduce Heb. iv. 12, as a fifth text to prove the Divinity of the Logos, which declares that the Word of God is quick and powerful—and is a discerner of the thoughts and intents of the heart, neither is there any creature that is not manifest in his sight, &c.—but as it is greatly controverted whether the written word—the Scriptures, or the personal Word Christ Jesus be meant, we shall not insist on it. Only it may be added that as personal and Divine attributes are ascribed to the word in this place, it seems quite as proper if not more so to understand the passage as relating to the personal Word. If it is so understood it proves that the Logos is God, because he is said to search the heart which God only can do.

6. Nor is that famous passage 1 John v. 7. to be given up, and this, if we may adduce it, is express proof that the *Word* is the second person of the Trinity. "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one." There is not time now to inquire whether this text be genuine. If it be it affords a sufficient proof that the Logos was not an attribute, or a created Angel, or the Scriptures, but the Son of God; as it is the Son which is written in every other mention of the Trinity; and if it is not genuine it is proof

that the whole church believed the Logos to be the Son, at the time the passage was interpolated, for none would have else dared to insert it.

7. Another thing to be affirmed of the Logos is, that although he is as we have seen truly God, yet he is also personally distinct from God. This I think is taught in John i. 1, 2. "The word was *with God*—the same was in the beginning *with God*." We are not from this, in our notions of God, to affix an idea of locality, because God is not in any place, nor was there place perhaps before the expanse was spread out. The expression προς Θεον only denotes the close and most intimate relation of the Son to the Father before the world was. He was not with the creature, for there was none in existence, but he was *with God;* or as it is elsewhere, expressive of the same intimate relation, "as thou Father art *in me*, and *I in thee*." Yet this phrase does certaintly denote a distinct personal existence. It may also teach us the order of the divine subsistence, for though the Son, as God, is often said to be with the Father, it is never said concerning the Father, that he was with the Son.

The Logos was with God in the beginning; before he had formed the earth or the world, the Word *was*—already existing. Was not this he then to whom God said, "Let us make man, in our image, after our likeness?"

And now after showing, as I think it has been done, that the Jews understood The Word to be the Messiah, and as the Apostle, instead of rectifying their opinions, has confirmed them by applying this term to the Christ, and declaring that he is eternal, the creator of all things, and consequently the true God, although personally distinct from him, what further need have we of witnesses in regard to this Logos? Does it not appear that he may, without blasphemy, make himself equal with God? As a God let us worship him.

8. But there is one thing more affirmed of him, which, considering who he was, is the most wonderful of all. "The Word was made flesh." John i. 14. He humbled himself, and took on him the seed of Abraham, and was made sin for us sinners. Now the guilty draw near. The Word as God we reverently and at a distance worship, but the Word made flesh we approach and feed upon as the life of our souls. It would be tiresome to follow up the Socinian interpretations of this passage, and I shall not attempt it. It is, besides, the less necessary as they all amount to that of Somalcius, a German Socinian, who asserts plainly and without reserve, "that the word was not made flesh, and to say the contrary is erroneous and false." To all such assertions we may oppose a declaration of this same Apostle, 1 John iv. 3. "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God."

I think then from what has been said without staying to notice the numerous other passages in which, it has been supposed, there was an allusion to this Divine personal Logos, I think it is abundantly manifest that this word, as used by the Apostle John in his first chapter, is to be understood in reference to the Lord Jesus Christ, who is God over all blessed forevermore.

And now in conclusion it may be asked why he is called *the Logos*. 1. John Clericus, an Arminian, supposed that the Apostle made use of this word in order to oppose or correct the opinions of Plato who used the word in reference to a Divine person, but had no just notions of him. This opinion was solidly confuted among others by Lampe, Bengelius, and especially by Witsius.—2. Mangey, a more modern writer, in his preface to an edition of *Philo* seems to hold the opinion that John borrowed the word from him. He asserts that Philo held the same doctrine that the apostle teaches, Philo allegorically indeed, but John more plainly as he wrote for the unlearned. Jamieson believes Philo to have been, in the main, orthodox on this point, though no correct writer that I know of thinks that the apostle borrowed the term from Philo. Carpzovius, in his "Sacræ Exercitationes," opposes at length the opinions of Clericus and Mangey.

3. A third opinion is that it was in opposition to the opinions of the Gnostics, who in their technical philosophy, abused the terms λογος, φως, ζωη, μονογονης, &c. by applying them to their æons. The foundation of this opinion is a passage in Irenæus, which expressly asserts that John wrote his gospel to extirpate the errors sown in the minds of men by Cerinthus, and sometime before by those called Nicolaitans. And Irenæus being a disciple of Polycarp who was personally acquainted with the apostle, had a good opportunity to know. This opinion is adopted by Buddeus, Moldenhawer, Mosheim, Bishop Tomline, Dr. Owen, and espepecially Michaelis, who, in his 3d vol. defends it at some length. It is opposed by Lampe, Lardner, Titmann, Kuinœl, Jamieson, &c. See *Horne's Intro.* II. vol. p. 464.—The truth probably lies between them. It is likely the apostle had his eye upon all those heretics, and that he adopted these terms in order more effectually to teach the true doctrine by availing himself of their preconceived opinions. And as all the manifestations which God hath made of himself, and all the revelations of his will which he hath been pleased to give us, are conveyed through Christ, he may be very peculiarly and fitly styled "the word of God."

Consult Jamieson's Vindication vol. I. Edwards' Body of Divinity—Pierson on the Creed, P. 116—120. Witsius—Horæ Solitariæ—-Michaelis' Introduction—-Horne's Intro.—-Kidder's Messiah, on the use of the Logos by the Targums—Lardner, vol. III. IX. 496, VI. 215—217, &c. XI. &c.—Dr. Laureuce's Diss. on the Logos—Lampe on John, Kuinœl, Carpzovius.—Watson's

Tracte, vol. II. p. 166. Tillotson's 1st Sermon on the Divinity of Christ—Whitaker's Origin of Arianism—Howe's critical observations, Vol. IV. p. 38—198—Bishop of Lincoln's Elements, Art. 2d.——*Evangelical and Literary Magazine.*

The Grace of God Manifested.

To the Editors of the Methodist Magazine.

Savannah, Georgia, March 27, 1822.

Dear Brethren,

I send you the following account of an excellent young man, a member of our Church in Augusta, which you are at liberty to insert in the Magazine, if you think proper.

I am, dear brethren,

Yours respectfully, James O. Andrew.

William W. Wilcox, was born and raised in the neighbourhood of Augusta, in this state. His parents, although they made no profession of religion, were honest and industrious, and endeavoured to train up their son in the same way. William, although he had not received a religious education, and although his early associates were not guided by the fear of God, was remarkable from his childhood for a seriousness of manner and a steadiness of deportment. While an apprentice he conducted himself with so much faithfulness and sobriety that he gained the entire confidence of his master, who made him his principal assistant in conducting an extensive business in the city of Augusta. However, with all this honesty, industry and sobriety, he remained ignorant of experimental religion until the year 1819. He was now about twenty years of age. The Rev. H. Bass was this year the stationed preacher, and under his ministry it pleased the Lord to visit Augusta with a gracious revival of religion. In this revival many young persons were brought into the Church, and among them our brother William was not only brought into the membership of the visible church, but was made the happy partaker of regenerating grace. I succeeded Brother Bass in the Augusta station in the year 1820, and in that year first became acquainted with the subject of this memoir.

From the commencement of my acquaintance with him, I was struck with his unusual seriousness and stability; and felt a friendship for him which continued to increase until he was removed hence. It is no uncommon thing for great revivals to be followed by times of sifting. So it happened in Augusta; for while many who were the fruits of the revival above-mentioned were ornaments to the religion which they had embraced, not a few who

had been gathered into the church at the same time, speedily grew tired of the way, and turned back to the weak and beggarly elements of the world. However, amidst the defection of a number of young persons who had set out at the same time, William remained firm: and such was the undeviating rectitude of his life, that he gained the entire confidence of his brethren. In 1821, I was re-appointed to Augusta, and in the early part of the year began to suspect that William laboured under a conviction of some higher duty. It was, I believe, some time in May that he disclosed to me that secret which his modesty and diffidence had long concealed, viz. that he had, from an early period of his Christian experience, been seriously impressed with a conviction that God had called him to the ministry, adding, that he had made efforts to shake of those convictions; but that whenever he enjoyed a sense of the divine presence, these impressions returned with increasing weight. However, said he, contemplating the greatness of the work, and my own incapacity, I shrink from the task; and yet when I think of declining entirely I am not satisfied; so that I am at a loss how to act. I advised him to commit his cause into the hands of God, and follow the openings of providence; reminding him that if God had called him he had work for him to do, and would most assuredly aid him in the performance of it; and that while on the one hand there was danger in running hastily into God's vineyard without being divinely called, there was also danger in refusing obedience when the reality of his call should be ascertained. For some weeks after this conversation his mind appeared to be in a state of uncertainty, and he seemed disposed not to move forward in this work until he was thoroughly convinced it was the path of duty. At length, after much prayer and many fears, he informed me that he had resolved to make an offering of himself to God and his church, to be employed in the work of the Gospel wherever providence should direct. As there was a considerable call for preachers in the district, it was hoped by the presiding elder that he would have been prepared to go speedily into the work; but he thought and reasoned differently. It is a great work, said he, in which I am about to engage; and my knowledge is too small for the discharge of its duties—zeal alone is not sufficient for the proper discharge of the duties of the ministry; knowledge is also essential. I would therefore prefer to devote the remaining part of the time till conference to study, so that I may not be altogether unfurnished for the great work in which I am about to engage. I would only say here that I did not disapprove his determination. He accordingly concluded to come and live with me, that he might enjoy the advantages of my library and my instruction. He came and commenced a course of study, and such was his ardent desire to gain knowledge, his unwearied assiduity in pursuing the path of improvement; and such

also was his capacity for gaining and retaining knowledge, that I had little doubt if he lived and was faithful, he would one day shine as a star of considerable magnitude in the Church of God. He had been recommended by the Quarterly Conference of Augusta, and was to set out in a few days to attend the district conference to receive his final recommendation to the annual conference; when all of a sudden a change took place in all his arrangements. The day before his intended departure, I observed an unusual gloom on his countenance, and suspected that all was not well; but my most affectionate inquiries could only draw from him that he felt unwell. The next morning I learned that he had declined the ministry. I conversed with him closely and affectionately on the subject, but his soul seemed to be overwhelmed with agony—the powers of darkness seemed to be united against him—my every argument, although they served to convince him of his duty, failed to inspire him with courage for the discharge of that duty; and I parted with him labouring under the most painful anticipations for his future destiny. Unwilling still to give him up entirely, we had another interview. In this, as in the former case, he seemed conscious of his duty but lacked resolution to take up the cross. In closing this interview with him I endeavoured in the most affectionate and pointed manner, to point out the solemn consequences which I feared would result to him, if he persisted in his refusal to preach. He seemed to feel the force of what was said, and wept much. I recollect that in parting with him I observed to him, that if he continued to refuse it was probable that he would lose either his life or his religion, or have all his worldly prospects blasted by the hand of God. We parted and William returned to his business. This I think was the last private conversation I had with him until called to his bedside in the hour of solemn affliction. Shortly after the conversation above referred to, I was called away from my station for the space of a fortnight; and in the course of a day or two subsequent to my return, I received intelligence that he was sick, and wished to see me. As soon as convenient I called to see him, and found him sitting up. He said he was better, and so also said his physician; but there was something in his countenance which I thought portended evil. In conversing with me about the state of his soul, he told me that he possessed an unshaken confidence in God, but that it was not accompanied with that divine and sweet fulness which he had been wont to enjoy in communion with his God. After a few days he was at his own request conveyed to my residence, where he remained until called by his Master from scenes of earthly conflict to a more peaceful country. After his removal hopes were entertained, for a season, that he would be raised up, and he seemed at times to be mending, but every effort of friendship and professional skill was unavailing; and he sunk into the arms of

death on the evening of the 15th of December, 1821. During his illness, he had more than once expressed to a friend his conviction that this affliction was a chastisement from the hand of God in consequence of his disobedience to the divine call. This impression seemed to rest on his mind with increasing weight through the whole of his illness. It was not until a few hours before his dissolution that all hope of his recovery became extinct in our bosoms. I had left the room and retired below stairs for dinner, but I had not finished a hasty repast before I received an earnest request from him, that I would hasten to his bedside. I obeyed; and when I reached his chamber, found him struggling for breath. After a few moments he seemed to be better. His respiration became easier, and he was enabled to converse; but I saw that nature was nearly exhausted. A deathly sweat covered his forehead; his eye became languid; his tongue was faultering; and it became obvious that a few hours must close the struggle. In this solemn situation he asked me if I thought he would die. I gave him to understand that I thought his dissolution probable; and added, I hope, my brother, you are not afraid to die. He replied, I feel no danger impending over me; but I don't feel that fulness which I think a dying man ought to feel. Oh! said he, 'tis an awful thing to know that I am a dying man, and yet not to feel happy in God. O brother Andrew! pray for me. I kneeled down; and we spent fifteen or twenty minutes together in pleading with the Lord that he would grant unto his servant dying victory; and scarcely was the prayer concluded before it was answered! The Lord descended to help his servant through the valley and shadow of death; and we found that it was good to be there. From an expression of doubt and anxiety his countenance became serene and joyful, and he broke forth in loud acclamations of praise to God. Glory to God! said he, my precious Redeemer is all sufficient. Glory! glory! to his blessed name. After shouting the praises of God for a few moments he commenced a warm and powerful exhortation to all present. He exhorted us to be ready to go whenever called by God. In order to this, he charged us to live up to the Bible. I think, said he, that I have lately seen a great falling off among the members of our society in this place as to the experimental part of religion. Oh that I could see them all together once more, that I might warn them on this point; for I know by experience that nothing will do but an indwelling sense of the love of God. Seeing his anxiety on this point, I asked if I should deliver his dying charge to the society on this subject. He requested me to do so. He then turned to his brother, (who stood weeping by his bedside, and who had a little before embraced the religion of Christ) Martin, said he, are you ready? On being answered in the affirmative, then, said he, always keep ready, and let not the world draw you off from God. In a short time he sunk into a delirium, in

which he continued till called to change worlds. But even then, when reason had ceased to exercise its powers, he remembered the cause of his affliction, and adverted to it in the most feeling manner. God, said he, has called me to preach the gospel long since, and I have refused; but now as soon as I recover I will go immediately into the vineyard of the Lord, and preach the gospel in its purity. A few minutes after six o'clock, I left the solemn chamber; but I had been absent but a few moments before I was again summoned to his room. I hastened to obey the summons; but when I reached the room, the soul was just taking its flight. I approached his bed, but he was gone. The chariots of Israel had come, and the servant of the Lord had ascended to the city of God.

Miscellaneous.

For the Methodist Magazine.

THE IMPORTANCE OF STUDY TO A MINISTER OF THE GOSPEL.

By *study* is meant that application of the mind, in reading, meditation, reflection and observation, which is necessary to enrich and adorn the mind with useful knowledge. And in what may be said on this subject, it will be taken for granted that you have not now to learn the elementary principles, especially of your own language. It will likewise be assumed that you are convinced satisfactorily of your call to the sacred work of the ministry, that you have experienced the renovating power of the Holy Ghost upon your own heart, and consequently that you have not now to learn the first principles of your religion. If, indeed, you be destitute of that knowledge of God through Jesus Christ which can only be acquired by experience, all the study in the universe, even were you master of the whole circle of the sciences, will not qualify you for the holy work of the ministry. From these remarks it will be perceived that the observations which follow are designed chiefly for those who are just entering upon the ministry of the word of God.

It was said above that you are supposed to be acquainted with the first principles of your vernacular language. But if you have been so unfortunate as to be destitute of this degree of knowledge, be not ashamed to avow your ignorance, but determine to remain so no longer. By all means begin now: and that you may not fail in this first attempt, procure the assistance of some judicious friend, who, in a few hours, will give you more information upon this subject, than you could otherwise obtain in many days of hard study merely from books.

Books, however, you must have. The philosophy of language is an extensive and curious study; and the being able to determine the meaning of a sentence from a critical knowledge of its grammatical construction, especially where its apparent obscurity elicits controversy, evinces the importance of grammatical knowledge. And though too much stress may be laid upon verbal criticism in determining theological questions, yet to detect any fallacious reasoning from such data, a knowledge of grammar is necessary. Murray will furnish you with enough of rules and illustrations, and Webster, though the popular cry would lay an embargo upon his philosophical grammar, will make you think for yourself, and give you much useful information upon this critical subject. By all means read him.

Language is the organ of communication between man and man; and therefore the understanding the language in which we must convey our thoughts and sentiments is essentially necessary for a successful discharge of duty. In reading, therefore, no word should pass without being well understood. But reading itself, will never make man a master even of his own thoughts. I would have you, therefore, write something every day—Write and re-write; compose and re-compose; alter, mend, retrench, and add until it is correct; and at first especially, submit your composition to some judicious critic, with a candid request that he will point out every fault, whether in style or matter which he may discover: this do until you acquire a confidence in yourself, and can compose correctly; for I venture to affirm that no man can be a good off-hand speaker, until he has brought his mind to a habit of close thinking by committing his thoughts to paper, and has thereby learned to vary his ideas, clothing them in different dresses, and has also learned to amplify and analyze his subjects, until he has completely familiarized them to his mind. One hour's labour in this way every day will be of more service to enlarge the mind, and to make you master of your own powers, than many days employment in reading merely. It will give a sprightliness to your thoughts, by calling into action the latent energies of the soul, and enable you to spread your ideas before you in a systematical order. I say then again, whatever you leave undone, neglect not to write, however blunderingly at first, and continue, until by a severe criticism upon your own composition. you acquire an habitual method of communicating your thoughts in an easy, perspicuous, and vigorous style. Do not let a consciousness of your insufficiency prevent your utmost efforts, nor a failure in attaining your object immediately or as soon as you might wish, cool your ardour in pursuing your path. Rather let a sense of difficulties induce you to redouble your diligence to overcome them. The steeper and more lofty the mountain, the more extensive your prospect, and the more vigorous your faculties, when you shall have reached its summit.

I know a minister of very eminent attainments in literature and theological knowledge, of whom a great man said at the commencement of his studies, "He is like a merchant beginning business upon a capital of six-pence." Diligence and perseverance will overcome every impediment, and surmount every difficulty. On the first impression, therefore, of your call to this all-important work, lay it down as an invariable maxim of your future life, that, in addition to the other active duties of your station, you are to be a man of study. Every science, the knowledge of which may enable us the better to understand and illustrate the sacred scriptures, to defend and enforce the truths of Christianity, should be the object of our pursuit.

Having made these general remarks upon the importance of having a correct knowledge of the language in which we speak and write, and the necessity of a close application for the cultivation of our mental powers, in the next number we shall commence, if Providence permit, to point out a more particular method of study. This number, therefore, shall be concluded by saying, that a life of prayer to God, and a uniform obedience to all His commands, is essential for every minister of Jesus Christ. This remark is made here to prevent any misrepresentation in the mind of the reader who might suppose that piety is considered as only a secondary consideration. So far from this that the persons addressed are supposed to be already regenerated by the Holy Ghost, that they are conscious of a divine call to the Holy work of the ministry, and that their object in entering into this field of labour, is to bring as many of the wandering sons of men as possible into the fold of Christ, and to feed them with the *sincere milk of the word*, that they may "grow in grace and in the knowledge of Jesus Christ."

(To be continued.)

RELIGIOUS LETTERS.

We have been politely favoured with a manuscript volume of Letters, written at various times, and to various persons, by the Rev. Uzal Ogden, with liberty to make such selections for the Magazine as we may consider most useful. We shall avail ourselves of this privilege, and from time to time present our readers with the epistolary productions of the pen of this zealous, catholic, and able divine. We commence with the following letter addressed to Mr. Joseph Shippen, of Oxford.

LETTER I.

New-Town, April 25, 1782.

Dear Sir,

Permit me to mention I have been lately informed, that, not long since, you have become more serious in your disposition; more attentive to the concerns of religion. If so, with the greatest sincerity, I rejoice, not only on account of your *own* pre-

sent and future felicity, but also, in regard of the interests of *religion* which may be advanced through your example, favour and countenance.

Religion! the undissembled service of the God who made, preserves and blesses us, what can be more reasonable or more happy?—How great are the pleasures of Christianity, even in the present state; a peaceful mind; the favour and protection of Heaven, and joy in the divine Spirit!—And what scenes of bliss, what dazzling glories doth it assure us of in the world to come?—Such blessedness and such honour as surpass all description, and can only be conceived as enjoyed, and whose duration will be coeval with eternity!

To sacrifice the honour of virtue and its enjoyments: to relinquish the joys of heaven; and to endure the tortures of guilt, and the wrath, through eternal ages, of incensed Omnipotence, for the infamy and momentary perpetration of evil,—would not this be the perfection of folly, nay, of phrenzy itself?—If such conduct would be reproachful, even to idiotism, how much more so must it be to those possessed of reason and of science!—No apology can be admitted for their actions of vice, and unless, in due season, with unfeigned sorrow deplored and forsaken, they must cover them with confusion; fill them with horror, and overwhelm them with misery.—Dearly purchased, truly, is the pleasure of sin!

How happy is it that repentance will now be available to the guilty, even the most criminal; that through faith in the merits of the divine and most merciful Jesus, our crimes will be obliterated; and that such is the efficacy of heavenly grace, that if nothing be defective on our part, our hearts will be purified; again be impressed with the signature of the divine image, and, of consequence, again be qualified to participate of holy and sublime enjoyments!

Blessed, beyond conception blessed, indeed, are those who act agreeably to the dignity of human nature, and who properly revere christianity!

If, my dear sir, you are conscious such blessedness cannot be appropriated to yourself, will you suffer me, with affection the most disinterested, with humility and fervency, to entreat you, for a moment, to make a pause and contemplate your being;—for what purpose you were formed; what will be the future effects of iniquity, and how soon these may take place.

Ah! in the hour of thoughtless levity, of sinful mirth, how many have been arrested by the hand of death, and cited to appear at the seat of divine justice! at that season, how fled their joys; what availed their wealth;—how vain their distinctions of preeminence!—and, at this *instant*, how, with remorse inexpressible, and anguish unavailable, must they lament their deeds of impiety, their disregard of religion!

But with pleasure, I indulge the thought, that misery, similar to this, shall not be experienced by yourself nor me!—wisdom, true wisdom, I hope, will predominate through life; banish from the breast both vice and folly; be productive of earthly peace and joy, and heavenly glory and happiness!

Presuming that either politeness or virtue, will pardon the liberty of addressing these lines to you, written, it is true, in haste, but from the most benevolent intention, I beg leave to subscribe myself,

Dear Sir, your assured friend,
and most obedient humble servant,
Mr. Joseph Shippen, in Oxford. UZAL OGDEN.

ON THE LORD'S PRAYER.

To the Editor of the Wesleyan Methodist Magazine.

THE very incorrect manner in which the LORD'S PRAYER is repeated by some persons, is most improper and unpleasant. With the intention of amending such improprieties, I shall put together a few of the mistakes, omissions, and additions which I have witnessed. And for the benefit of all whom it may concern, I request you to favour me, by publishing in your Magazine the subjoined view of these foolish and censurable *variations*, which may be distinguished by printing them in *Italics*, or, where they consist in omissions, by the insertion of a blank space.—AMICUS.

Our Father, *who* art in heaven, hollowed be thy name. Thy kingdom come. Thy will be done *on* earth, as it is *done* in heaven. Give us this day our daily bread; and forgive us *all* our trespasses, as we forgive them that trespass against us. *leave* us not in *tem-tation*, but deliver us from *all* evil: For thine is the kingdom, the power, and the glory, for ever .—Amen.

THE ELEVENTH COMMANDMENT: AN ANECDOTE OF ARCHBISHOP USHER.

THIS great and good man, in crossing the Channel from Ireland to this country, was wrecked on some part of the coast of Wales. On this disastrous occasion, after having reached the shore, he made the best of his way to the house of a clergyman, who resided not far from the spot on which he was cast. Without communicating his name, or the dignified station which he held in the church, the Archbishop introduced himself as a brother clergyman in distress, and stated the particulars of his misfortune. The Cambrian Divine, suspecting his unknown visitor to be an impostor, gave him no very courteous reception; and having intimated his suspicions, said to him, "I dare say, now, if I were to ask you how many commandments there are, you could not tell me." "There are eleven," replied the Archbishop, very meek-

ly. "Repeat the eleventh," exclaimed the other, "and I will relieve you." "Put it in practice, and you will," rejoined the Primate:—"*A new commandment give I unto you, that ye love one another.*"—*Wesleyan Methodist Magazine.*

Religious and Missionary Intelligence.

For the Methodist Magazine.

Short Sketches of Revivals of Religion among the Methodists in the Western Country.

RISE AND PROGRESS OF METHODISM IN THE NORTH WESTERN TERRITORY, (NOW STATE OF OHIO.)

(Continued from page 316.)

No. 10.

It may not be amiss in this number, to review the ground over which we passed. I mean the progress of Methodism in Ohio, or that part of it on the Miamis and Scioto rivers, and their tributary streams. This district of country has unquestionably hitherto formed the strong hold of Methodism in the western country. The administration of the Rev. John Sale over this district of country as presiding elder, will be long remembered and acknowledged. The progress of Methodism within the bounds of his district, speaks sufficiently in favour of this excellent minister. However, much depends upon the character and respectability of the emigrants to give a favourable cast to society. In 1803, Mr. John Collins, from New-Jersey, settled on the east fork of the Little Miami; the inhabitants were almost as wild as their neighbours, the Indians, they trembled at the approach of a Methodist preacher into their settlement. His labours, however, amongst them, were much blessed, and several young ministers raised up through his instrumentality. He joined the travelling connexion about 1806, and with the exception of a few months, has continued his usefulness to the present day. Methodism has flourished much in this part of the country. About 1807, old brothers Pelham and Davis from Virginia, with Mr. John Sale, and their family connections, formed a settlement on the Little Miami, Cæsar's creek, &c. near Xenia (or Zenia) and here Methodism has flourished. A little previously to this, Mr. John Reynolds, and his amiable family connections from Maryland and Virginia, formed a settlement on Mad-river and in Urbanna; and these with many others, gave a pleasing impulse to Methodism in this part of the country. I can but here remark that in every settlement we find much was done in the good cause by laying a good foundation and taking a proper start. A few years after an acquisition was had to this settlement by the Brother Hitts from Kentucky.

About this time a brother Inskeep formed a settlement on Derby creek, where the work has revived. In 1807 Brother Isaac Pavey settled on Paint-creek, and subsequently settlements have extended throughout this district of country, and on the Great Miami. The work flourished till the commencement of the war, when there was a gloomy time for a season over Ohio! But the Lord heard their prayers; and it is singular, yet was not much noticed, that *three* among our greatest battles were fought and gained on *general fast days!* (On sea by Hull, on the lake by Perry, and by land the seige at Fort Meigs.) It was not till a late period that the work began to break in upon the *towns;* Methodism, as we remarked in our introduction, had first to take the *highways and hedges,* subsequently religion has flourished more in the towns than elsewhere. The first Conference held in Ohio, sat in Chillicothe in September, 1807. Here persecution raged! The second in Cincinnatti in 1809. Here this assemblage of the first heralds of salvation in these western regions was noticed in a newspaper, by a poor pityful editor, as "a large collection of about seventy Methodist preachers, with bishops Asbury and M'Kendree *at their head!*" How changed the times!

The Lord has done great things for the people of this place, and they have (many of them no doubt) experienced that the God of Israel was at their head and in their front!

We may be now indulged with a few desultory remarks and events of the times. In 1808, the writer was pronounced by his physicians to be far gone in a pulmonary attack. He felt a desire to take his flight, (if it pleased that Almighty Being, the disposer of all things, to permit it) from one of those *Camp-meetings* of which we have so often made mention. To this end during this year and in the year following, 1809, he visited all within his reach. The recollection of these happy seasons now affects his heart! How great and how glorious are thy tabernacles, O Lord! His heart became so filled with zeal and love, that he, with a Baptist Brother, determined on descending the Mississippi river and traversing the Spanish country, to spread the glad news of gospel grace, and were actually preparing to go, when God in his Providence saw fit to change his course and change his plans, to restore him to health, and he has yet "a lot" among the living! Whilst blessed with the privilege of those Camp-meetings at the periods we have mentioned, many very interesting events have transpired. We can only give a short sketch of some of them, and close this number with our promised anecdote. As to myself I can realize the language of Pope *on the pleasures of retirement.*

Blest who can unconcern'dly find,
Hours, days, and years, slide soft away,
In health of body, peace of mind,
Quiet by day.

Sound sleep by night; study and ease,
Together mix'd: sweet recreation,
And innocence which most does please,
With meditation.

Thus let me live, unseen, unknown;
Thus unlamented let me die,
Steal from the world, and not a stone,
Tell where I lie.

Close preaching. Some time in the summer of 1806, Bishop M'Kendree, then presiding elder of the district, was preaching near Maysville (or Limestone, as it is usually called) the landing place for the most of emigrants to the upper part of the state of Kentucky. His subject naturally led him to enlarge on *extortion.* It was here that the emigrants were frequently exposed to impositions of various kinds from want of a knowledge of the prices of the commodities of the country, &c. with his usual ingenuity he pressed the subject very closely. "Yes, said he, it frequently happens, that some take the advantage of the poor emigrant too, that has removed to your fine country to become your neighbour and fellow-citizen; you sell him your corn or other produce at a double price, and the corn, when it is only worth fifty cents to the bushel, you can ask a dollar; ah! and receive it too of the poor man who has to grapple with misfortunes to support his family!" An aged gentleman sitting near the door was discovered to become more and more uneasy: His hoary locks gave him a venerable cast, but the emotions of his mind were such as to operate upon the muscular movement of his features. As the subject was pressed his agitation increased; he could stand it no longer; but rising from his seat thus abruptly addressed the preacher; "If I did sell my corn for a dollar a bushel I gave them six months to pay it in." Sit down my friend, calmly replied the bishop, sit down sir, if you please, we are discussing a subject and delineating a character, we are not in the habit of making *personal* reflections!

Interesting occurrences. Extraordinary displays of the wonderful dealings of God with the children of men at Camp-meetings, have been so frequent that it would fill volumes to notice them generally. We can only give an instance or two. I attended a Camp-meeting on the 26th of May, 1809, on north fork of Paint-creek, sixteen or eighteen miles from Chillicothe, Mr. John Sale was the presiding elder, and Mr. John Collins the circuit preacher: On this day (Friday) and on Saturday the work seemed to progress, had some disturbance by the wicked at night. On Sunday the 28th there was a large concourse of people for those early times. Sacrament was administered in the forenoon. Mr. Sale soon after took the stand,—after

preaching some time he manifested uncommon sensations, not usual with him. He remarked, "that he felt awful, that only on one occasion in his life had he experienced the same sensations: That this was only on a particular occasion. Near where he was once preaching a wicked company, in order to interrupt Divine worship, commenced *horse racing*. Previously to the race a young man stretched himself on a log and asked his companions if he would not make a fine corpse to be laid out there! The race was run, he was thrown from his horse and laid out a *real corpse* on the same log, and in the same position!" The people on the relation of this circumstance looked serious. He then began to call their attention to the distant thunder—reproved sinners for their conduct, and began to exhort them, and continued in a vehement strain till exclaiming aloud, "I will get down upon my knees," which he did, and cried out, "Sinners, come to God." The professing part of the congregation falling on their knees at the same time, the most awful sensations at this time ran through the crowd. The wind began to rise, and blew off the top of a large tree near the encampment. This alarmed the wicked. The trees round about began to crack and fall until the sermon was over. The people retired to their tents to sing. Near a tent where I was, a tree gave way; it appeared at first to threaten our tent; our faith increased, at length it broke loose and fell on another tree immediately over two other tents, and hung by a limb until the people had time to get from under their tents. The people had scarcely escaped when the tree fell upon the two tents, and a tremendous hurricane then ensued! How providential no lives were lost, and not one injured. But Oh how terrific to the wicked was this scene! The young converts exulted, shouted and sung the praises of their Redeemer amidst the raging elements, and the tumbling forests! whilst darkness and horror were on the brow of the enemies of the cross of Christ.

When the storm had subsided "the mystery of iniquity began again to work." A stout and hardy wretch whilst the congregation was sitting under preaching, horrid to relate, cursed the *grace of God* in the open congregation. The circuit preacher immediately stepped up, took him by the arm and bore him off the ground in the face of all his companions. It appeared that they were either so struck with horror at the expression, or amazed at the intrepidity of the preacher, that they dared not to interpose for him. The last account I have had of this wretch was, that a "hue and cry" was raised after him for murder!

A short account of the singular conversion of Simon Kenton. Simon Kenton, called from his prowess during the Indian wars *General* Kenton, was an early adventurer to the west from the frontier of Virginia. Having been engaged in a personal combat alone in the woods, under an impression that he had killed his antagonist, he fled to the wild woods of Kentucky, where it is said he met Boone roving through the forests, spent a day together, and parted the next day without a compliment or one asking the other his *name* or *place* of abode! As the country began to settle, Kenton assumed the name of *Simon Butler*, and in this assumed name well known to the writer, made all his first entries in the land office. As the settlements progressed he made choice of a place near Washington, Mason county, near Maysville or Limestone. Nor did he assume his proper name till, perhaps, the person himself or some one acquainted him that his antagonist had survived, and from his returning with bloody garments had been, perhaps, arrested and tried for killing of Kenton. Kenton being thus situated so near the Ohio river, he had every opportunity of displaying his intrepidity in the pursuit of the murdering and plundering savages that invaded the country. He was very enterprising and successful in his pursuits, frequently overtook the enemy, retook the prisoners or recovered the property. (How like the days of old!) He was once or twice taken prisoner by them and wretchedly abused, but still found means to escape. When Kentucky had become settled, the same roving disposition influenced both Boone and Kenton to part again. Boone took his course west to the Missouri, (and died last year aged eighty-five or six,) and Kenton to the north, toward the lakes, and fixed his habitation in the vicinity of the Indians, his former adversaries, on Mad-river, in the North-Western Territory. The rapid tide of population was such that even in the wilds of the forests, Kenton, as well as Boone, was soon surrounded by a settlement of his countrymen. It was here in this settlement of Kenton's, we before remarked, many of the converts who had embraced religion during the great revival of religion in Kentucky, as well as many old established professors from other parts had settled themselves. But Kenton, who had long witnessed this work, was not yet much affected by it

The pride of the human heart is such, that it is equally unwilling to bend to embrace the truths of the gospel in an evangelical point of view, whether we are surrounded by a *Horde* in a forest, or hold princely stations, or have our fame emblazoned through the earth as the ruler of empires, or as the obscure monarch of a West India Island, like one of the sable monarchs "who summoned the attendance of his court on receiving the commander of a *watering company* as a supposed minister from Europe, and breaking through his usual decorum was impatient to know whether *he was much talked of in Europe!*" It is immaterial whether our habiliments be a *hunting shirt* or *regimentals*, the enmity of the *carnal mind* is such that it stands directly opposed to the principles of the gospel. Such was Simon Kenton's disposition, though a man of steady habits and of moral deportment, long singularly preserved by Divine Providence. Divine truths had not yet fully reached his heart. Some time in 1808 or 1809, through the instrumentality of young S****d's and other preaching, there was a considerable revival in the Mad-river country. The people who had during the years 1803, 4, 5, 6 and 7, passed through the greatest difficulties in forming their settlements, now had an opportunity of spending their time profitably together, and Camp-meetings began to be held among them; one of these being not far from Kenton's settlement, Kenton attended, the work broke out, there was much *close preaching* and warm exhortations, whilst our hero of the forests listened with all possible attention. On Saturday the week begins to pass away, Kenton begins to bring his own determinations to a conclusion; also, now convinced as to the reality of the work, he concludes to serve the Lord: a happy conclusion. He now takes the preacher, (Mr. Sale) into the woods, and in his eccentric way begins a rehearsal of his life and exploits. "Sir, said he, I wish to open my mind to you freely, but must enjoin on you the most profound secrecy—I have been a wretched sinner, but the Lord has spared my life. I have, said he, been in so many battles, encountered so many dangers, so many times taken prisoner by the Indians, run the gauntlet—taken into the woods by the Indians, stripped, and tied fast on the back of a wild colt, stretched and lashed fast, with my hands under its flanks, my heels under its breast, and thus let loose to the mercy of the wild animal, till some of my limbs were broken, and I at last miraculously escaped! I have been wounded so often, and encountered various other difficulties, and after all been firm to my purpose and unshaken in my resolutions and determinations,—and now, sir, by the help of God, I am determined to get religion and to serve the Lord,—Do you think, sir, that I will ever give it up?" After some further conversation with the preacher, he enjoined secrecy, and so they returned to the encampment. That night the General was sorely wrought on, the preacher kept his promise, but our resolute and determined *seeker* knew very little of himself: He having been humbled at the foot of the cross, the next morning the preacher beheld and heard with astonishment his new disciple publishing himself in the crowd, what great things the Lord had done for him! Many years have elapsed since Kenton was thus blessed, and but a few weeks since the writer, passing through his settlement, inquired after him, and though he had removed to Kentucky to reside for a season, he still had his own name and that of his wife's, retained on the class paper. I have thus given a short sketch of the experience of one of the most singular and extraordinary men that has ever appeared in the Western Country. We must now turn our attention to another subject.

THEOPHILUS ARMINIUS.

Mount-Carmel, Illinois, April 23, 1822.

(To be Continued.)

ANNIVERSARY OF THE

Wesleyan-Methodist Missionary Society, held at the City-Road Chapel, on Monday, April 29, 1822.

The three annual sermons before the Society were preached on the 25th and 26th of April, by the Rev. JOHN JAMES, of HALIFAX, the Rev. DR. A. CLARKE, and the Rev. HENRY MOORE. A public prayer-meeting was held at the City-Road Chapel, at 6 o'clock in the morning of the 26th,—and sermons were also preached, in aid of the missions, on Sunday, April 28th, in all the Chapels of the Wesleyan Methodists in the London circuits. On Monday, April 29th,

JOSEPH BUTTERWORTH, ESQ. M. P. TOOK THE CHAIR.

THE Meeting was opened with prayer, by the President of the Conference; and the Chair was then taken. The Chapel had been crowded for some time. The platform was occupied by the members of the General Committee, by official Members of the Auxiliary Societies from the country, and by Ministers and Gentlemen connected with other Missionary Societies. Letters were read from SIR SAMFORD WHITTINGHAM, K. C. B., late Governor of Dominica, and from MR. WILBERFORCE, expressing their good-will to the Society, and their decided approbation of its objects and labours; and regretting their unavoidable absence from the Meeting.

The Chairman introduced the business of the Meeting by observing, that at the period of the first propagation of the Gospel, it had pleased God, in the course of his Providence, to make use of the Roman Empire to give facilities to the preaching of the Gospel, which apparently would not have existed had not one government prevailed over the greater part of the world. At the present period, if this country did not possess an extensive dominion in Europe, we had considerable influence even there, by our character, by our commerce, and by our power. Our colonies were most numerous, populous, and important, spreading through a very large portion of the Pagan world. These were given to us, not to fill us with pride, not to promote luxury and dissipation, but to be used for the highest and most important purposes. When we considered that we possessed Gibraltar, the key of the Mediterranean, and the means of diffusing the light of truth into Spain, and that our influence extended to the Ionian Islands, which brought us into the neighbourhood of Greece, and the Turkish Empire;—If we crossed the Atlantic, and considered the important colonies where our own language prevails, and the access which our possessions there give us to every part of the great American continent;—if we re-cross that ocean and looked at Africa, and the stations of Sierra Leone and the Cape of Good Hope,—and went further east to Ceylon and the great Empire of Continental India, where are nearly one hundred millions of souls under the British Crown;—if we considered that the Colony of New South Wales had the elements of a mighty empire within itself, and the influence which our settlements and rising power and commerce there gave us in the Pacific Ocean;—we must feel that as a nation of professing Christians, Divine Providence has assigned us a most important work to do, and that every individual was called upon, both by providence and by grace, to do his duty. Those who had money should give their money; it should be at the service of the great God and his cause. Those who had time or talents to devote, were called to give their time and talents to Him. And those who could not give these were to pray to God to pour out his blessing on his Ministers, and on those who take an active part in the extension of his kingdom On this very day we learned that the new states in South America were thrown open to the commerce of Great Britain. This he considered as favourable to the spread of divine truth, which God will send there by his Missionaries. At a late meeting of the Committee of the British and Foreign Bible Society, letters were read, which had been received from their Agent in South America, in which he stated, that some Spanish Officers had purchased Spanish Testaments, which books they had not seen before. They read them with delight, and entreated the Agent to permit them to purchase others for distribution among their companions in arms, in that part of the world. He would only advert to another circumstance; we met there not as an insulated Society, not as pretending to engross the whole of Christianity or of Missionary zeal to ourselves. We rejoiced that other communions were uniting heart and hand;

and it was with great satisfaction that he saw that the Noble President of the Church Missionary Society had honoured us with his presence. Some of the members of the Baptist Missionary Society, which had done so much in the East, had also favoured us with their attendance; and a friend from the London Missionary Society would likewise address the meeting. He trusted that they all should rejoice together in the common Lord and common Saviour.

The *Report* was then read. It took a rapid review of the Missions supported by the Society in France, Gibraltar, Ceylon and Continental India, New South Wales, New Zealand, Western and Southern Africa, the West Indies, British North America, &c.; from all of which the accounts are generally very satisfactory. The number of Missionaries now employed, including several Native Assistant Preachers, but exclusive of mere Catechists and Schoolmasters, was stated to be 149; who occupy 105 Stations. The number sent out during the last year was eleven, of whom five are married. The number of Members in the Foreign Missionary Stations, was, when the last year's returns were made up, 28,699; and the returns of the current year, as far as they have yet been received, indicate a very considerable increase, especially in some of the islands of the West Indies. The receipts of the year ending Dec. 31, 1821, were £26,883. 0*s.* 1*d.* The expenditure was £30,925. 2*s.* 1*d.*; to which must be added the Balance due to the Treasurers, Dec. 31, 1820, viz. £3526. 3*s.* 10*d.*; so that when the last account was made up, the Treasurers were in advance for the Society to the large amount of £7568. 5*s.* 10*d.* This Balance, however, we understand, has since been somewhat reduced; and the Committee express their perfect confidence, that a work so important to the common cause of Christianity, and to the eternal interests of the human race, will not be suffered to appeal in vain to the benevolence of the Religious Public.

The First Resolution,—"*That the Report now read be adopted, and printed under the direction of the General Committee,*"—was moved by the Right Honourable Admiral Lord Gambier. His Lordship said, he had received the honour of a kind invitation to take a part in the proceedings of this day, and it was with great pleasure and gratification to his own feelings that he accepted it. To say that his heart was deeply interested in the blessed work in which we were engaged, was too feeble an expression of what he felt, and what he thought he ought to feel, on the occasion. If there were a work of God, a labour of love and charity, which surpassed all others, it was the blessed cause for which they were that day assembled. He had the honour to hold an office, upon the staff, as he might say, of a similar institution; and he should, at all times, feel the greatest pleasure in adding his feeble aid to the important work in which this Society was engaged. The Report was so full of animating and encouraging matter, and so fraught with numerous passages deserving attention and remark, that it was unnecessary for him to make any observation to recommend the resolution for its adoption. It was truly gratifying; and he had felt the highest pleasure in receiving and reading the accounts from the pious and zealous Missionaries of the Society in different parts of the world, where the work of God was greatly prospering in their hands. One or two communications in the last Report had impressed him very much, and he would beg to be allowed to bring them again under the notice of the meeting, as a proof of what they owed to the mercy and goodness of God, in thus blessing their labours.—[His Lordship then read some passages out of the last Report respecting the Ceylon Mission; and then proceeded to observe—] What abundant encouragement was this for the Society to persevere in its labours. Schools were certainly of great importance, as with the young we might expect to make the greatest progress, and they laid the foundation of future success. It appeared, from various circumstances in the Report, that the Society's labours in this respect had been wonderfully blessed.—Another instance which he would bring under their recollection, from the last Report, was to him very remarkable and very encouraging. The account, to which he referred, gave some interesting particulars of the conversion of an aged Malabar in Ceylon, and, though it might be very well recollected, he wished to bring it again before the Meeting. It stated that he was then employed as the head Schoolmaster at Trincomalee.—[His Lordship here read the account as it stands in page 57 of the last Report.]—His Lordship said, he apologized for taking up so much of their time, but this account had appeared to him very interesting. It was very remarkable that a man who had carried his prejudices so many years, should at an advanced age, be brought to Christ. Here was sufficient encouragement to persevere in this great and glorious work. "Let us remember," said his Lordship, "that this is the cause for which the Son of

God took upon him our nature, went through all the sufferings of his life in the flesh, and sealed his great work by his blood. What then ought Christians to do for him? They ought to use every energy of mind, and every power of the soul, to promote his glory. You have abundant reason to be grateful, in the highest degree, to Almighty God, for the blessing he has bestowed on the work of your hands. Go on, and may the Lord abundantly bless your labours, and give you the reward which shall finally be bestowed on his children."

James Stephen, Jun. Esq., Barrister at Law, in seconding the Resolution, addressed the Meeting nearly as follows:—"I beg to second the motion proposed by the Noble Lord. Although I differ with respect to some minor points of discipline from the great body of Christians whom I have now the happiness to see before me, I confess I could not without self-reproach have absented myself, on such an occasion, from this Society's great annual jubilee,—from this season of mutual consolation and mutual exhortation,—from this day when we meet to commemorate those triumphs which God by our efforts has permitted to be gained in this fallen world:—I say, Sir, that I could not without self-reproach have been absent; for that Church to which I belong, has taught me to say, "I believe in the communion of saints," and it is here I see that communion, and stand among a branch of the "holy Catholic Church;" and much as, from circumstances of early education and early prepossession, my mind is disposed rather to incline its attention to the institutions of that church of which I was bred a member, yet I must confess there is in the operations of this Society something which is peculiarly touching to the heart of every one who has learned to value the Gospel of his Redeemer. There are Societies of men,—God bless them all!—who are engaged in visiting the shores of the Mediterranean by their agents, or in attacking Pagans in their strong holds and sumptuous palaces; but if I ask, where are the chief operations of the Wesleyan Missionary Society, the answer is, they are there where there is nothing to excite sympathy,—they are there where there is much to disgust fastidious taste,—they are there where there is nothing of adventitious circumstance to attract the mind,—they are in the midst of the squalidness and wretchedness of our species,—in the cabins of Ireland, and in the huts of the West Indies. This last circumstance, had there been no other, would have impelled me, as by irresistible necessity, to contribute my support, feeble as it is, to its operations. It is known to you, Sir, and to those around me, that I have some hereditary claim to take an interest in what concerns the improvement of the African. It is well and beautifully observed in that Report which has been read to you, that not merely the direct effect of your West India Missions is most blessed and delightful, but that the incidental benefits, which are continually springing up from the instruction of the negro population of our colonies, are scarcely less gratifying. And, Sir, allow me to say, that one of these great incidental effects, to which no christian in heart among all those professing christianity, can be insensible, is, that I see in the operations of this Society, the surest, the best pledge of the consummation of those efforts, which good, and virtuous, and holy men, have been making for the universal abolition of that "abomination of desolation," the slave-trade. Missionary labours promote this by their collateral effects, because their tendency is to raise the tone of moral sentiment throughout society. Give me a white population in our Islands, deeply imbued with sentiments of true christianity; give me a coloured population, worshipping at the same altar; and give me a slave population, imbibing the spirit of the Gospel of Jesus Christ;—and then there will not be one who will dare to violate so far his allegiance to his God and Saviour, as to engage in what I would call in strong terms, but not too strong, this accursed trade. There is one passage in the Report which no man can be reminded of without feeling his heart leap within him; I refer to the description of the state of the negro slaves in one of the islands, to whom christian instruction had not till lately been imparted,—those poor, degraded, ignorant creatures, so ignorant that even your Missionary could have almost pursuaded himself he was dealing with brutes instead of men, and would have despaired of their recovery, had it not been for the cheering and delightful changes he had witnessed in other Islands. Think of those poor ignorant bondmen, think of them meeting in calm and attentive silence to worship before that God whom your agents have been permitted to teach them to know:—think of these poor black and once barbarous idolaters, singing sweet music in the ears of Him, who has none of that fastidious taste by which we so often debase our intellect.—O, Sir when you hear of such beings uniting in prayer to that same God and

that same Saviour whom you serve, it must give fervour to your prayers, and warmth to your devotions, and energy to all the efforts you are making, to be told, that in distant Islands, on the other side of the Atlantic, they are offering similar prayers and worshipping the God whom you have taught them to revere.—Looking, Sir, to the vast operations of Missionary Societies, to that sacred circumnavigation of benevolence which their Reports describe, I think there are no terms which human thought can suggest, in which such triumphs can be properly celebrated. Were it my duty to engage you in the celebration of them, I should feel my own incompetency to the task. But I will select the language of the sweet Singer of Israel. I will select that beautiful anthem chosen by our Church for the celebration of its daily worship; and I will say, "God, be merciful unto us, and bless us, and shew us the light of his countenance, and be merciful unto us; that thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; yea, let all the people praise thee. O let the nations rejoice, and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth. Let the people praise thee, O God; yea, let all the people praise thee. Then shall the earth bring forth her increase; and God, even our own God, shall give us his blessing. God shall bless us; and all the ends of the world shall fear him."

The Second Resolution,—"*That this Meeting, deeply affected with the moral wretchedness of a great part of mankind, and encouraged by the effects produced wherever Christianity has been faithfully preached, and its institutions of piety and mercy established; and especially considering the extensive access to the heathen world which is afforded in the present day, and that in many places even Pagans themselves are anxiously desirous of instruction by Christian Missionaries; solemnly pledges itself to renew its exertions in providing the means of a more extensive ministration of the Gospel of* CHRIST *to the religious wants of their fellow men*,"—was moved by Edward Philips, Esq., High Sheriff of Wiltshire. Mr. P. observed, that when he saw himself surrounded by so many persons eminent for religion and piety; among whom was a Nobleman, highly honoured by his Sovereign, eminent for his services to his country, and pre-eminent for his love to religion and the Gospel; he hailed the day, and blessed the hour which brought them to unite in this holy cause. When we looked at the state of the world, when we considered the immense number of its inhabitants, lost in guilt, and sin, and misery, and when we contemplated the obstacles to the diffusion of Christianity, our hearts, if relying on human wisdom, would fail us, and we must give up the cause in despair; but on the other hand, when we looked to the power and mercy of God, and to the blessed influences of his Spirit, we must be resolved, in the strength of the Lord, to persevere, undiscouraged by any difficulties which might arise, in this good, this pious cause. Great difficulties, no doubt, awaited those who devoted themselves to Missionary labours. The difference of climate,—the state of the heathen,—disagreements among the natives,—the obstacle of caste,—ignorance of their language,—these were enough to appal a man who looked to his own strength alone; but if there were a Missionary going out, now present, and if he needed to be reminded of an example to encourage him in his exertions, he would say to him, "Recollect the man who now nearly a century ago, with half a dozen pious friends in the University of Oxford, set out in his religious career, and incessantly persevered in it to the end of his life:—see him travelling in every direction, and, while on his journeys, unceasingly writing for the good of his fellow-creatures, and preaching the Gospel of his Redeemer in every place to which he came; see him persevering amidst the ignorance and irreligion of the vulgar and amidst every species of opposition:—see this, and let the sight animate the hearts and quicken the zeal of all those who have the work of a Missionary before them. I need scarcely name the apostolic, the venerable John Wesley."—It was impossible to look at what was passing in the world around us, and in which this kingdom had been the happy instrument of doing so much, without the most lively gratitude to God, and without being excited to form the highest hopes of future and greater success. He would exhort all to determine from that day to set out with new vigour and alacrity; for means would not fail us, nor should we want good and laborious men willing to go forth to diffuse the Gospel to the utmost parts of the earth, and to execute the Mission of their great Redeemer, who said, "Go and teach all nations, and lo, I am with you always, even to the end of the world." He trusted that all would inquire what they could do more efficiently to promote the great cause, and determine from that happy day, to unite their various means,—their various Societies,—their various energies, in the cause of God and

of universal man; and never relax, till the knowledge of the Lord should cover the earth as the waters cover the deep, and till the great and eternal hallelujah shall be raised, "Blessing, and honour, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever."

The REV. GEORGE COLLISON, of Hackney, followed. Though he was of a different religious denomination, he felt the greatest pleasure in cordially seconding the motion. He viewed every Christian Missionary Society as forming one of the strongest bonds of union which the present day presented, and it was delightful to learn that the various Missionary Societies were one in their communion and counsels of fellowship. It was equally delightful to learn, that when their Missionaries met in distant lands, they hailed and embraced as brethren. This is a union without compromise, for the Noble Lord had compromised nothing by appearing here to-day,—an esteemed gentleman who seconded the motion had compromised nothing by so doing. No compromise either of principle or discipline was asked; but without that compromise we can feel that we are one in Christ Jesus, and can together promote the common salvation. One would almost think that the Psalmist, the sweet Singer of Israel, wrapt into future times, and anticipating by three thousand years the formation of Missionary and Bible Societies, had composed for such occasions that beautiful anthem, "Behold, how good and how pleasant a thing it is for brethren to dwell together in unity." The success of all Societies was a matter of deep congratulation. He, as a member of the London Missionary Society, accepted most gratefully the congratulations of the Meeting, for the measure of success which God has been pleased to confer upon that Institution. And when they turned to the West Indies, and saw the labours of the Methodist Missionaries, all descriptions of Christians looked with the highest gratitude to that high measure of success with which God had crowned the Wesleyan Society. Who could hear of twenty-eight thousand negroes now living in Christian Society, but must thank God for such labours, and hope that they would be crowned with still larger success? He had called that morning on a friend, who informed him that he had recently received property as a residuary legatee, and on looking over the account he found to his great regret that a part of it arose from the sale of slaves in the Bay of Honduras. "He is too deeply imbued, Sir," said Mr. Collison, "with the principles of the Gospel, to receive the price of blood, and he said to me, 'I am shocked at the sight of it, what shall I do with it?' I said, 'I will tell you what you may do with part of it: I am going to the Wesleyan Missionary Society; their labourers are greatly occupied among the slaves.'—Since I have been here, I have heard with much pleasure from the Secretary, that you have determined on a Mission to the very spot, the Bay of Honduras, and I have now the pleasure of presenting the sum, so received by my friend, to forward that desirable purpose. It is upwards of Seventeen Pounds: I wish it were Seventeen Hundred!"

(To be Concluded in the next.)

REVIVAL OF RELIGION IN LYNCHBURG, VIRGINIA.

Meherrin District, Lynchburg, Feb. 25, 1822.

MESSRS. BANGS AND MASON,

Solicitous for the prosperity of Zion, and anxious to excite a spirit of emulation and zeal among our clergy and people, I send you some account of a late revival of religion among our people in this place, with the liberty of publishing it in your useful Magazine.

Notwithstanding we had larger congregations, and more members than any other church in this place, yet our spiritual strength had been much weakened for several years from various considerations, all conspiring to shackle our cause, and destroy us. But for the sake of the few who had not defiled their garments, the Lord hath visited us in much mercy, and I trust that the recording angel hath registered many names in "the book of life." "The winter is past, the rain is over and gone," and the voice of singing is not only heard in our church, but in our love-feasts, our prayer-meetings, our class-meetings, in private houses, and in places and families where the songs of Zion were never heard before.

The forebodings of this work had been seen and felt for several weeks, before the last of October, when the first public manifestation of God's love was made in the conversion of souls; after which the greatest excitement was seen ever be-

fore witnessed in this place. All classes of citizens attended to witness for themselves; the church was crowded—prayer-meetings at private houses were overflowing; and for several weeks they scarcely had a meeting (and they had them nearly every night) without a gracious out-pouring of the Spirit, in the conviction and conversion of souls. The aged and the young, the most respectable and the most obscure, of both sexes, have been the subjects of this work: the females, however, have, in this revival, been more generally impressed than ever witnessed in the place before: nearly all who have professed to experience religion, joined us forthwith; and at one time I baptized fifteen adults, and at another ten; besides a number that had been baptized by brother Charlton, the stationed preacher. Some of the wicked say that the preachers and people are deranged, and some professors join them against us; but glory be to God in the highest! our trust is in Him. I do not recollect ever to have been in a revival where the people were so decent and respectful as they were in Lynchburg.

We have added upwards of one hundred to our church in this revival, and I hope that the gracious visitations will be continued among us for many days.

The principal agent in this revival is George W. Charlton, the stationed preacher, whose faithful and laborious services will never be forgotten by the present inhabitants of Lynchburg. At present our people appear to be of one heart and of one mind. "Behold how good and how pleasant a thing for brethren to dwell together in love." May peace and good will rule our hearts for ever.

We have also had abundant reason for humility, gratitude, and thanksgiving, in Bedford circuit; numbers have been radically changed by divine grace, and our prospects are yet blooming for better days and more abundant fruits. Of this you may probably hear more in a future communication.

Accept my best wishes for your welfare, and believe me

Yours very affectionately,

JOHN EARLY.

ACCOUNT OF THE STATE OF RELIGION IN SCIOTO DISTRICT.

West-Union, Ohio, June 27, 1822.

Rev. and Dear Brother,

I send you enclosed an account of the state of religion in this (Scioto) district, which, if you think it worth a place in your useful Miscellany, the Magazine, you are at liberty to insert.

We have had no extensive revivals in this district this year. In several circuits there have been some outpourings of the Holy Spirit in different societies, particularly in Columbus and Salt-creek circuits; in which numbers have been brought to bow to the mild sceptre of the Redeemer. At our quarterly meetings we have generally had refreshing seasons. I have attended three Camp-meetings this round on the district. At all of which, the Lord manifested his presence and power. The last of these commenced this evening two weeks since, in Delaware circuit, about fourteen miles north of Delaware town, within the late purchase made from the Wyandot and other Indian nations. Here in this wilderness, which has only been about two years reclaimed from the wild beast and savages, we had about a thousand souls to hear the word of life. Our meeting commenced on Thursday evening. On Friday afternoon our beloved brother Finley, our Missionary at Upper-Sandusky, and about fifty or sixty of the Wyandot Indians, came on the ground. On Saturday morning brother Finley preached to them through an interpreter. Two of the chiefs addressed the congregation after him. On Sunday morning brother Bigelow preached to them, and on Sunday evening two of the chiefs again addressed the congregation. The Lord was graciously with us. A number of souls were happily delivered from the bondage and slavery of sin, and were brought into the glorious liberty of the children of God. The mourners never came forward, but we had some of the red brethren with them who appeared to be earnestly seeking the salvation of their souls. Their solemn attention to the word preached, their flowing tears and the expressions of joy in the countenances of those that professed to have found the Lord, spoke powerfully to the beholder, "This is the Lord's doing, and it is marvellous in our eyes." My pen cannot describe the feelings of my heart while viewing these red men of the forest, who have just emerged from the darkness of heathenism, listening to the word of life with "attention still as night," and importunate to obtain the blessings of divine grace.

On Monday morning we brought our meeting to a close. The scene was interesting beyond description. Being very unwell myself, and not able to perform the service, the sacrament of the Lord's Supper was administered by brother Finley, assisted by others of the brethren. About thirty of our red brethren surrounded the table of the Lord with us, while we commemorated the dying sorrows of the Redeemer. The Lord manifested his power and presence to many hearts, and tears of joy and gratitude flowed from many eyes. After sacrament a door was opened to receive members: eight of the red brethren gave us their hands as a token of their desire to become members, and fifteen of the whites. The congregation were generally melted into tears while we gave each other the parting hand in joyful hope of meeting where parting will be no more, and where friendships will be pure and uninterrupted. Brother Finley appears to possess the Missionary spirit, and to be much engaged in the work; he now has fifty-three in society belonging to the mission; many of whom give pleasing and satisfactory evidence that the Lord has changed their hearts. May the Lord hasten the time when all shall come to see the "light of the glory of God in the face of Jesus Christ," and righteousness cover the earth as the waters do the sea. Amen.

Yours in the bonds of a peaceful gospel,

G. R. JONES.

Poetry.

For the Methodist Magazine.

CAMP MEETING.

"Hark! thro' the grove I
" Hear a sound divine! I'm all attention!
" All ear, all extacy! unknown delight!
" And the fair muse proclaims the heav'n belov'd."

While ancient bards have sweetly sung,
Of groves and fountains which inspire,
And Helicon has loudly rung,
With notes transporting from the lyre,
My harp with airs more pure shall swell,
Of true immortal raptures tell.

Hail sacred grove! thou blest retreat!
Where lo! the sons of God retire,
To worship in communion sweet,
And after joys divine aspire:
For thee, the numbers soft shall rise,
On seraphs wing above the skies.

Bright was the scene, when thus I view'd,
The vocal grove, with tents around,
And heard from hearts in Christ renew'd,
The melting accents to resound;
Like incense sweet the ambient air
Was thus perfum'd by praise and prayer.

My soul the heavenly ardor caught,
Touch'd by the true inspiring flame;
High soar'd the elevated thought,
Sublimely rais'd by Jesus' name:
Heav'n's portals open'd on my soul,
Where bursts of swelling raptures roll.

While unperceiv'd the angel throng,
Were hov'ring o'er the sacred place,
To waft the sweet perfume along,
And fill the air with Jesus' grace;
The melting streams of love descend,
And clouds of mercy richly bend.

Crush'd beneath the weight of love,
The trembling sinner prostrate falls;
Implores the mercy from above,
And loudly on compassion calls;
Jesus in pity stoops to hear,
And wipes away contrition's tear.

Now through the vast etherial plain,
The seraphim conveys the sound,
And cherubim repeats the strains,
"The dead 's alive, the lost is found."

Enraptur'd millions join the choir,
And swell the strain with golden lyre.

Around the camp the pow'r divine,
Descends upon the saints below;
Immortal emanations shine,
And streams of life divinely flow;
The grateful tear which wets the eye,
Speaks to the soul that God is nigh.

At eve how sweet to view the sky,
And listen to the sound of pray'r;
Thro' trees of foliage green, to spy
The Queen of night divinely fair:
The twinkling stars in concert move,
Devotions noble work approve.

Many may wing their mystic flight,
Before another year rolls round,
To realms of uncreated light,
Who made the groves, with praise resound:
Where they shall then perfect that praise,
In notes divine thro' endless days.

MIRANDA.

New-York, August 25, 1822.

THE GARDEN OF THE GRAVE.

(1 Cor. xv. 42.)

From the German of Bindemann.

A Garden lies in solemn peace,
Where shadows fall from cypress trees;
Within its bounds life's noises cease;
The weary here may sleep at ease:
Morn, noon, and night, incessantly,
The Gardener toils, whom none can spy!

A pensive, yet a happy place,
Its turf is green, its walks are still;
Here weed and flow'r, with equal grace,
Rest upon each little hill:
And when with life's long road oppress,
How sweet is this fair Garden's rest!

Vast are this Garden's planted grounds,—
So it hath been, and so it must;
And countless are its mossy mounds,
Where precious seed lies deep in dust:
When they have ceas'd more seed to bring,
Then from the mounds the flowers shall spring

THE

Methodist Magazine,

FOR OCTOBER, 1822.

Divinity.

From the Wesleyan Methodist Magazine.

THE WICKED DESCRIBED AND WARNED,

A Sermon, preached on a Fast-Day in 1762, ON EZEKIEL XXXIII. 7—9: *by the* REV. JOHN FLETCHER, *Vicar of Madeley.*—(ORIGINAL.)

(Concluded from page 326.)

7. WILL you give me leave, my Brethren, to lay before you another mark which shows that the man on whom it is found is certainly "wicked" before God, though in the account of men he may be religious and upright;—I mean no less a sin than that of *perjury*, which implies, first taking an oath rashly, and then breaking it wickedly. I question whether any thing under heaven can be more solemn than taking an oath, and any thing on this side hell more abominable than falsifying it. And yet what is more common! How many perjured persons do the flaming eyes of Almighty God see throughout the kingdom! "Because of swearing the land mourneth," said a Prophet of old; but had he lived in our degenerate days, he would have added, "because of *perjury* the land *groaneth.*" To go no farther than that spot which we inhabit;—how many of us, who have been from time to time entrusted with public offices, have wilfully broken the oaths administered unto us; I shall not say in one, but perhaps in a hundred instances? How many open and notorious drunkards, fighters, sabbath-breakers, blasphemers of God's word, cursers of men, and other notorious sinners, have escaped deserved censure, I shall not say by the accidental *neglect*, but by the *downright perjury* of officers? And if those that should repress wickedness make no conscience of breaking their oath, that is, of committing themselves the greatest piece of wickedness under heaven, how will they make conscience of repressing lesser abominations in others?

Nor does the *generality* of this atheistical and damnable sin make it more excusable in the sight of God. It would have been no excuse for Satan, or for the inhabitants of Sodom, to say that they hoped their rebellion was trifling, because thousands of wicked angels, or wicked men, shared in it. And it will be no cloak for the forsworn person to say, "I am not alone," and, "If perjury be a damning sin, God help us all!" The very heathen have punished perjury with death; and how the righteous God will punish it in professed Christians, I leave you to infer from these words of the Prophet, "I turned and lift up my eyes," says he, "and behold a flying roll. And he said unto me, What seest thou? And I answered, I see a flying roll; the length whereof is twenty cubits, and the breadth thereof ten cubits. Then said he unto me, This is the curse that goeth forth over the face of the whole earth; for every one that sweareth shall be cut off according to it. I will bring it forth, saith the Lord; it shall enter into the house of him that sweareth falsely by my name, and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof." If you want to know what that *roll of cursing* is, according to which the perjured sinner shall be cut off, I answer, that it includes all the plagues written in the book of God. "So help me God," says he who takes an oath; and then he bows and kisses the Bible; that is to say, "Let God so truly help me, according to the promises of this book, as I will be true to my oath;" which implies that if he falsify it, he prays that all the lamentations, curses, and woes, written in that book, may fall upon his perjured head: and the angry God will answer his horrible prayer, if the perjurer do not speedily repent of his sin, and seek shelter in the wounds of a crucified Saviour.

8. For the sake of brevity, I shall crowd into another article many classes of wicked men: as the day would be too short to give you a particular account of their guilt and danger.

At the head of these I would put the *hypocrites;* they that appear, or try to appear to be godly, out of vain glory, and for private interest, or some selfish and sordid end. These are the very spawn of the crooked Serpent, and, like him, attempt to transform themselves into angels of light, in order more effectually to promote the interests of the kingdom of darkness. From these pests, may God deliver our Church and State! These bring a curse upon us, as Achan did upon the Israelites of old. If any such be here, may the dagger of conviction make a wound in their seared consciences, and pierce their callous hearts!

Next to these, I would put *Enthusiasts;* that is to say, those people who dare to talk of the workings of the Spirit of God on their minds and hearts, when yet, by their words or works, they show that they are possessed by the spirit of pride and malice, or of covetousness and lust, in short, by the spirit of the Devil.

Wherever God begins to work, Satan will counterwork; and he does it often, by dressing up some of his children as Christians, teaching them something of the language of Canaan, and then putting them upon doing the works of darkness, that the children of the world may conclude that all pretenders to the workings of God's Spirit are either fools or knaves, mere enthusiasts, and no better than these deceived ones. O let none of us countenance these first-born of Satan: let us try to detect them, and turn out the wicked from among us; lest they make spiritual Christians stink for ever in the nostrils of them that are without, and bring a curse upon us and our Church.

Next to these, I would place the *followers of* Judas *and* Demas; —people who make profession of Christianity, come to church, are strict in some points, and regularly receive the bread and cup at the altar. They kiss our Saviour with their lips, as Judas; but they hug the bag in their hearts. They call themselves Church-men, as Demas; but they love this present world. These "wicked" persons, though they do not pretend to spiritual Christianity, yet because they pretend to Christianity in general, shall have their portion appointed them with hypocrites, unless their hearts be wounded by true repentance, and healed by the balmy blood of the Saviour.

In the fourth rank, you may place all the busy *Agents of the Devil.* And who are these? I answer,—(1.) All lying, envious, spiteful, wrathful, revengeful people:—(2.) All those who speak evil of any one, unless in order to give necessary cautions and useful information to Magistrates, Ministers, and Officers:—(3.) All those that fight, quarrel, or willingly live at variance with any one. The Christian has many enemies; but is himself an enemy to none. If at any time he speaks of the evil that is in his neighbour, it is out of love and compassion, not out of malice or envy. Universal benevolence, a constant disposition to forgive and oblige, to make peace, and to suffer rather than to do wrong, are his peculiar characteristics. But how many are destitute of such characteristics, and yet think and call themselves Christians! Now all these are "wicked" men; and these I called *the Devil's Agents;* because, as they do his work, so they deserve his name. "Satan," in Hebrew, means an *Opposer*, and Διαβολος, Devil in Greek, means a *slanderer:* because that unhappy spirit delights in opposing and slandering mankind in general, and good men in particular: so that those who oppose and slander their neighbours, and much more those who hurt and persecute them, show plainly what spirit they are of, what master they serve, and what wages they shall have; if, on their reformation and conversion, Divine Mercy do not speedily reverse the sentence gone forth against them.

Thus, under the eight foregoing particulars, I have showed you who are the "wicked" that "shall surely die:" and I hope that

in which ever class of them your particular case was touched, you have suffered conscience to make the application.

II. I now proceed to lay before you such Directions as may, through Divine Mercy, save *your* precious souls, notwithstanding all this great wickedness,—or, at least, deliver *my own*.

1. Let us all humble ourselves before Almighty God; not transiently, like bulrushes which bend to the storm for an hour, and then return again to their former state; but for all the days of our life. No unhumbled, no stout-hearted sinner, can be in a state of salvation. "Except ye repent," says our Saviour, "ye shall all perish." The unhumbled sinner is then in double danger of perishing; first, on account of his sins, and secondly, on account of the stoutness of his heart, which makes his lip-repentance entirely ineffectual.

2. To prove the sincerity of our humiliation and repentance, instead of cloaking and extenuating our manifold sins, let us confess them with deep sorrow, and return to the Lord with mourning and prayer, as well as with fasting; bearing, each of us, the load of our own private iniquities, the additional load of the iniquities of our families, and the immensely accumulated load of the iniquities of our country at large.

3. Let us meditate, with redoubled sorrow, on all the aggravating circumstances of our sins; for instance,

(1.) Let us meditate on their *Universality*. From the gilded palace to the thatched cottage, our guilt cries to heaven for vengeance;—as if the blood of Abel were found on the door-posts of almost all the houses in the land!

(2.) Let us dwell on the *Commonness* and *Frequency* of our sins, which add a prodigious weight to our guilt. They are not sins *committed but once* in all our life; but they return every year, perhaps every month, or week; and, in too many cases, alas! every day, and every hour,—as often as temptation urges; yea, sometimes, before any temptation solicits.

(3.) Let us not conceal a third aggravation of our guilt, still more heinous than the former; I mean, Our having sinned with an uncommon *boldness*, and boasted of our sins. Wickedness is become so fashionable, that he who refuses to run with others into vanity, intemperance, or profaneness, is in danger of losing his character, on one hand; while, on the other, the son of Belial prides himself in excesses, glories in diabolical practices, and scoffs with impunity at religion and virtue. O how inconceivably provoking is this in the sight of a holy God!

(4.) But this is not all. *Where* have we committed these abominations? Is it in a land of the shadow of death, in some dark, unhappy corner of the earth, where God never manifested himself, either by any choice blessing, or by the light of his Gospel? No! Just the reverse! These scenes of wickedness, profaneness, and vanity, are transacted in the most favoured spot of

the universe; in a country where Divine Goodness seems to have endeavoured to soften every heart by showers of temporal and spiritual blessings. O, England! England!—happy, yet ungrateful island! Dost thou repay fruitfulness by profaneness,—plenty by vanity,—liberty by impiety,—and the light of Christianity by excesses of immorality?

After such aggravations of our guilt, how justly might God have scourged us by those that have risen up in arms against us; how justly might he have said to the sword, "Go through the very heart of this land," or to the Pestilence, "Arise and devour." Let us acknowledge this, and confess that "it is of the Lord's *mercy*, that we are not consumed," as a nation, and that each of us is not cast as a Jonah into the sea of God's judgments, for the sport of Satan, that great Leviathan.

4. But, above all, let our humiliation and confession, our acknowledgment of our aggravated guilt, and condemnation of ourselves, be attended with a visible reformation. We cannot mend the whole land, I grant; but let each of us, through the grace offered us this day, mend one at least; and let every head of a family vow before God, that, let others do as they will, yet "he and his house will serve the Lord." Fasting, without reformation, is but abomination. Turning from our wicked way, and doing that which is lawful and right, through the grace of Jesus Christ, that we may save our souls alive, is the very soul of repentance; and repentance is the very soul of fasting. So that take repentance from fasting, or take reformation from repentance and there remains nothing but detestable formality and abominable hypocrisy.

5. Not only cease to do evil, but learn to do good. You never *will*, you never *can*, leave off serving Mammon, and the flesh, unless you give yourselves up wholly to the service of the living God. You may have good desires, yea, and good resolutions too;—but till you come to make it the main business of your life to seek and serve the Lord, in spite of the world, the flesh, and the Devil, I take heaven and your conscience to witness, that I warn you this day of the consequence.—Your resolutions will never come to any thing, and you shall surely die in the iniquity you have committed. Therefore, that this may not be your lamentable case, give *all for all;* the praise of men for the praise of God; earth for heaven. Sell all, to buy the pearl of divine love. Sell all to get the knowledge of Him, who says, "Except a man deny himself, and take up his cross daily, and follow me, he is not worthy of me; he cannot be my disciple."

6. Lastly; As you tender the prosperity of the King, the good of our Church, and the welfare of our country;—as you would not bring a private curse upon yourself, your house, and your dearest friends;—as you value the honour of Almighty God, and dread his awakened wrath;—as you would not force him to make

our land a field of blood, or to break the staff of our bread, and send famine, pestilence, Popery, or some other fearful judgment, among us;—I pray, I beseech, I entreat each of you, my dear Brethren! as upon my bended knees,—in the name of our Lord Jesus, and by those bowels of divine mercy against which we have madly kicked in times past, and which nevertheless, still yearn over us,—I entreat you not to rest in outward humiliation and reformation. Christians must go one step beyond the Ninevites. O seek then, with all true Christians, a righteousness superior to that of the Scribes and Pharisees. Seek it in Christ; Never rest, till you are sure of your interest in him, till you feel the virtue of his blood applied to your heart by the power of his Spirit. Without this, all the rest will stand you in little stead. It is the blood of the true Paschal Lamb, sprinkled upon our souls, that makes the Destroyer sheath his flaming sword, and pass over the protected heads of true believers. O get an application of this blood; get this seal of the living God upon your heart; and then, marked unto the day of redemption, safe in your Saviour's wounds, and rejoicing even in the midst of tribulation, you will experience the truth of what David says, (Ps. cxii.) "Unto the upright there ariseth light in the darkness. Surely he shall not be moved for ever: He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord. His heart is established; he shall not be afraid, until he see his desire upon his enemies,"—sin, death, hell and the grave. May this be our happy lot, for Christ's sake! Amen!

Biography.

From the Wesleyan Methodist Magazine.

MEMOIR OF THE LATE MR. R. BEALEY, NEAR BURY, LANCASHIRE.

(Concluded from page 330.)

THE Philanthropy and Beneficence of Mr. Bealey were comprehensive and liberal. His charity was that of principle, not of passion: he "considered the poor and the needy;" he visited their habitations, he weighed their claims, contributed to their relief, and laboured to engage others to study their wants and alleviate their sorrows. On one occasion, when the price of provisions was exceedingly high, and wages extremely low, he purchased large quantities of different articles of consumption, and retailed them to the poor at reduced prices; at another time, he engaged several friends to unite with him in visiting the poor of the parish at their own habitations, in order to supply them with food and

clothing. He employed agents to search out the abodes of wretchedness and affliction; and frequently sent some of his workmen in the evening, with articles of bedding or clothing, to persons living several miles distant from his own residence. The religious instruction of youth he likewise regarded as an object worthy of his attention and assistance. He, therefore, whilst a member of the Presbyterian church, was one of the principal conductors and friends of the Sunday-School connected with that congregation; and at the same time supported, at his sole expense, a Sunday-School established on his own estate, in which, from four to five hundred children were regularly taught in the large rooms which he had opened for preaching by the Methodists, to whom he confided the entire and uncontrouled direction of the institution;—being convinced that those Schools were likely to be conducted with the greatest energy and union, and to be rendered the most useful in a religious point of view, in which persons of the same sentiments only were engaged. But although averse from all combinations, tending to compromise of principle, and indifference to the peculiar doctrines of the Gospel, he was always ready to promote mutual good-will and forbearance, and to keep "the unity of the Spirit in the bond of peace." He was also strenuous in enforcing the necessity of regularly conducting *all* the children to the public worship of God; being convinced that no private instructions, however excellent, ought to supercede a constant attendance on the divine ordinance of public preaching; and that it is the duty of those who have the management of schools to guard against every thing that may lead the youthful mind to suppose that mere *expediency* is our rule of conduct, or that the *religious* services of the Sabbath may be innocently neglected for other duties. Bible and Missionary Societies had his warmest sanction, and consequently found in him a generous contributor to their great and invaluable plans. In short, whatever he believed to be calculated to promote the temporal or spiritual happiness of mankind, he liberally and steadily assisted, as far as his means and opportunities allowed.

His beneficent actions he, however, not unfrequently endeavoured to conceal; for to approve himself to God alone, was the great object of all he did. Generous in the act, and unostentatious in the manner, of his charities, he strove to diffuse comfort through the wide circle of his influence, and to the utmost extent of his ability; exemplifying in his conduct the strength and constancy of that principle of holy love to God and man, which had been "shed abroad in his heart by the Holy Ghost given unto him."

After he had been some time united with the Methodists, he was chosen as the *Circuit-Steward*, and was also appointed to the office of *Class-Leader*.—As a *Steward*, he was "found faithful." Regarding the pecuniary interests of the Society as intimately connected with the extension of the work of God, and the comfort

and peace of the Preachers and Members, he firmly, but most affectionately, pressed the importance of attention to those *weekly* and *quarterly* contributions by which the poor may so easily and effectually assist in supporting a Gospel-Ministry among themselves, and lend their aid to the more general diffusion of Christian Truth. With these views he was so impressed, that remissness in a Class-Leader or Steward he regarded as criminal, because of its tendency to limit the boundaries of the Redeemer's kingdom, and to restrict the number of faithful ministers. With him, therefore, it was a point of conscience to set an example of regularity, by contributing *weekly* to his class, and *quarterly* at the visitation of the classes. At one time, when the writer of this memoir was present at his class-meeting, he was struck, and considerably affected, by the manner in which Mr. B. conducted the pecuniary business of the class. After the class had been met, he first laid down his own contribution; and then, calling over the names of the respective members, received what each was willing to give. At the conclusion of the meeting he requested one person to remain, and when the others had withdrawn, calling him by his name, with a solemnity which distinguished the performance of all his religious duties, seriously addressed him on the importance of a *weekly* donation, rather than a merely *quarterly* one, at his class: "I know," said he, "you can afford to give a proper sum at once, at the end of the quarter; but many of the poor members cannot, and you should therefore avoid any distinction in this respect, and rather encourage them to do their duty by your example." A small Society in the Circuit, being desirous to have a commodious place erected for public worship, instead of the inconvenient room then occupied, applied to Mr. B. for assistance, hoping, from his well-known character, to obtain a large subscription. To their surprise, he assured them he would contribute nothing, whilst they refused to average in their classes the usual contributions. On their pleading poverty, he replied, that they who were too poor to be able collectively, one with another, to give even a *penny* per week for each member, were too poor to embarrass themselves by building a school-room, or chapel. But when they had afterwards resolved to act agreeably to the rules of Methodism, he came forward, built them a convenient place, took the risk of it on himself, and during his life allowed them to pay him such rent only as could be afforded.—Another instance, demonstrative of his love to the Ministers of Christ, as well as of his wish to benefit the Circuit of which he was Steward, ought to be recorded. The Circuit being poor and the Preacher's house being in want of furniture, he requested the Preacher to purchase furniture to the amount of £50, and personally discharged the bills.

On his appointment as a *Class-Leader*, a conviction of the responsibility attached to the office deeply affected him, and it

was with the utmost reluctance that he yielded to the wishes of the Preachers and Leaders. As he was eager to obtain information on the means of being rendered useful in this work, a near relative was induced to address a letter to him on the subject; and he evinced his gratitude by adopting the practice it recommended. The following is a brief extract from it.

"Nov. 25, 1813.—With much interest I learned your appointment to the important office of Class-Leader;—a situation upon which, I am sure, you will not enter without great struggles of mind. When pressed to accept that office, nearly twenty years ago, I saw the need not only of clear views of experimental and practical religion, but also of an intimate knowledge of the human heart, in order to trace it in all its windings and deceptions; as well as of the various temptations by which the mind is embarrassed, impeded, or distressed; and of the advice suited to each case. Called to watch over souls, I trembled lest their blood should be required at my hands. 'Thrust,' however, into the office, I found strength proportioned to my day. I have no doubt but you feel in the same way; and you too shall find the same Lord able to support you. The following hints, I hope will be useful.

"1. Endeavour to obtain a knowledge of the varieties of *christian experience*. For this purpose, I would advise you to read, next to the Word of God, Mr. Wesley's Sermons, (especially the two or three first volumes,) the first volume of his Journals, and Mr. Fletcher's Letters; as well as the Experiences of different Christians, of which the Methodist Magazine furnishes many.

"2. Frequently call upon the members of the Class at their own houses, especially when they have been absent, or are sick; and do all you can to encourage confidence and openness, by a proper familiarity and freedom.

"3. Study your own heart and experience. Your own feelings and temptations will generally be those of others. I think you would admire Mason 'On Self-Knowledge,"—a small but valuable work.

"4. In meeting the Class, be short and animated, both in speaking, singing, and praying. A few pointed expressions are often the most useful, because most easily remembered. Good may also result, if one or two persons, beside the Leader, be encouraged to pray in the Class.

"5. I have no doubt but both you and the members of the Class would be benefited, if you were occasionally to take your Class-Paper with you into your closet and pray for the members individually. The Lord would hear, and bless you to each other.

"6. Always remember that our Classes are to be viewed, not as companies of established Christians, but rather as patients in an hospital, labouring under disease, or in different stages of recovery; and as medical men try all the methods of their art, and bear long

with some of their patients before they pronounce them incurable, so ought we to be indefatigable and patient in the Church of God."

Deeply conscious of the insufficiency of human wisdom and ability to succeed in the office he had undertaken, without the influence of the Spirit of God, Mr. B. earnestly sought help from the Great Head of the Church, by ardent and constant prayer. On the evening on which he used to meet his Class, it was his custom previously to spend an hour in retirement, that he might have opportunity for self-examination, and intercession for the members. Often have individuals of his family, when walking in the garden, unperceived by him, observed him on his knees in his chamber in fervent prayer, with his eyes and one hand lifted up to heaven, whilst the other held the list of those for whom he prayed. From papers found since his decease, written in short-hand by himself, it appears to have been his practice to record, on his return from the Class-meeting, the spiritual state of the different members of his Class, that by having it before him, during the week, he might be the better prepared for speaking pointedly and judiciously to each member at the succeeding meeting. Occasionally, also, he drew out in writing the substance of exhortations on general subjects of religious duty, intended to be addressed to the Class collectively. Sometimes he spent a great part of the night, and sometimes the whole of it, in devotional exercises, and particularly in prayer; when his family, the members of his Class, and the Church of God, were presented in the arms of faith and love to Him who is able to guide, protect, and save. He conscientiously attended to the rules of Methodism, which enjoined him, as a Leader, "to see *each* person in his Class, *once a week*, at least; and to advise, reprove, comfort, or exhort, as occasion might require; and to meet the Ministers and Stewards of the Society *once a week*;" and sooner than miss the *weekly* meeting of his Class, or his *regular* attendance at the Leaders' Meeting, he would quit the company of his nearest friends, suspend (if possible) his secular business, or postpone a journey. The consequence of his fidelity and zeal was, as might be expected, the prosperity of his Class, the cordial attachment of his members, and a general and blessed influence upon the whole Society in the village where he resided, and where his death is still mourned, and will long be mourned, as an irreparable loss.

Whilst thus diligent in cultivating the vineyard of the Lord, and sedulously studying the eternal, as well as temporal interests of others, he seriously laboured for his own salvation, and sought further instruction in the ways of righteousness. The solemnity and constancy with which he engaged in every private, social, or public means of grace, convinced all who knew him, that he "counted all things but loss for the excellency of the knowledge of Christ Jesus his Lord," and that to "seek first the kingdom of

God and his righteousness," was the fixed determination of his mind. To obtain aid in his religious course, he was not only the Leader of his own class, but met in another Class as an ordinary member of it, where as well as in the Class of which he had the charge, he always, with the most guileless and honest simplicity, related the feelings and desires of his soul; thanking God for the institution of means of grace so suited to the necessities of those who are desirous of "living godly in Christ Jesus."

As a *Man of business*, he furnished an example highly worthy of imitation. In commercial and secular transactions, his native dignity and strength of mind were discovered even before he received his deeper "baptism of the Spirit," by his decided attachment to truth and uprightness, and his utter abhorrence of every thing deceptive, over-reaching, or illicit. From his youth he shunned no labour, nor counted any employment below him, in fullfilling the duties of his station. The contemptible pride, which renders a man ashamed of performing any part of the business by which he earns his bread, never actuated him. Under the influence of divine grace, he rose superior to every minor consideration; and whilst "diligent in business," was "fervent in spirit, serving the Lord."

As a *Master*, he was kind, considerate, discriminating, and generous. He endeavoured to promote both the temporal and spiritual happiness of those who were employed in his extensive concerns as a Bleacher: when sick, he visited them in person, ministered to their wants, and directed their minds to God; when they became aged and infirm in his employ, he provided for them, partially or entirely, and in his general conduct was studious to promote their comfort. With him it was a maxim, that it was a Master's duty to inquire, "*How much* will the profits of my trade allow me to give my men?"—and not to ask for *How little* they might be engaged?—which, as he used to lament to the writer of this memoir, is the practice of some men in business. In selecting the persons whom he employed, he always wished, if possible, to have religious characters; and although he met with some who dishonoured their profession, the greater part confirmed him, by their conduct, in the judgment he had formed of the superior advantages of being surrounded by servants who had the fear of God before their eyes.

Considering it to be his duty, as a Methodist, to study in every possible way the interests of the Connexion at large, he thought it proper, a few years ago, to call the attention of the District-meeting, assembled in Manchester, (through the medium of the Superintendent of the Circuit in which he resided,) to a Plan for dividing more equitably, among the different Circuits, the sums required for the support of the Families of our Ministers, so as to relieve the poorer Societies, and thereby facilitate the stationing of the Preachers by the Conference. A similar plan was presented to

the same District-meeting, at the same time, without any previous knowledge of the circumstance, by another respectable Gentlemen. The object, which had been repeatedly discussed in the Conference, and was generally felt to be a *desideratum* in our financial system, was, by these means, brought afresh into consideration, and the result has been highly beneficial, in the establishment of what is now called "The Children's Fund."

Mr. Bealey's last illness commenced in October, 1817, and was attended with symptoms of nervous debility and restlessness, which rendered him incapable of much conversation. But it was fully evident that his heart was engaged with God, and that the prevalent desires of his soul were for more of "the mind that was in Christ," and the gracious influences of the Holy Spirit.—On the Monday before his death, Mr. Robert Martin, who was then stationed in the Bury Circuit, visited him at his own express request: "When I entered his room," says Mr. M. "I found him perfectly recollected and sensible; and, in his religious feelings, much as usual, with the mere variation naturally produced by confinement to a sick bed, and great affliction. He was at the time much engaged with God in prayer. I inquired if he thought the Lord would spare him, and raise him again out of this affliction; or was about to remove him by it to a better world? He answer- that he could form no decided opinion as to the event, but intimated a wish to be resigned to the will of God;—and, while I prayed with him, joined in the sacred exercise with great fervour and devotion. The same night, about eleven o'clock, he again wished for prayer. Mr. Jonathan Brown, jun. (his son-in-law,) Mr. James Walker, (a Local Preacher,) and myself, went silently into his room; I went first to his bed-side; he took me affectionately by the hand, and said, with much animation, 'The Lord is come with you; I feel he is.' We all prayed in succession, when his reiterated and audible 'Amens' fully proved that he perfectly understood what was said, and heartily joined in our petitions. On our leaving the room, he took me again by the hand, and, with much expression in his language and manner, bade me 'Good night,' prayed that 'the Lord might be with us,' and told me that he 'would not give up the confidence in God, which he at that time felt, and the hope he possessed for ten thousand worlds.'"

On Tuesday he appeared to be so much relieved, that even his medical attendants expressed astonishment, and were confident of his restoration to health. But these flattering appearances soon vanished, and on Wednesday it became certain that his end was rapidly approaching. Through the whole of this day, his family sorrowfully observed him gradually sinking into death; and a little before three o'clock, the next morning, (Thursday, Nov. 20,) he sweetly fell asleep in Jesus, without a struggle or a groan.

Scripture Illustrated.

REMARKS ON GEN. xlvi. 34, and xliii. 32.

"*Every shepherd is an abomination unto the Egyptians.*" (Gen. xlvi. 34.)

"*The Egyptians might not eat bread with the Hebrews; for that is an abomination to the Egyptians.*" (Gen xliii. 32.)

It may be worthy of inquiry why Shepherds, and the Hebrews *as such*, were an abomination to the Egyptians?

The common answer is: that they tended those animals for the purpose of food, which the Egyptians worshipped as gods.

In reply to this it may be inquired, what proof we have that the Egyptians were idolaters, either in the days of Abraham or of Joseph. Would Joseph as a chief Ruler of the land, have patronised idolatry, or would Jacob have blessed Pharaoh, if an idolatrous King? Nor can it be supposed, if Joseph had been merely a political man, that he would himself have eaten, or ordered as a repast for strangers, meats, which, as food, would have been an abhorrence to the people whom he ruled.—It is further to be considered, that Pharaoh himself, as also his people, (Gen. xlvii. 6, 7,) possessed herds and flocks, which were probably used as food in later and much worse days, (Exod. ix. 3,) or the Israelites would not have pined "for the flesh-pots of Egpyt;" (Exod. xvi. 3;) though I allow *besher* may mean the flesh of birds and fish, and on examination I am disposed to think these alone are intended.

But the aversion of the earlier Egyptians to Shepherds must, I think, be confined to foreigners;—and since the occupation was by no other nation held in abhorrence, we must seek some special reason why it was so by the Egyptians. Some have accounted for this, by the Shepherd Kings, as they are called, who desolated Lower Egypt; and this may perhaps furnish a solution of the difficulty. If I may hazard the conjecture, I agree with those who suppose that the fugitive Canaanites, who fled from the victorious progress of Joshua, (Josh. xi. 23,) were the persons, who, knowing that Egypt was weakened by the devastations and destruction which preceded and accompanied the departure of the Israelites, took occasion and encouragement to attempt its invasion. For though forty years had elapsed, yet it is probable the kingdom had become a prey to intestine divisions, arising from different parties contending for dominion.—But these events being subsequent to the days of Joseph, could have no effect in producing the abhorrence of stranger-shepherds, for which we seek the cause, unless *a prediction existed that such persons should prove the destruction of Egypt.*

And this I am inclined to think was the case.—The event, if so, justified the prediction; for it was the entrance of Jacob's family

into Egypt which ultimately proved the destruction of the kingdom. But I ground my chief proof on the assertion contained in Heb. xi. 36, that Moses "esteemed the reproach of Christ greater riches than the treasures in Egypt." This, I think, informs us, that the belief which prevailed in the pious part of the family of Jacob, that one of that family should not only be the *anointed* King of his people, but should subjugate the whole earth, was known in Egypt; and it might also be reported that the land of Canaan would first be given to them as an earnest of the entire fulfilment of the promise. The divine revelation, made to Abraham, might early have reached Egypt, though probably in an obscure and mutilated form, yet sufficient to excite a jealousy of foreign invaders, who, it was understood, were to be *Shepherds*. —By the time of Moses it might, form various circumstances, (some of which are related by the Rabbins,) have acquired strength, and become not so much matter of contempt, as of apprehension. The Pharaoh who enslaved the Israelites, and his Successor who withstood Moses, appear to have been chiefly actuated by fear. The word which we rightly translate *abomination*, conveys the idea, not of fear, but of abhorrence or loathing. In the time of Joseph, shepherds are said, not to be feared, but to be abhorred; and since Egypt was then the first of the nations, the idea of being overcome by men unskilled in arts or arms would naturally be abhorred, and indignation, mingled with contempt, would be the disposition to be described.

Pharaoh, by appointing some of Joseph's brethren to superintend his own flocks and herds, manifested his regard and respect for Joseph; and it might also be, that the remembrance of Abraham's character and visit in Egypt (Gen. xii.) was not wholly obliterated.

It is probable, however, that the same word being used in Exod. viii. 26, may have been the reason that the passage now under review has been supposed to have some reference to idolatry.* But we forget that the lapse of between two and three hundred years made a great change in the manners of the people: "A new King arose, who knew not Joseph," nor Joseph's God. That Egypt was then an idolatrous nation can scarcely be questioned; though what we translate gods, (Exod, xii. 12, and Num. xxxiii. 4,) may mean Princes, yet Exod. viii. 16, appears to be decisive that nationally, they were destitute of the true religion. Dr. Winder *(History of Knowledge)* conjectures, that the worship of *Apis*, &c. took its rise from misapprehension of the sculptured memorials of Pharaoh's dream (Gen. xli. 17, &c.) when time had effaced the memory of the facts.

E. M. B.

Wesleyan Methodist Magazine.

* But it ought to have been considered, that in Genesis, Shepherds are spoken of as an abomination *to* the Egyptians, whereas in Exodus, sacrificing "*the abominations of the Egyptians*," is the expression used by Moses, which must mean some kind of cattle used for sacrifices by the Israelites.

The Grace of God Manifested.

To the Editors of the Methodist Magazine.

Dear Brethren,

Should you think the following short memoir worthy of a place in your useful Magazine, you will gratify many of your readers by giving it an early insertion. Abner Chase.

Mary Hollowell, the subject of the following Memoir, was born of respectable parents, in the town of Benton, (now Milo) Ontario county, New-York, January 21, 1806. Her mother has been a member of the Methodist Episcopal Church for many years. Nothing remarkable occurred in the life of Mary, nor did she discover any particular religious impressions, until she had passed her fifteenth year: but being of an amiable disposition, and manifesting a remarkable sweetness of temper, she endeared herself, not only to her fond parents, but also to a numerous circle of friends and acquaintances both old and young. In June, 1821, under a sermon preached in the neighbourhood, she was so far awakened as to discover to her friends that she felt a concern for her soul. For several days she appeared to ponder the subject deeply, and at length from rational conviction drew the conclusion, that it was best to seek and serve God. She accordingly formed the resolution, and from that day forward made it the business of her life. She spent much of her time for several succeeding days in reading, and in prayers and tears, and sought the Lord as one deeply convinced of the depravity of her nature, the necessity of regeneration, and her entire dependence on God through Christ for salvation. On the 3d of July following, our Camp-Meeting commenced in the town of Seneca, near Geneva, which was a season memorable and glorious to many. Thither Mary repaired, not as an idle spectator, but as one earnestly seeking the pearl of great price, nor did she seek in vain. At the close of the day, on Friday, the Lord heard and answered prayer in a very remarkable manner, and many were brought from darkness to light, and were enabled to praise God for renewing their hearts. Mary was one of this happy number, and from that day forward she seemed to realize the truth and propriety of that declaration and exhortation of the Apostle, "Ye are not your own, for ye are bought with a price, therefore, glorify God in your body, and in your spirit which are God's." She seemed to live as seeing him who is invisible, and truly worked while the day lasted. She delighted in the worship of God both public and private, and was a regular attendant on all the means of grace, and an example for sobriety and dutiful respect to her parents. Thus she walked with God, and was enabled to rejoice evermore.

On the 17th of April she was visited with the Measles which were prevailing in the neighbourhood, and although there was nothing apparently alarming in her case at their commencement, yet she seemed impressed with a presentiment that they would terminate her life. And at my first visit after her illness commenced, she said, "I shall never recover from this sickness." I did not then think her case alarming. I however inquired what were her views and prospects in relation to futurity: She replied, "All is well, I feel peace with God, and an assurance of everlasting life." At my second visit, when I entered her room, she reached me her hand and said, "What great reason I have to praise God, that he inclined my heart to serve him in the days of my youth!" By this time the disease had assumed a threatening aspect, and although there was yet reason to hope she would recover, she uniformly declared, "I shall survive but a few days." I therefore inquired more particularly into the state of her soul. She said, "my peace is uninterrupted, I have a view of glorious things before me, I would not exchange my situation for any other on earth." The nature of her disease prevented her from conversing freely; there being a high inflammation of the lungs, and a difficulty of respiration: but whenever she was able to speak, she expressed her confidence in God, and a desire to depart and be with Christ. She spoke with as much composure on dying as she could have done on visiting a friend, and gave directions respecting her funeral in a manner astonishing to all who heard. Thus she continued rejoicing in God in full assurance of hope, until May the first, when it became evident that she would continue but a short time. On that day I visited her several times, and still found her confidence in God unshaken. At evening when I entered her room, she beckoned for me to come to her bed side. I drew near, and she said, "please to sing." I drew back a little, fearing the voice of singing would be too much for her to bear, if it were near: she looked very wishfully and beckoned for me to return to the bed side; I did so, and she said, "I wish you to sit down here, and let us sing together once more on earth." I sat down accordingly, and several being present, we sang,

"How happy every child of grace," &c.

Her whole soul seemed wrapt in the mantle of devotion while we were singing: we then kneeled down to prayer, and the display of the divine presence was unusual, and many who were present will long remember the solemn, awful, and glorious scene. When prayer was ended, she said, "I am waiting patiently, but with longing desire to depart and to be with Christ." She often mentioned the glorious views she had of her future rest. After a short pause she called her parents to her, and took an affectionate and last farewell. She then called her brothers and sisters and gave

them her dying charge; and then spoke to all in the house, and again expressed her gratitude to God that she had been brought to experience his grace in the days of her youth, and that now she had nothing to do but to die. Shortly after, her sight beginning to fail, she called her mother and inquired the cause: her mother intimated that she thought her dying. She received this information with apparent joy, and said, well, put my hands together, and lay me straight in the bed: they did so, while her mother said, Mary, I know not how to give you up. She looked very earnestly, and said, "O mother, do not say so! do not hold me back, let me go to Jesus." And at half an hour after three in the morning of May the second, she breathed out her soul to God in this peaceful frame, and without moving even her hands from the position in which they had previously been placed.

So lived and so died Mary Hallowell, aged sixteen years, three months, and eleven days. Her funeral was attended on Saturday the fourth, by a large concourse of people, who testified their respect for the dead while living, by floods of tears. May her example stimulate many, her class-mates in particular, to live as she lived, that their end like hers may be peaceful and triumphant.

Miscellaneous.

For the Methodist Magazine.

THE IMPORTANCE OF STUDY TO A MINISTER OF THE GOSPEL.

(Continued from page 347.)

To direct the mind in the successful pursuit of knowledge, the *ultimate* object should be fixed. What is the object which a conscientious minister proposes to himself? It is the salvation of himself and those who hear him. Every branch of knowledge, therefore, after which you may seek, must be laid under contribution for the attainment of this primary and ultimate object.

Now as the sacred scriptures reveal the only method of salvation to lost sinners, the study of these has the first claim upon the attention of the ministers of Jesus Christ. Hence they are required to be "able ministers of the New-Testament." To be this, they must be competent 1. To explain; 2. To defend; and 3. To enforce the holy scriptures.

I. To explain them. Without undervaluing, in the smallest degree, the luminous and learned commentaries which have appeared in our own language upon the sacred volume, and for which we cannot be too grateful, we say that the best expositor of scripture is scripture itself. To one that has never made the experiment, it would appear surprising how much one part of the sacred volume corroborates and illustrates the other. Every

part mutually explains, supports, and confirms the whole. This being the case, it will be perceived of how much importance it is for a student in divinity to read this sacred book attentively throughout, and that with a continual reference and diligent examination of all the parallel texts and marginal readings, and marking, at the same time, the general design of each writer, in order clearly to comprehend his meaning. This method of reading will abundantly compensate the student for all his labour; and it is such an essential part of a minister's duty, that he cannot hope to succeed in knowing the holy scriptures, which are able to make one wise unto salvation through faith in Christ, without it. It is, indeed, only by reading the scriptures by course, that we can perceive their connection, mutual dependance, and admirable harmony. Even were we to view them as collections of historical facts—and they are certainly the oldest and most authentic history in the world—we must, in order to have an accurate and comprehensive knowledge of their narrations, begin at the first chapter of Genesis, and proceed regularly through all the historical parts of the Old and New Testaments, including the Apocrypha, without interruption. This method will richly repay our labour, not only by enabling us to treasure up a knowledge of historical facts and incidents, but also by giving us a wonderful view of the providential dealings of God with many of the nations of the earth, and with the nation of Israel in particular. The same method of reading ought to be pursued, that is, regularly and constantly, with a continual reference to parallel texts and marginal notes, in all the other parts of scripture, if we would ascertain the precise meaning of the Holy Spirit in these divine writings.

To assist the student, when difficulties occur—and this will always be the case more or less—recourse must be had to commentators of approved merit. And here we have abundant help. But it will be quite sufficient for those to whom these remarks are addressed, to have recourse to Henry, Wesley, Coke, Clarke, and Benson. You need go no further in search of commentaries; but you may add Calmet's, Wood's, and Martindale's dictionaries, Harmer's observations, and Fleury's manners of the ancient Israelites. Do not multiply too many books. Better to study a few choice ones thoroughly, than to rummage through a host of them without understanding any. In the mean time I must remind you again, if you would succeed, you must turn commentator yourself, and frequently write down your own thoughts, not, indeed, with a view to publication, but for your own improvement in biblical knowledge. Buck's Theological Dictionary should be always at hand.

II. We have enemies to encounter. The revelation of God's word has been assailed, and continues to be assailed by malice, by ingenuity, by sarcasm, and in a word, by all the strength of

human genius, learning and depravity. This hydra of opposition must be encountered, and driven from the field, not, indeed, by such weapons as the enemy wields, but by the armour of righteousness on the right hand and on the left. The scriptures must be defended.

To do this effectually it is indispensable to study the evidence of their authenticity and genuineness. This evidence is two-fold, external and internal. The external lies scattered over an immense field, and must be collected from *history*, profane and sacred; from *chronology*, a careful collation of the events and facts recorded in the book of God, with corresponding events and the same facts, recorded in profane authors; from *prophecy*, comparing the prediction with its accomplishment; from *miracles*, distinguishing between genuine and pretended miracles; from *geography*, ascertaining the geographical situations of the places, and shewing that they are accurately described in the sacred scriptures.

The bare mention of these sources of evidence is quite sufficient to evince the vast importance of several branches of science to form the able minister of the New-Testament. It is needless to enlarge upon each of these heads; but as it is the object of these remarks to assist the younger student in pursuing his studies, it may not be improper to mention a few of those authors which will help him upon each of these branches of knowledge.

1. History. Next to the holy scriptures themselves *Josephus* should be read with attention, having the bible always along side of him, that the agreement or disagreement may be noted. His account of the Jewish wars, and of the final overthrow of Jerusalem in particular, is all-important, as it shews the exact fulfilment of many of the predictions, both in the Old and New Testaments, respecting the destruction of the Jewish nation and polity. Next to him are *Shuckford's* and *Prideaux's Connections;* the latter especially should not be overlooked. As a compendium of ancient History, and as having a bearing especially upon the truth of scripture Prophecy, *Rollin's ancient history* is next in importance. To these you may add *Tacitus*, translated by *Murphy*, which is written in such an excellent style, that, while it adds to your stock of historical information, it will give you a knowledge of, and a taste for, elegant composition. But if this be beyond your reach, supply its place by *Goldsmith's history of Rome* and of *Greece*. Though these are but compendiums, yet they contain much useful information in few words, and are therefore the more easily remembered. Tacitus fully confirms St. Paul's account of the wickedness of the Heathen world in the first chapter of his admirable epistle to the Romans; and, without intending it, corroborates the testimony of the Fathers of the church respecting the early existence of Christians in the city of Rome, and thus gives his suffrage to the truth of Christianity.

While on the subject of History, perhaps it may be well to complete the catalogue of authors which it may be expedient to consult for a general historical knowledge; for I would have you thoroughly acquainted with the history of the world, and of the church in particular. But here I am at some loss what histories to recommend. You have had enough of ancient history, unless you add *Gibbon's history of the decline and fall of the Roman empire:* but in reading this, the style of which is so captivating, you are in continual danger of having your judgment biassed against Christianity, and your heart corrupted by the impurity of some of his sentiments. Taking for granted, however, that, by this time, you are able to separate the precious from the vile, and to discriminate with tolerable accuracy between truth and falsehood, you may indulge yourself in this elegant description of fallen greatness. But be sure to guard yourself against the influence of his sarcastical sneers at saints and bishops, and only believe him in earnest when he vouches for historical facts.

With the same caution you must read *Hume's History of England*, and its continuation by Smollet. His infidelity ekes out so often, and his sophistical reasonings, whenever Christianity comes in his way, are so apparent, that, unless your mind be previously fortified with truth, you will hardly escape the contagion of his principles unhurt. With this precaution continually before you, by all means read him. Without any such caution, you may read *Robertson's History of the emperor Charles V.* He unfolds the events of the reformation in a masterly manner, without disguising the truth with the speculations of a false philosophy. By all means make yourself acquainted with the history of your own country. *Robertson's History of America*, and *Bushrod Washington's life of George Washington, and Ramsay's History of the American Revolution*, will be sufficient for this purpose, unless you add *Trumbull's history of Connecticut*, and *Parish's history of New-England.* But you may omit all these, if you think best, until you have studied the history of the church. Begin with the Acts of the Apostles, and if Eusebius can be had, take him next, and connect with him Mr. Wesley's translation of the Father's; dip also into W. Cave's Primitive Christianity, and Cave's lives of the Fathers. An impartial Church History is yet a disideratum in the Christian world, which it is hoped some future historian, divested of sectarian prejudice and partiality, will supply. Mosheim is the best; but he seems to have been more famed for philosophical and historical accuracy than for experimental Christianity; but read him with attention. Wesley's is rather an abridgement than otherwise, and he seems to have trusted more to the judgment of others than to have exercised his own in many respects. His compilation, however, may be consulted with much profit. Milner and Hawes are both so tainted with the peculiarities of their own creed, that the

offensive smell of Calvanism is exhaled from almost every page. Hawes especially, to establish his point, lays an embargo upon all the Fathers before Augustine, the father of his favourite doctrine, and will not allow their testimony, particularly on points of theology. But as it is necessary to look at error sometimes in order to heighten the value and beauties of truth, you may read both Hawes and Milner, always recollecting that implicit confidence is not required in any human authority.

As a Methodist preacher, you must acquaint yourself thoroughly with every part of the history of Methodism, from its commencement to the present time. In this department you have materials enow, furnished by both friends and enemies, to work upon. The journals of Messrs. Wesley, Coke and Asbury; Myles' Chronological History, Crowther's Portraiture of Methodism, and Lee's History of the Methodists; Wesley's, Fletcher's, and Coke's lives; and the British and American Minutes of conferences, will furnish you with a full and complete history of Methodism from its infancy to its present state of maturity.

In the study of Ecclesiastical history, we are not to look only for historical details of facts, and to watch the various ramifications of those heresies with which *the church* has been afflicted; but also to detect the depravity of the human heart, by following it into its various labyrinths of error and vice; to mark the weakness and strength of the human judgment in its pursuit after truth; and likewise to witness the alternate triumph and depression of pure and undefiled religion, and to look with admiration at the wonderful displays of divine grace and mercy towards his people, particularly in their various sufferings. Another very important object in this department of study is, to ascertain the primitive mode of church government. Here you will be led to notice, in the progress of Christianity, the gradual departure of the church from Apostolic simplicity and purity, and to contrast, during the period of the Reformation, the various modes which were adopted, and the arguments used in defence of each. Too much accuracy of discrimination, and attentive examination of the conflicting opinions of different authors, cannot be bestowed upon this subject with a view to this object; and, it is presumed, that the more profoundly it is investigated, the less will be our bigoted attachment to any particular form, and the more moderate our tone of censure towards those who dissent from us and from each other. This effect may be produced without any diminution of our zeal for primitive order, or any wavering respecting our adherence to our own particular mode. A censorious bigotry is rather the mark of want of thought than of a well informed mind upon this subject. These remarks are designed to guard you against an over positive air when you discourse upon this subject, and to shew the necessity of profound research in order to settle your mind upon a solid and catholic basis.

As the life of Christ is intimately connected with the history of the church, perhaps it might be thought that I should recommend this to your consideration. As it is recorded in the four gospels, I recommend it with all my heart. But all paraphrases upon them, which profess to be histories of Christ, are not worthy of the time you must consume in reading them. They dwindle into insignificance when contrasted with the simple, energetic, and concise narratives of the inspired evangelists. By reading these in *harmony*, you will derive more satisfaction and solid benefit, than you would from a thousand paraphrastical details of human composition. The simple manner in which the evangelists introduce Jesus to our notice, trace his progress through life, and the artless story of his tragical sufferings and death, and of his triumphant entry into heaven, need not the varnish of human eloquence to add to their native force and beauty.

In the present day, when such mighty exertions are making in every part of the Christian world, for diffusing the renovating influence of Christianity by missionary and bible societies, you should acquaint yourself with the history of these institutions, and thus mark the progress of gospel truth and holiness. This will enlarge the heart, and excite a spirit of prayer, and animate your zeal for the prosperity of the sacred cause in which so many are engaged. Is it not a shame for a minister of the gospel to be ignorant of the operations of those societies which have for their object the restoration of man to the image of God! A comprehensive knowledge of the *past* and of the *present* transactions of the church, will enable us to form a judgment of the probable results of the several causes which are at work, and thereby teach us how to act, what means to apply, to warn, to rebuke and to exhort with all long-suffering and patience. Thus much for history.

One remark is necessary to prevent misapprehension. It is not meant that you should, while increasing your stock of historical knowledge, confine yourself solely to history. Whatever particular branch of knowledge you may pursue, you will devote more or less of time every day to the study of the doctrines and precepts of the gospel; and the whole must be mingled with unceasing prayer to God. "If any man lack wisdom, let him ask of God, who giveth to all liberally and upbraideth not, and it shall be given him."

(To be continued.)

MINISTERIAL HEROISM.

The late Rev. J. W. Fletcher, of the Methodist Episcopal Church.—"His *courage* and *intrepidity* were very remarkable. There is an anecdote related by his biographers on this subject, so striking, that I cannot resist the temptation of presenting it to your

readers. Mr. Fletcher had a very profligate nephew, a military man, who had been dismissed from the Sardinian service for base and ungentlemanly conduct. He had engaged in two or three duels, and dissipated his resources in a career of vice and extravagance. This desperate youth waited one day on his eldest uncle, General de Gons, and presenting a loaded pistol, threatened to shoot him unless he would immediately advance him five hundred crowns. The general, though a brave man, well knew what a desperado he had to deal with, and gave a draft for the money, at the same time expostulating freely with him on his conduct. The young madman rode off triumphantly with his ill-gotten acquisition. In the evening, passing the door of his younger uncle, Mr. Fletcher, he determined to call on him, and began with informing him what General de Gons had done; and as a proof, exhibited the draft under De Gons' own hand. Mr. Fletcher took the draft from his nephew, and looked at it with astonishment. Then after some remarks, putting it into his pocket, said,—"It strikes me, young man, that you have possessed yourself of this note by some indirect method, and in honesty I cannot return it, but with my brother's knowledge and approbation." The nephew's pistol was immediately at his breast. 'My life,' replied Mr. Fletcher with perfect calmness, 'is secure in the protection of an Almighty Power; nor will he suffer it to be the forfeit of my integrity and of your rashness.' This firmness drew from the nephew the observation, that his uncle de Gons, though an old soldier, was more afraid of death than his brother. 'Afraid of death!' rejoined Mr. Fletcher; 'do you think I have been twenty-five years the minister of the Lord of Life, to be afraid of death now? No, sir: it is for *you* to fear death. *You* are a gamester and a cheat, yet call yourself a gentleman! You are the seducer of female innocence, and still say you are a gentleman! You are a duellist, and for this you style yourself a man of honour! Look there, sir; the broad eye of Heaven is fixed upon us. Tremble in the presence of your Maker, who can in a moment kill your body, and for ever punish your soul in hell.' The unhappy man turned pale, and trembled alternately with fear and rage. He still threatened his uncle with instant death. Fletcher, though thus menaced, gave no alarm, sought for no weapon, and attempted not to escape. He calmly conversed with his profligate relation; and, at length perceiving him to be affected, addressed him in language truly paternal, till he had fairly disarmed and subdued him. He would not return his brother's draft, but engaged to procure for the young man some immediate relief. He then prayed with him, and, after fulfilling his promise of assistance, parted with him, with much good advice on one side, and many promises on the other. The power of courage, founded on piety and principle, together with its influence in overcoming the wildest and most desperate profligacy, were never more finely illustrated than by

this anecdote. It deserves to be put into the hands of every self-styled 'man of honour,' to show him how far superior is the courage that dares to die, though it dares not sin, to the boasted prowess of a mere man of the world. How utterly contemptible does the desperation of a duellist appear when contrasted with the noble intrepidity of such a Christian soldier as the humble Vicar of Madeley!"—*Christian Observer.*

RELIGIOUS LETTERS.

(Continued from page 349.)

LETTER II.

To Mr. Joseph Lyon, Essex County.

DEAR SIR,

YOUR favour of the 22d ultimo I have received, and with you I am entirely of opinion that most important, as well as arduous, is the work of the Ministry; and though teachers of religion often disagree in their mode of preaching the gospel, yet we must presume the end aimed at by all of them who are men of piety, is to advance the divine glory and the salvation of souls, whatever may be their diversity of sentiments respecting several particulars of the Christian Faith: A sincere and laborious servant of Christ, therefore, merits our esteem, though we cannot perfectly agree with him in opinion. This is a sufficient basis for my love to faithful ministers of every denomination; and, with sincerity, I wish this particular was duly considered by all the ambassadors of the "Prince of Peace:" And I also am most desirous that the servants of Christ, in preaching the gospel, would ever keep the great objects of their ministry in view, and be more zealous to win souls to Jesus, than to gain proselytes to their particular code of faith, or distinguished tenets.

When I began to preach the gospel, I endeavoured to obtain a just idea of it, without regard to any man's notions concerning it: and though I do not mean to mention here all the conceptions I have of the doctrines of Christ, I shall observe, that I think it is incumbent on me, as a teacher of religion, among other things, 1st. To declare to men their fall from a state of innocence; and that, in themselves, they have no ability to regain that moral excellence which they lost, nor to obtain the divine favour and affection. 2d, That Christ hath not only made an atonement for our sins, but also merited for us eternal life. 3d, That through the aids of the divine Spirit alone, and the means of grace, we are enabled to accept of salvation as offered in the gospel; and obtain newness of heart, or a qualification for celestial enjoyments. 4th, That every person to whom the gospel shall be preached, who shall die impenitent, will be most justly condemned; he giving the preference to death when life was offered to him.

Numerous are the texts which might be adduced to support each of these particulars, but for the sake of brevity, the following only shall be noticed: 1st. "O Israel thou hast destroyed thyself; but in me [only] is thine help." Hos. xiii. 9. 2d. Christ Jesus, of God, is made unto us wisdom, and righteousness, and sanctification and redemption," 1 Cor. i. 30. 3d. "Without me ye can do nothing." John xv. 5. "No man can come unto me except the Father which hath sent me draw him," ibid. vi. 44. 4th. "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil," John iii. 19, "Ye will not come unto me that ye might have life," ibid. v. 40, "How often would I have gathered you together, as a hen gathereth her chickens under her wings, and ye would not. Behold!" as a consequence of your impenitence, "your house is left unto you desolate." Matt. xxiii. 37.

As sinners, therefore, who shall not be converted, will be without excuse, for their infidelity, it may, I think, justly be said, that "God requires no impossible thing of them;" or, in other words, when he calls men to salvation, he affords them the means of salvation: And it also follows, I conceive, that we are warranted, not only to declare to sinful men, the nature and necessity of regeneration, but likewise to enjoin them to "wait on God for it;" or to make use of that grace which he affords them to attain it.

Evil men are frequently called on, in scripture, to repent of their sins; to believe in Christ, and to become holy. This implies their moral agency; and that notwithstanding the necessity of divine grace to their participation of the benefits of our Lord's Passion, they are considered as rational creatures; capable of "choosing either death or life, when set before them." Indeed, if they are to be *altogether passive* in their salvation, wherefore is the gospel preached to them; or why were they formed with ears to hear, and understandings to discern? Wherefore are their hopes and fears so pathetically addressed by the Almighty and his Prophets; by Christ and his Apostles? And wherefore are they called on to "Seek the Lord while he may be found;" to "Strive to enter into the strait gate;" and to "work out their salvation with fear and trembling?"—The doctrine of a future judgment; of rewards and punishments; and the idea we have of virtue and vice, are clearly expressive of our freedom of will: And who, in truth, that attends to his *own actions*, can deny this fact?—If we were not moral agents, how could we resist the strivings of God's Spirit with us? Or with what propriety could a discrimination be made between the impious Jews and the impious inhabitants of Sodom and Gomorrah, in the day of public justice? Or how could our Saviour justly upbraid the people of Capernaum for their non-improvement of the peculiar privileges they enjoyed, and affirm, that "if the mighty works had been done among them,

had been done in Sodom," it would not have been destroyed by divine vengeance?

When we admit the moral agency of sinners; that though they cannot do any thing of themselves, to effect their salvation, but that "through Christ strengthening them they can do all things," we perceive the possibility of our being instrumental to "pluck sinners as brands from the burning," and, therefore, have hereby a great excitement to diligence in our high and holy calling; knowing that, as on the one hand, if we "shall turn many to righteousness, we shall shine as the stars for ever and ever;" so, on the other side, if any souls shall be lost through our sloth or unfaithfulness, we shall be responsible for them: And admitting our freedom of will, we perceive too the justness of those expressions which compare the Christian life to a race and to a warfare; and the propriety of investing "him that overcometh," with the palm of victory and the crown of glory.

Until I shall be convinced that these, and other particulars of a similar nature, are not true, I shall esteem myself in duty bound to offer salvation through Christ to all men, indiscriminately, to whom I preach; to declare that God "requires not impossibilities," nor any thing unreasonable of the unregenerate; and that those will be without apology, who hear the "glad tidings of salvation," and do not properly regard them; there being a sufficiency of grace afforded to every person, to enable him to obtain an interest in Christ.

It is said that our Redeemer "tasted death for every man;" that "he is the propitiation for the sins of the whole world;" that "God is no respecter of persons;" that "he tempteth no man to evil;" that we "shall never be tempted above what we shall be able to bear;" that the Father of Mercies "delighteth not in the death of a sinner, but would rather he should turn from his wickedness and live;" that "God would have all men to be saved and come to the knowledge of the truth;" that the wicked "harden their own hearts;" and that "the god of this world blinds the eyes of those who believe not."

I cannot; I dare not preach contrary to these, and numerous other texts, to the same purpose. Soon must I render an account to my divine Master of my stewardship; and that I may do this with joy, I mean to preach the blessed gospel in *that simplicity* as it was *delivered* by its sacred and most merciful *Author;* without regard to the opinions of any men whatever, farther than their sentiments are agreeable to the word of God; and of this, in the present instance, I must be the judge; though I profess ever to be ready, not only to hear the voice of truth, but duly to revere it; to relinquish my present opinions of the doctrines of the gospel, if I can be convinced these opinions cannot be maintained by scripture.

And, as a private Christian, let me entreat you, dear sir, to be *wholly divested* of the *prejudice* of *education*, and to embrace truth

whenever you perceive it! Be not in bondage to the system of religion of any man, nor assembly of men. Examine the doctrines you believe, not by a *few texts* of sacred writ, *unjustly interpreted*, to favour some favourite hypothesis, but by the *whole tenor* of the divine word; by the *genius* of the *gospel*, which brings "glad tidings of great joy to all people," and by the *ideas we should have* of the *attributes* of the *divine being!*

I am grieved to observe so few persons superior to the prejudices of education, and who have resolution to think for themselves, in matters of religion. The greater part of mankind die in that faith which they first imbibe; whether it be that of Zoroaster or Mahomet; Pagan or Christian; of the church of Rome, England, or Scotland. But let us, for our religious principles, (if we have not done it,) first examine if the Scriptures are divine; and if convinced they are so, receive the *evident and clear* doctrines which they *inculcate!* And, by the grace of God, resolve, with firmness resolve, not to be Christians in word and in name only, but in deed and in truth!

My paper admits only to assure you, that I am, with esteem, dear sir,

Your Christian Friend,
and humble servant,

Newtown, Dec. 13, 1782. UZAL OGDEN.

(To be Continued.)

YELLOW FEVER.

THAT the government of God extends to all causes and events, both in the natural and moral world, is a prominent truth of divine Revelation. We except, indeed, the *production* of moral evil from the agency of God. But though he produce it not, yet is His government concerned in checking, overruling, and directing its ultimate object according to His own good pleasure—"The wrath of man shall praise Thee, and the remainder of wrath thou wilt restrain." While we thus recognize the hand of God in the various events which transpire, we are equally sensible that He effects the purposes of His infinitely wise and adorable Providence through the intervention of secondary causes; and that these causes often operate so secretly as to elude the grasp of human philosophy, and to baffle the efforts of the most critical research. And while we are led to adore the inscrutable mysteries of the divine government, we would guard ourselves, most scrupulously, against interpreting every or any particular affliction as a special visitation of divine indignation. That *individual* afflictions are not distinctive marks of God's displeasure, is most evident from scripture: but that *national* calamities are punishments for *national sins* is equally evident; and, from a parity of reasoning, those calamities which are restricted to cities only,

may be considered as the visitations of divine judgment, on account of the sins of their citizens.

For the truth of these remarks we need only refer to the dealings of God with Pharaoh. When his tyranny and obstinacy were such as to require the interference of Omnipotence to humble his pride, and to effect the deliverance of Israel, the most awful signals of God's holy indignation were displayed; and though He was not dependent upon any means to effect His wise and holy purposes, he used the Rod of Moses as the chosen instrument for producing the plagues of Egypt; and the plagues themselves were brought to pass through the agency of the elements of nature. Darkness, death, frogs, the waters turned to blood, &c. each in their turn, under the controul of an Almighty energy, contributed to the punishment of the Egyptians, while the Israelites were preserved by the immediate agency of God.

However ingeniously we may speculate upon the natural causes of disease, and however true may be our speculations in regard to the immediate or proximate cause, we must not forget that nature and nature's laws are subject to the controul of HIM that made them. All the agents of nature are at His command. And His agency may be as visibly seen in the punishment of evil doers, when the secondary causes may be ascertained by philosophical inquiry, as if it were inflicted by the ministry of Angels. Indeed, the earth, air, fire, and water, are but the *messengers* of His will, and, when He sees fit, may be employed to inflict the penalties of His law upon its violaters.

That this doctrine may be applied to the *Yellow Fever* which now prevails in our city, must be evident to every reflecting mind: and that too, without any disparagement to the theory which attributes its origin to a pestilential atmosphere or to the introduction of the infectious effluvia by a merchant's ship; for allowing the immediate cause of the disease to exist in the impure state of the atmosphere, occasioned by putrefaction in the earth, from burying grounds, &c. from whence spring noxious exhalations, which create a fitness to unite with the imported infectious effluvia, still the doctrine of a providential interference remains unimpaired. All these causes and effects are under His management and controul. The Scriptures affirm "that Herod was smitten by the Angel of the Lord, because he gave not God glory; and he was eaten of worms, and gave up the ghost;" while his biographers, who only judged from visible effects, and did not acknowledge the finger of God in vindicating His injured rights, say that he died of a nauseous disease, so offensive to his friends that they shunned his presence.

Admitting this to be a just view of the subject—and it must be so admitted by every believer in divine revelation—our duty is obvious—It is to confess our sins—to acknowledge the hand of God—to deprecate His wrath—and to beseech Him, for Christ's

sake, to be merciful unto us, and to turn every one of us from our evil ways.

How alarming the present state of our afflicted city! The *Fever* made its appearance at the south west angle of the city about the 1st of August, and has gradually enlarged its boundaries and multiplied its victims, until the lower part of the city, from the battery to St. Paul's Church, on each side of Broadway, and up Pearl-street to Chatham, is nearly deserted. It is stated that, from seventy to eighty thousand inhabitants have fled, some into the upper parts of the city, some into various parts of the country, while most of the merchants have located themselves in Greenwich Village. From the official reports of the Board of Health, there have been nearly two hundred cases reported, most of whom have died. Though this number may appear small, considering the extent of the alarm, yet it should be recollected that the removals commenced so early, and became so general, from the infected district, that there were not found many subjects to feed upon. How melancholy the deserted part of our city! Silence reigns, where a little before every thing was alive by the activity of our citizens. The extent of the distress which must result from this calamity, can hardly be calculated. Many, whose active exertions did only secure a comfortable sustenance, thrown out of business, must be reduced to poverty, and others will be so reduced as not to be able to meet the demands of their creditors, and must fail of course. The sad tale will doubtless be better told next winter, when the wants and distresses of the poor shall salute the ears of those benevolent spirits, whose now scanty means will not enable them, as usual, to extend the hand of benevolence. But we will not anticipate events. "*Sufficient unto the day is the evil thereof.*"

Amidst this confused and melancholy scene we cannot but raise a sigh to heaven—and anxiously inquire, What is the cause of this sore evil? That we believe it to be a just judgment of God, will be perceived by the preceding observations. But "*He doth not willingly afflict the children of men.*" Look then, at the moral state of our city—a city professedly religious and Christian. It is, indeed, with gratitude to God that we record our belief that there are many very pious souls in New-York, who live in all good conscience. But amidst all our zeal for religion, in Bible, Missionary, and various other religious and charitable societies; amidst all our Churches, ministers, ordinances, sabbaths, and other days of devotion; an awful forgetfulness of God evinces itself among a great proportion of our fellow citizens. We cannot but remark a transaction which took place in this city no longer ago than last summer. Several Clergymen, with a view, if possible, to aid the civil magistrates in suppressing the shameful vice of Sabbath breaking, which they saw increasing to an alarming extent, invited a meeting at the City-Hall, and requested the co-

operation of their fellow Christians in this work. Mark the result! On the day appointed, the room in which they were to assemble was pre-occupied by those unfriendly to the measure, who, in a tumultuous manner, passed resolutions hostile to the pious intentions of the persons above-mentioned. To the utter disgrace of the Christian portion of the community, the scheme was, after a few abortive efforts, abandoned. So, in a Christian land, where Houses are dedicated to the honour of Jesus Christ, no efforts may be used to suppress Sabbath breaking, except what the feeble arm of civil law, a law almost dead for the want of an energetic arm to execute it, must do. Look! and acknowledge the hand of God. These very people, who boldly and daringly disavowed their obligation to obey God, or to recognize His authority in demanding a respite for one day in seven from servile labour, are now flying in all directions from the avenging hand of God. Their pleasures must not be interrupted by the Sabbath! God now interrupts them in a way that they can neither elude nor resist! The writer of this article may seem severe; but he only speaks the honest sentiments of his heart—Sentiments inspired by the all-pervading and all-comprehensive truths of Christianity. While he deprecates the wrath of God, and most feelingly sympathizes with the unhappy sufferers in the present calamity, he cannot but notice the Hand of an avenging God, in these awful signals of His holy indignation.

In addition to this open contempt of the authority of God—could we—Oh! my soul draw back from the affrighted sight—Could we enter the houses of ill-fame with which our city (alas for us) abounds, and see sensuality deified on the polluted altars of Venus—Could we pourtray the scenes of lewdness, adultery, fornication, drunkenness, swearing, lying, and almost every species of profanity! Could we draw aside the curtain, and drag to public view the secret intrigues, chicanery in merchandizing, the pride of wealth, of character, and, what may seem paradoxical, the pride of benevolence, in which the self-consequential philanthropist sits enthroned to receive the incense of adulation from an ignorant multitude—Ah! The heart sickens at the prospect, and cries out enough! Where shall the flood find its bounds! Stop, good Lord, and let the destroying angel sheathe his sword.

As before said, our duty is obvious. We must repent. God must be confessed, acknowledged, and glorified; for though the present calamity may be averted, unless reformation succeed, another will follow in its train. May God let his voice be heard—Or rather may the people hear when He speaks, before iniquity prove their ruin.

New-York, Sept. 20, 1822.

Religious and Missionary Intelligence.

For the Methodist Magazine.

Short Sketches of Revivals of Religion among the Methodists in the Western Country.

RISE AND PROGRESS OF RELIGION IN OHIO, AND WESTERN PART OF VIRGINIA.

(Continued from page 353.)

No. 11.

We next follow on with the settlements in the eastern part of Ohio and western part of Virginia. In order to grasp as much as possible in a small compass, we must take, as the first settlers did and the preachers also, the district of country by water-courses. First then, *Little Kenawha and Muskingum Districts;* so denominated by us on account of the two rivers of those names. William Beauchamp, (father of our William Beauchamp of Mount Carmel) and Rees Wolf, two local preachers from Monongahela waters, with a few members of society, having settled on the Kenawha river, by letters and petitions to their friends and their preachers in the Baltimore Conference, represented their distressed situation and called for help. Accordingly in the spring of 1799, Robert Manly, a man of God, and well qualified for the task, volunteered his services and was sent to that part of the work; he continued there about nine months, and formed two circuits which extended on the Ohio river from thirty to forty miles, and up the Kenawha thirty miles, and up the Muskingum about forty miles, on the opposite side of Ohio river; he found scattering members on both sides the Ohio; there were several souls awakened and converted this year, and ten or twelve small societies formed. These circuits have been subsequently divided. Mr. Manly died after passing through many afflictions, in 1810. On the 21st. December of this year, his funeral sermon was preached by the Rev. James Quinn, from 2 Cor. v. 1, who remarks, "that he sustained the afflictions of life, and bore up under the agonies of death, like a Christian; and he has gone to realize the truth of our apostle's words, 'our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.' For the purpose of preaching the gospel to the lost and miserable sons of men, he left his relations and his home, and became a pilgrim and a stranger in the earth. He was a faithful itinerant preacher for seven years or more. His travels were extensive, and his sermons were delivered 'in the demonstration of the Spirit and of power.' He was not a flowery preacher, but he was plain and energetic. He felt the importance of his subject; and of course his sentiments were clothed in the language of feeling. It was a rare thing for him to have an unfeeling congregation; for the ardour of his soul was communicated to his hearers. The labours of this man of God were not in vain, for the Lord owned his ministry in the happy conversion of many sinners." The writer became acquainted with this faithful servant of the Lord some months previously to his death. He was an amiable man, a devout Christian, and a zealous minister. His last words were to this import: "The master is come and calleth for thee. Oh Glory! Glory!"

In the spring of the year, 1800, that pious man of God, Mr. Lastly Mathews, was appointed to Kenawha circuit, and Mr. Jesse Stoneman to Muskingum circuit; both circuits were enlarged this year, so that in the fall Mr. James Quinn was sent by Mr. Daniel Hitt, the Presiding Elder of Redstone district, to assist Bro. Stoneman. The circuit was then still further enlarged; the college townships on Hockhocking, where Athens *is now situated*, were taken in and societies formed. In the bounds of these circuits, viz: Kenawha and Muskingum, at least eight young men have been called and raised up as itinerant preachers. Both Kenawha and Muskingum have again been subsequently divided and formed other circuits, Marietta, Athens, &c. &c. Through this district of country has the writer *trailed* the venerable Bishop Asbury in one of his excursions in 1810 to visit the obscure part of the country (Kenawha) as he jocosely remarked to me "that

the people might see and know their superintendent,' for he remarked, "the shepherd ought to know the flock, and the flock the shepherd;" indeed, said he, they ought to know what man it is that governs them, and I went near one hundred miles out of my way to see them.' Oh Asbury! The inhabitants of these hills and mountains will long make mention of thee!

The second point, Hockhocking. In the winter of 1800, James Quinn ascended the Hockhocking from the College townships to this settlement, where *New-Lancaster now stands*, and there found a small class that had been joined by the advice of Edward Teal, an old class-leader, formerly of Baltimore county, Md. who was then preparing to move his family to Hockhocking: there were two exhorters among these settlers, J. Spurgion and N Bright. Brother Quinn reported the state of the country and the people at the Baltimore Conference in the spring of 1803, and Bro. A. Shinn was sent to this part of the country, who formed a large four weeks circuit, and raised fourteen or fifteen classes. Mr. J. Quinn was sent on in 1804. From this small beginning the following circuits have been formed, viz: Hockhocking, Pickaway, Columbus, Fairfield, Granville, Knox and Muskingum. Old Father Teal still lives, though in his 85th year, having received and lodged the Methodist preachers, first in Baltimore near fifty years ago, again in the backwoods of Pennsylvania more than thirty years ago, then in Ohio eighteen years last past. The venerable Bishop Asbury was his friend, used to visit his house in each place, and considered himself at home. The work has kept pace with the settlements, and has extended back on the Muskingum its tributary streams, and the waters of the lake to Lake Erie, including several circuits. In consulting the map of this part of the country, the reader, no doubt, will be astonished at both the rapid population of the country, and the progress of the work in the wilderness!

The third point, Guiandot. An old man by the name of Miller, (a member of society from Washington county in Pennsylvania) had settled near a place called Green Bottom, between the Big and Little Guiandots, and seeing the deplorable state of the people, his pious soul was grieved, and he got a petition signed by near one hundred persons of every sex and character, and sent it to some of the preachers in the Redstone district. The result was that some time in the year 1803, William Steel, (then a travelling preacher belonging to the Baltimore Conference) went to explore and report the state of the country. Thus this country was provided for by the Baltimore Conference. This circuit has spread and enlarged, so that there are now four circuits, viz: Guiandot, Great Kenawha, Big Sandy and Little Sandy. The two former in Virginia, the two latter in Kentucky; and at least three travelling preachers have been raised, one of whom, Samuel Dement, has already finished his work. He was a young man of deep piety, of good natural and acquired abilities, and an excellent preacher. His name will long be held dear among those with whom he laboured. He was truly an ornament to the connexion, and his loss was severely felt. He died on his way to the Conference, among strangers, (1820;) but no doubt soon found a happy admission among those whose company he had long sought; the saints of light!* Old Brother Miller lived to see his wishes crowned with success, and multitudes assembled in his settlement at the quarterly and camp-meetings, singing the songs of Zion, and kneeling round the Lord's table as spread in the wilderness. Brother J. Quinn says, that the last time he saw him, he was leaning, like Jacob, on the top of his cane, and saying with Simeon, "Lord, now lettest thou thy servant depart in peace according to thy word: For MINE eyes have seen thy salvation."

The fourth point, Beaver and French Creek. In the year 1799 or 1800, Mr. Peter B. Davis was sent out from the Baltimore Conference to form a circuit on Beaver River and Chenango, where a few members of society had settled, among whom was our much esteemed friend and beloved brother, Bishop Roberts, then a private member and not long married, with a pretty large family connection, all of whom were either Methodists or friendly to the cause. Brother Davis succeeded in collecting the scattered members and establishing classes, and returned to the next Annual Conference a large four weeks circuit, which has since been enlarged, divided, and sub-divided into several circuits, embracing all that part of the state of Ohio called the *Connecticut Reserve*, with several of the western counties of Pennsylvania lying between the Ohio and Lake Erie.

* *See account of his death, Minutes Conferences*, 1821.

In the fall of 1800, Joseph Rawen made an excursion toward the head of French Creek, and visited Meadville, Waterford, and Presque Isle, formed the plan of a four weeks circuit, and in the spring of 1801, Joseph Shane was sent to Chenango and James Quinn to Erie circuit; the latter circuit has since been enlarged, divided, and sub-divided, so as to cover all the territory lying between the Alleghany river and Lake Erie, extending down Lake Erie into the state of New-York. In the latter part of this year, Thornton Fleming, the Presiding Elder of Redstone district, made a visit through these circuits, and his visit was made a blessing to the young preachers then on those circuits and to many of the people. In this year also Bishop Roberts began to exercise the gift of exhortation in the societies, and was useful, and the next year was sent to the travelling connexion. Since that time the Lord has raised up and sent out several useful itinerant preachers within the bounds of this part of the work. Hence then the reader may well judge how much credit is to be given to the report of certain missionaries who represent the western country as in an almost Heathen state, and the people without the stated means of grace!

We have now passed over a vast extent of territory, once a howling wilderness, now converted into fruitful fields. The work has been great and glorious through this country generally. We have not reported in our sketches any facts without proper authority. They are well founded as we have them from *living witnesses*, or from what the *writer's* eyes have *seen* or his *ears* have *heard*.

That the preachers suffered much in forming those *new* circuits is unquestionable; having often to swim the deep and large creeks on their horses, and to ride from twenty to thirty miles through the wilderness from one settlement to another, and not unfrequently had to take up their lodgings in the woods, amidst the howling wolves and screaming panthers. It was no uncommon occurrence for the *scattered* members of the society, on hearing of a preacher, to travel ten or twenty miles through the woods *along the surveyor's lines*, to invite him to their cabin, and mark for him a way by *blazing* the trees, as they call it. We have *seen* them mount the stand to preach the word with burning *fevers* and trembling limbs!

In the year 1809, Richard M'Mahon, brother to William, James and John M'Mahon, a young man of deep piety and very promising talents, was employed (in the interim of Conference) by the Presiding Elder of Muskingum district, and after travelling with great acceptability and success for one quarter on the Fairfield circuit, went by the request of the Presiding Elder to Knox circuit, in order to supply some lack of service, and enlarge the circuit by taking in some new settlements on Owl Creek and White Woman, branches of Muskingum river. After travelling for near six months, he fell a victim to the fall fever, so prevalent and so fatal among the early settlers on the western waters. He died triumphantly victorious in the Lord, at the house of David John, in September. His body was lodged in the silent ground in the midst of a solitary forest, "and not a stone' to "tell where he lies;" but his name is yet had in remembrance.

A singular circumstance. There was a camp-meeting on Sinking Creek, a branch of the Muskingum, held about this time, which was attended with extraordinary displays of divine power, in the conviction and conversion of many souls. One case is well worthy of notice. A gentleman of deistical principles, Col. G——t, concluded to attend the meeting with his family, rather for amusement than otherwise. Sabbath evening when many appeared to be under awakenings, came forward to be prayed for, Col. G——t thought it a favourable opportunity from what he had seen to get a drunken neighbour of his reformed. He went to him and told him, that as there appeared to be much good doing among these people, he had better go up with the *mourners*, as they called them, and try if he could not get converted too; and, as he informed the writer, he was sincere in his request; for I, said the Col. liked the man as a neighbour in other respects, but wanted him cured of his drunkenness, and wished him to believe in the reality of the work, though I did not believe in it myself. After some persuasion the man consented to go, provided the Col. would accompany him, which he did, and led him up, told the preachers his errand, and requested them to pray for that poor man. Upon which they all kneeled down, when the poor man in an agony held the Col. who had kneeled with him, and requested him most earnestly to pray for him—I never, replied the Col. prayed in my life! The earnest look and agony of the man fastened an arrow of deep conviction in the heart of the poor Deist, and Deist and drunkard alike were now prostrated on the ground. Here

the Col. continued all night, and found peace and joy in the morning. Some short time after obtained a clear witness of his acceptance in the beloved and joined the church, and has continued ever since steadfast in the faith! The writer became acquainted with him soon after his conversion, and has seen him deeply affected in the relation of this part of his experience.

THEOPHILUS ARMINIUS.

Mount-Carmel, Illinois, April 24, 1822.

REVIVAL OF RELIGION ON NEW-ROCHELLE CIRCUIT.

DEAR BROTHER,

I feel it my duty to give you a short account of the work of the Lord on this circuit the last year.

In all our regular appointments but one, we have some additions, and large and attentive congregations. But the greatest work of God has been in Rye, Sawpit, New-Rochelle and White-Plains. At Rye, it commenced the Sabbath before the Camp-Meeting in August last, on Long-Island. The first subject was a young man who had taken the farm of Brother Ezekiel Halsted. He was brought up among the Presbyterians in Connecticut. When he came to Rye, he knew but little of Methodist doctrines. The Sabbath before the Camp-Meeting, while hearing one of our preachers, he was made to see himself a sinner, and to feel the need of a Saviour. The distress of his soul so increased, that on the second or third day of the Camp-Meeting, he ventured to attend it; he had been there but a short time when he found the Lord a *sin-forgiving* God. Many who came to this meeting in a careless and heedless state of mind, were awakened to see their lost state by nature, and returned from the meeting in great bitterness of soul. We now held our meetings from two to three times a week, and more or less were brought to feel a *sense of sin forgiven* in every meeting.

Our Quarterly-Meeting was held in October, in Rye; and being disappointed in not having Brother Sandford with us on Saturday, Brother J. B. Matthias preached: on Sabbath Brother Woolsey, from Josh. ii. 12, and surely the Lord gave us a true token. Before our meeting closed, we had forty souls around the altar, who had come from different parts of the circuit, crying for mercy; and glory be to God, five were happily converted, and since, the principal part of them, have found peace. This we called, an *old-fashioned* Quarterly-Meeting. Indeed, such an one had never been known on this circuit before. I hope it will not be the last of the kind.

On Sabbath, after brother Woolsey had preached, as he commenced his class-meeting, a young man came to his father and fell down upon his knees before him, saying, *pray for me! pray for me!* The house seemed to be filled with the glory of the Lord. He has since joined our church, and proves faithful to his God.

Sawpit, a place about two or three miles from our church in Rye, was proverbially wicked. Here we had but a few members, and the prospect was so gloomy last year that the preacher thought it not expedient to preach in the place. He therefore joined all that were here to the Rye and King-street classes. The 5th of August, I went and preached to them; and being a stranger, there was a large congregation, and the Lord was with us of a truth. I left another appointment in four weeks from that time. In the meantime, curiosity led some of them to go to Rye, to see what was doing there; and the Lord met them in such way, as to cause them to cry aloud for mercy. We then held meetings in this place statedly, and the Lord wrought powerfully upon the minds of the people; some of the most profligate have found the pardoning mercy of God. In Rye and Sawpit upwards of forty have made a good profession of the faith of Jesus.

The next place in course, is the White-Plains. This work has been as great as any I have ever witnessed. In this place there were many of the strong men of Israel who were able and willing to help.

I understand that the first appearance of this work was under a sermon preached on Romans ix. 26. This will be remembered in eternity by many. This was on the 15th of January. The 5th of February, after preaching in the evening, an invitation was given for all that wished the prayers of God's people to come to the altar and kneel down; but this being a new thing among them, (as it had

never been done in this meeting-house) they all kept their seats for some time; but glory be to God, after fifteen or twenty minutes passed in exhortation and invitations, eleven came to the altar, with streaming eyes and bleeding hearts, each one crying, Lord have mercy on me a poor sinner. Before we left the house, two souls arose and said, that God, for Christ's sake, had forgiven their sins. It is impossible to relate all the particulars of this work; but I cannot forbear mentioning one instance or more. Two sisters came to the altar one evening to be prayed for, soon one of them seemed to be in an uncommon agony, and would not be comforted, crying out, must I go to Hell! In this situation she left the church. The next morning I went to her father's to see her, and was informed, she had not slept any through the night, as she said, for fear she would wake up in hell before morning. We joined in prayer; but oh the distress of her soul; I never saw any thing to equal it in any revival I have ever witnessed. The agony of her soul was such, that her very countenance was manifestly changed, her eyes were bloodshot—her language was, "I did not think I was so great a sinner; I have sinned against light and knowledge; must I go to hell!" I answered, you need not go to hell, for Jesus came to save sinners and will save you, if you believingly cast your soul upon him. She then cried out, "Must I go down to hell? O the flames—the flames the flames, must I go down to hell?" I strove to comfort her with the promises of the gospel, but all seemingly in vain. After about three hours praying with her and others, who were in great distress, she seemed more calm and collected. I said to her, can you not trust that Jesus who has done so much for you? Trust in him, and he will come and bless you. Her countenance changed in a moment to a pleasant smile. I asked her how she felt. She said, "I am happy! I love Jesus!" and turning to one of her young friends, who was in distress for her soul, said, "believe on Jesus and he will bless you, for he has blessed my soul!" and in less than five minutes, God made them both happy in his love. Glory be to his name for ever! This work has spread on every side. The people came from different places to this church to see and hear, at the distance of twelve miles round, and many were awakened and converted. I cannot tell the precise number, but I should judge not less than eighty or one hundred.

We have had from five hundred to a thousand people at an evening meeting. We have had from twenty to thirty at the altar in one evening, pleading with God for pardon; and from five to ten souls happily converted to God in the same meeting. The subjects of this work have been of all ages, from eight to sixty. Husbands and wives, parents and children, all at the altar together, crying to God for mercy.

In New-Rochelle, I understand, the week before Conference, they held a prayer-meeting all night; in which meeting God converted seven souls.

Among those who have professed religion in this revival and joined our Church, only two have as yet fallen away. We still have good prospects, and hope for better times. We have some opposition; some say we cannot know our sins forgiven in this life; and others, that all will be saved do as they may—and some, if I am to be saved I shall be; if to be damned I shall be, let me do as I may; while others think that morality is all that is required of us. But, dear brother, we preach the plain simple doctrines of the gospel as held by the Methodist Episcopal Church, in opposition to the above-named errors, and the Lord blesses us and ours. Pray for us, for our work is great.

By the request of my colleagues. W. JEWITT.

ANNIVERSARY OF THE

Wesleyan-Methodist Missionary Society, held at the City-Road Chapel, on Monday, April 29, 1822.

(Continued from page 358.)

The Third Resolution,—"*That the most respectful thanks of the Society are especially due to his Excellency,* MAJOR-GENERAL SIR EDWARD BARNES, K. C. B., *late Lieutenant-Governor of Ceylon, for the kind encouragement given by him to our Mission in that island, and for the facilities afforded by him to the introduction of Christianity into the Kandian Territory, by the establishment of a Mission at Kornegalle;—to* MAJOR-GENERAL LACHLAN MACQUARRIE, *late Governor of New South Wales, for his constant countenance of our Mission there since its commencement, and for several*

acts of liberality in the grant of land for the erection of Chapels,—*to* MAJOR-GENERAL SIR SAMFORD WHITTINGHAM, K. C. B., *late Governor of Dominica, for the special interest taken by him in the extension of religious instruction to the negroes of that colony*;—*to* MAJOR-GENERAL SIR RUFAN DONKIN K. C. B, *late Lieutenant-Governor of the Cape of Good Hope, for the liberty granted by him for the instruction, by our Missionaries, of the slaves in Cape-Town, and for other facilities given to the spread of Christianity in South Africa*;—*to his Excellency* BRIGADIER-GENERAL SIR CHARLES M'CARTHY, *Governor of Sierra Leone, the steady friend of the moral and religious improvement of Western Africa*;—*and to all our Countrymen, who, in various official and influential situations abroad, have afforded encouragement to our Missionaries, and forwarded their benevolent designs by their advice and patronage*,"—was moved by the REV. DR. CLARKE, who observed, after descanting on the great obligations of the Society to the distinguished persons mentioned in the Motion, that Bibles and Missionaries could not be separated. There had been two extreme opinions on which he would make some remarks. The one was old, and the other new. The former was, that the Scriptures should be kept from the people. The Priest, said the advocates of this opinion, is the representative of the Lord; let him catechise and instruct the people, let him dispense divine ordinances, let him excite the people to religious rites and ceremonies, and then the community needs not the Bible, all the good is extracted from it by the Priest, and he conveys it to the people. This language has been held in the present century. A pamphlet against the Bible Society had been written by a Catholic Priest, in which the writer says, "Take your Bibles, give them as you please to the people, but I will pledge myself that in two hours I will impart to them more important truths than you, with your Bibles, shall impart in two years." This broad blasphemy had been published in the British dominions. But there was an extreme on the other side, though it was comparatively modern. It was thought by some that the Bible alone is sufficient for the conversion of the world, and that there is no need of sending men, at the hazard of their lives, to preach the Gospel. But "is not my Word a hammer that breaketh the rock in pieces, saith the Lord." Now we have the hammer, it is true; but we need the vigorous and divinely nerved arm to lift it, in order to dash the sinful obdurate rock in pieces. The Bible and Missionaries must ever go hand in hand, and if we send *both*, we have the world at our command. God has opened all its great roads and passages before us. On ordinary occasions we might see the finger of the Lord;—on occasions a little more extraordinary, his hand;—but on occasions like these, we might see, if he might so express himself, the arm of the Lord, in the sending forth of his word. What an engine was the British and Foreign Bible Society! His soul was filled with gratitude to God, when he thought of its formation, its organization, and its progress. This was the foundation of all Missionary Societies. It might be objected, that the Bible might be sent to different nations of the world, where it could not be read. But this was now provided for. What had not the Baptist Missionary Society done to put Bibles into the hands of the heathen in all the languages of India? Many it is true, were not able to read at all; and hence arose another great branch of this work, the institution of Christian Schools, where persons converted to God themselves, were made the teachers of others, and gave lessons of instruction to the children of the heathen and idolaters. See the Christian Missionary going with his life in his hand,—he corrected that, with his life and soul in the hands of his God,—to proclaim his salvation to the heathen; see the Holy Scriptures diligently circulated; and see the Christian Schoolmaster teaching the children and their parents, out of them, the lessons of grace; all thus combining to lay a foundation for the perpetuity of the Church of God, the establishment of christianity, and an interminable succession of christian teachers. To be engaged in such a work was an honour to any man,—to help forward such a work was an honour to any man. "I once thought," observed Dr. C. "how shall the world be converted. When I first felt a concern for immortal spirits, I felt a concern for all human spirits; no nation confined my wishes, my feelings, my desires, my prayers; but it seemed to be beyond the power of calculation, how the word of God could be sent to the different nations of the earth. I saw that the languages of the earth were so different, so numerous, so intricate, that I thought it scarcely possible. I read over Bishop WILKINS with great attention, and felt great interest in his attempts to form an universal language; but I saw that his plan was calculated only to form a philosophical language. I afterwards met with an attempt by another person I took that up with interest, and read to my disappointment

as before. But when I saw that God had inspired many modern Missionaries with a peculiar aptitude for learning languages, and sent them to the East, I felt that Pentecostal times were about to be realized. I prayed for the life of CAREY, and MARSHMAN, and WARD, as for the life of a father, and was afraid lest every arrival should inform us that these great men had died in their work; but they are alive still. I saw a most promising Mission at Ceylon rise exactly in the same way: the gift of tongues, in this sense, is given also there, and now the word of God is widely circulated, and the kingdom of God is coming with rapidity and power: Whilst we are working in this cause, we are working for the Saviour; he could do it without us, but he will save men by the means of men. This is God's way; therefore send forth your Bibles, your Missionaries, your Schoolmasters, and appoint Christian Teachers to instruct and discipline the people, and the work of the Lord will go forward, and we shall live to see and to hear even greater things than these."—DR CLARKE concluded by presenting to the Treasurers the sum of Fifty Pounds, put into his hands for that purpose by a Friend, on the preceding Friday, after he had been preaching before the Society in Great-Queen Street Chapel.

J. HERBERT HARRINGTON, ESQ., Member of the Supreme Counsel at Calcutta, seconded the Resolution moved by DR. CLARKE. He said, that his object, in coming to this Meeting, was to catch the flame of christian love, and to be animated by the recollection of the speeches he might hear, on his approaching return to India, where he had already spent many years. He considered it to be a great privilege to meet here several Members of the Church Missionary Society and of the Bible Society, to which he had the honour to belong, and was glad to see they could all unite to promote the cause of God and man, and the best interests of society. He read a passage from a letter, written by one of the Missionaries of this Society, MR. SQUANCE, in which it is observed, that "there is nothing in Heathenism calculated to restrain its votaries from vice." This he could confirm, by what he had seen in Bengal, a part of India distant from that of which MR. SQUANCE particularly wrote. It had been remarked to him by one not fully convinced that the Bible is a revelation from God, and, he was sorry to say, by some professed Christians too, that God may be pleased with a *variety* of worship; and they had asked, "What is the use of sending Christianity to India, since we see that Christians do not lead more moral lives than the natives?" His answer was, that if individuals, professing Christianity, are not moral, it is because they are not what they profess to be; they do not act according to their profession; but, on the contrary, Hindoos may be orthodox and consistent as Hindoos, and yet be highly immoral. This appeared to him to be a very important difference. It appeared from official documents, laid before the House of Commons, that the number of Widows *ascertained* to have been burned, or buried alive, in the Districts of India subject to the Presidency of *Bengal alone*, were in 1815, 1816, 1817, and 1818, not less than 2366, and if 1819 be included, the number in five years, in that single Presidency, must have exceeded 3000! That alone was a sufficient proof, that the Hindoo religion, though it does not *demand*, does, however, *sanction* these dreadful immolations; so that the relations of these widows, in fact, pride themselves on such an occurrence, and consider it a high honour to their families, and the practice prevails in every part of India to which Christianity has not extended. There are other instances of men throwing themselves under the wheels of Juggernaut, and of women throwing their children into the Ganges, and a military force is sometimes employed to prevent persons from throwing their children into it. It may be said, that these are not expressly commanded by the Hindoo religion, but yet they were sanctioned by it; and in that country might be seen every day, on the banks of the river, persons bringing down their parents and aged relatives, and, instead of taking care of them at home, having nothing in view but to accelerate their death; for which horrid purpose, mud is often stuffed into the mouths of the dying persons. These are a few only of the cases in which the Hindoo religion does *permit* crime; and, therefore, how it can be urged by any gentleman from India, that it does not sanction vice, and that we have no occasion to send the Gospel to them, was to him paradoxical. Where the Hindoo religion prevails, they are monstrous shedders of blood. Their crimes are such, that we cannot, indeed speak of them. Hundreds are engaged in murders of the most dreadful nature. Young children are often decoyed by boys, under the pretence of flying a kite, or getting an apple, or for some such trifling reason, and murdered in cold blood, in order to obtain a trifling ornament. MR. HARRINGTON concluded by expressing his hope, that the School-Book Society, and some other societies lately established, though they have not a

directly religious object, will yet be useful in enlightening the natives of India, as to the folly and criminality of their practices, and will thus eventually contribute to the promotion of Christianity. To that great end, he pledged himself that he would always be ready to afford every assistance which it might be in his power, in his individual capacity, prudently and consistently to render.

The REV. DR. STEINKOPFF moved the Fourth Resolution, viz.—"*That this Meeting, solemnly recognizing that great principle of our Holy Religion, that the success of all human endeavours, in extending the kingdom of* Christ *in the world, depends wholly on the divine blessing, and considering, particularly, the great moral difficulties which are opposed in all pagan countries to the progress of the truth, earnestly recommends to all the members and friends of this Society, and of its Auxiliary and Branch Societies, in every part of the world, to be more than ever abundant in supplications for the special blessing of Heaven, and the promised out-pouring of the* HOLY SPIRIT, *on Missionaries themselves, and on the heathen world in which they labour.*" —DR. S. spoke as follows: "Sir, I feel it a very solemn thing to be present at a meeting so numerous, and convened, from different parts, for the express purpose of promoting the extension of the kingdom of our adorable Redeemer. This motion alludes to human endeavours and exertions: and surely human endeavours must be made, and human exertions must be used, and all the energies of the human mind ought to be called forth, for so great and important a purpose as the evangelization of the heathen world. Sir, it is delightful to see, that so many are already combined in this work, and so many instruments raised up to perform it. I have been particularly pleased to hear of the kind aid lent to your Missionaries by different Governors in foreign parts. Missionaries can do little without the assistance of others. At the same time, I would ask, what are all human exertions, what are the best endeavours of men, what can the ablest and best-supported Missionaries do in converting the heathen world, unless there is a higher power at work with them, unless they are enlightened and strengthened by the Spirit of our God? We should be constantly mindful of what our adorable Redeemer has said, "Without me ye can do nothing." Thousands and tens of thousands may labour, they may do their very utmost, they may like PAUL plant, and like APOLLOS water;—but after all it is God that must give the increase. Sir, I came to your Meeting this day with the utmost solemnity; because I felt the importance of the Motion with which you have entrusted me. O let us pray more earnestly, and more continually, by night and by day, for the influence of the Holy Spirit, without which all the ministrations of the Gospel are insufficient. HE must enlighten our own minds; He must light up, as it were, our understandings; HE must give us strength to speak the truth as it is in Jesus; and HE alone can bring conviction to the minds of those who hear. I therefore, Sir, most earnestly pray myself, and I most earnestly entreat the whole of the present assembly to join me in that prayer, that the Holy Spirit of our God may descend upon this Meeting, and upon all Meetings convened for similar purposes. I pray that the Holy Spirit may be given to the directors of all the different Missionary Societies, that they may conduct their several Missions in such a manner as may be most useful. I pray too that the Holy Spirit may, in a most abundant measure, be poured out upon all Missionaries. O, Sir, I feel for these good men: they are exposed to many difficulties. In a far country, remote from their relations and friends, harrassed by the most anxious fears and apprehensions, and often exposed to cruel persecution, how can they stand, unless supported by the arm of God? May the blessed Spirit enlighten their minds, and fortify and cheer and encourage their souls! I also pray that the same Holy Spirit may be given to the poor heathen, to whom the Gospel of our blessed Lord is preached, and that their hearts may be opened, like the heart of Lydia, to receive the truth in the love of it." DR. S. then gave some interesting details respecting the progress of the Missionary cause in Germany, Switzerland, and other parts of the Continent. He referred to the Missionaries formerly sent out by the Directors of the Danish East-India Mission at Copenhagen, and observed, that if they had sent none but the immortal SCHWARTZ, their memory would, on his account, be handed down to a grateful posterity. He spoke also of the patient and persevering labours of the Moravian Brethren, and enlarged particularly on the importance of the Missionary Institution at Basle in Switzerland, and on the light which has been kindled, and the Missionary spirit which is now called forth on the Continent, by the publications of the Society there. These happy effects, he stated, are owing, in a considerable degree, under the blessing of God, to the exertions of MR.

Blumhardt, who was present in the Meeting of that day. They began a small Missionary Seminary at Basle, and, in the first year, they collected only about fifty pounds; but, in six years they have collected five thousand pounds. They began with only two Missionaries, and they scarcely knew were to put them; but now they have a Mission-house, in which there are twenty-six hopeful Missionaries, preparing for the service of the Heathen; and he, Dr. S., should never forget the delight he experienced at the consecration of that Mission-house. When he saw, at that time, nearly twenty young Missionaries, men of the right stamp and spirit,—men endued, he believed, with power from on high,—men thrust out by the love of their adorable Saviour,—and when he saw the Clergy of the city, and some of the Magistrates, heartily united in the great cause, he was filled with unfeigned gratitude to God. They have now extended their influence into various parts of Germany and Switzerland; and even in Protestant France, some persons have come forward, who have caught the Missionary flame, and considerable sums have been collected and received from them. A number of respectable young Merchants, in the city of Basle, said to themselves, 'What can we do for the promotion of the Missionary cause?' They agreed that each of them would contribute a certain sum of money, and put it together, to form a small capital for trade; and that whatever they might lose, the loss should be their own, but whatever they might gain, should be devoted to the funds of the Mission. He concluded by saying, that if only a few of the poor heathen should be led to Jesus Christ, in consequence of the united exertions of this day, and of the prayers and supplications that were now offered up at home, he should bless the hour that he had been permitted to spend with this Society

The REV. THEOPHILUS BLUMHARDT, Inspector of the Missionary Institution at Basle, seconded the Motion in the following terms:—"It is truly gratifying to me, Sir, to see such a day, and to be in such an assembly. To a foreigner, who is come from Switzerland, but a few days since, to your blessed shores, you will give kind allowance, if he feels himself unable to express to you in proper terms the feelings of his heart. Were it my business, Sir, to plead a cause which is doubtful in its origin, and only supported by arguments of human wisdom, I would be the first to confess to you publicly that such a matter would have found in me a most unable supporter. But such a Motion as this, on such a day as this, and in such an assembly as this, needs no arguments. It needs only the feelings of a sincere heart, much interested in your glorious cause. I did not come to your blessed shores, Sir, to speak in your midst, but to hear, to see, to learn, and to rejoice with you, and with the thousands of the people of God. Since about twenty years, I was a constant reader of your Missionary Publications; and, I may say, a sincere friend of your Missionary work. I am really astonished to hear the great and marvellous deeds of the Lord, which your Report has detailed before us; but I am much more delighted to see the harmony of this assembly, and to feel the christian sympathy that pervades all these minds. Do we want more or stronger argument, to prove the value of the Holy Spirit's influence, than to hear such a Report, and see such an assembly? Truly, I may say, I am in the situation of the Queen of Arabia who came to hear the wisdom of Solomon, and to witness his glory; and I feel constrained to use her words. I came to your blessed shores with great expectations, from what I have heard of you in your publications; but 'it was not the half which was told me.' Blessed be God, the Father of Mercy! I would consider the different Missionary Societies as branches proceeding from the tree of life; and every one of these branches of the tree of life has its own clusters, its own fruits, its own glory. But let us never forget, that we all are in Christ, the same trunk, and borne by the same root; and the root of the Missionary Tree is the spirit of prayer, the Spirit of God, who dwells in the minds of all believers.—I am much delighted to hear, that tens of thousands of our British friends pray for us on the Continent; and I am more delighted to say, that hundreds of thousands of my countrymen pray for you. May the Lord bless the work of your hands! May it blossom like the rose in the desert! I humbly trust that the day, the great day, is approaching, when there will be but one Missionary Society in the world, and when every being will be a member of it, full of love and holy sympathy. May the day be approaching in a short time!"

(To be concluded in the next Number.)

☞ We regret the want of room to conclude this interesting Report in the present number.

To the Editors of the Methodist Magazine.

DEAR BRETHREN,

The following are extracts of letters which I have recently received from Petersburg. They contain an account of a revival of religion which is now going on in that place, and are offered for insertion in your useful Magazine, with the hope that they may promote the divine glory, by declaring to the churches abroad, the Lord's gracious dealings to this part of his vineyard.

Yours, &c.

New-York, August 12, 1822. GABRIEL P. DISOSWAY.

Petersburg, Virginia, July 21, 1822.

I cannot deny myself the pleasure of giving you a short account of these times. Since you left here every thing seems to have conspired to give efficacy to the exertions which were then making to bring about a revival. Among our Presbyterian brethren the Lord is working gloriously. In short there is little else done among them but sing, pray, and rejoice. What shall I say for our own Church? We have several times looked for the outpouring of the Spirit, and met with disappointment; but last night week we held meeting, and such a season I have seldom seen. We could not get those who were distressed that evening to move from their knees until 12 o'clock. We had a solemn season at Sunday night and Monday night prayer meetings; but no particular evidence of good being done. Last evening brother Leigh* officiated, and the power descended upon the company, consisting of twenty-five or thirty, and really I thought it the best time I ever witnessed. No person rose from his knees for eight or ten minutes, and it was a long time before any one could either sing or pray. Six mourners were much distressed.

July 31.

This is the tenth day of the revival. There is one feature in this work that I think very uncommon, from fifteen to thirty mourners go up to the altar without being solicited. Meetings are kept up every night till twelve and one o'clock, and the number of mourners and spectators not in the least diminished. Mr. —— was at church when the work commenced, and continued to attend every night until Thursday, when conviction seized him. On Friday night he went forward to the altar; on Saturday night his distress was inconceivable; on Sunday he took his wife's mother, and her daughter, and his own wife, and went to Camp-Meeting in Dinwiddie, and all returned yesterday happily converted to God. The number now believed to be converted cannot be less than thirty-five, and may be more.

August 5.

On Friday evening we had Love-feast. From one hundred and fifty to two hundred persons were present, and it really proved a time long to be remembered. That evening no less than forty-six joined our happy society. On Saturday and Sunday we held our Quarterly-Meeting. Such a congregation you never saw here. Brother Early, our presiding elder, administered the sacrament to, I think, upwards of two hundred communicants. Really, brother D. I never expect to enjoy any thing more like heaven until the Lord of glory shall take me up on high. After the administration of the sacrament we received six other members into society. Mourners were then invited forward to be prayed for, and the altar was crowded. Three souls were brought into the glorious liberty of the children of God. In the afternoon two coloured members were admitted, making a total of fifty-four at one communion. Our Presbyterian brethren received twenty-nine. Six souls were converted at prayer-meeting last night, making the number converted yesterday (Sabbath) nine. Oh! what great things the Lord is doing for his people in answer to prayer. I think there cannot be now less than twenty or thirty mourners, and some fine young men among them.

Yours affectionately,

IRA A. EASTER.

* *Rev. Hezekiah G. Leigh, stationed preacher in Petersburg.*

Methodist Magazine,

FOR NOVEMBER, 1822.

Divinity.

From the Wesleyan Methodist Magazine.

EXTRACTS FROM ARMINIUS'S FIRST ORATION ON THEOLOGY.

On the OBJECT *of* THEOLOGY; *both* LEGAL, *or that which has reference to Man's primeval state,—and* CHRISTIAN, *or that which respects* GOD *in the character of the* SAVIOUR *of fallen man.*

"GOD is himself the OBJECT of Theology. The very term indicates as much: for THEOLOGY signifies a *Discourse or reasoning concerning* GOD.

"THREE CONSIDERATIONS of this matter offer themselves to our notice: The FIRST is, that we cannot receive this object in the infinity of its nature; our necessity therefore requires it to be proposed in a manner that is accommodated to our capacity.—The SECOND is, that it is not proper, in the first moment of revelation, for such a large measure to be disclosed and manifested by the light of grace, as may be received into the human mind when it is illuminated by the light of glory, and (by that process) enlarged to a greater capacity: for by a right use of the knowledge of grace, we must proceed upwards (by the rule of divine righteousness,) to the more sublime knowledge of glory, according to that saying, 'To him that hath shall be given.'—The THIRD is, that this object is not laid before our Theology merely to be known, but, when known, to be worshipped. For the THEOLOGY which belongs to this world, is PRACTICAL *and through faith:* THEORETICAL THEOLOGY belongs to *the other world*, and consists of pure and unclouded vision, according to the expression of the Apostle, 'We walk by faith, and not by sight;' (2 Cor. v. 7.) and that of another Apostle, "We shall be like him, for we shall see him as he is." (1 John iii. 2.) For this reason we must clothe

the object of our Theology in such a manner as may enable it to incline us to worship God, and fully to persuade and win us over to that practice.

"But that man may be induced, by a willing obedience and a humble submission of the mind, to worship God, it is necessary for him to believe, from a certain persuasion of the heart,—(1.) That it is the will of God to be worshipped, and that worship is due to him:—(2.) That the worship of him will not be in vain, but will be recompensed with an exceedingly great reward:—(3.) That a mode of worship must be instituted according to his command.—To these three particulars ought to be added, a knowledge of the mode prescribed.

"Our Theology, then, delivers three things concerning this object, as necessary and sufficient to be known in relation to the preceding subjects of belief.—The FIRST is concerning the nature of God.—The SECOND concerning his actions.—And the THIRD concerning his will.

"(1.) *Concerning his nature;* that it is worthy to receive adoration on account of its justice; that it is qualified to form a right judgment of that worship, on account of its wisdom; and that it is prompt and able to bestow rewards, on account of its goodness and the perfection of its own blessedness.

(2.) *Two actions* have been ascribed to God for the same purpose; they are Creation and Providence. (i.) *The Creation of all things*, and especially of man after God's own image; upon which is founded his sovereign authority over man, and from which is deduced the right of requiring worship from man and enjoining obedience upon him, according to that very just complaint of God by Malachi, (i. 6,) "If then I be a father, where is mine honour? and if I be a master, where is my fear?"—(ii.) That *Providence* is to be ascribed to God *by which he governs all things*, and according to which he exercises a holy, just, and wise care and oversight over man himself and those things which relate to him, but chiefly over the worship and obedience which he is bound to render to his God.

(3.) *Lastly*, it treats of *the will of* God expressed in a certain covenant into which he has entered with man, and which consists of two parts: (i.) *The one*, by which he declares it to be his pleasure to receive adoration from man, and at the same time prescribes the mode of performing that worship; for it is his will to be worshipped from obedience, and not at the option or discretion of man.—(ii.) *The other*, by which God promises that he will abundantly compensate man for the worship which he performs; requiring not only adoration for the benefits already conferred upon man, as a trial of his gratitude; but likewise that he may communicate to man infinitely greater things to the consummation of his felicity. For as he occupied the first place in conferring blessings and doing good, because that high station was

his due, since man was about to be called into existence among the number of creatures; so likewise it is his desire that the last place in doing good be reserved for him, according to the infinite perfection of his goodness and blessedness, who is the Fountain of good and the extreme boundary of happiness, the Creator and at the same time the Glorifier of his worshippers.

"Our Theology is chiefly occupied in ascribing to the One True God, to whom alone they really belong, those attributes of which we have already spoken,—his *nature*, *actions*, and *will*.—For it is not sufficient to know, that there is some kind of a nature, simple, infinite, wise, good, just, omnipotent, happy in itself, the Maker and Governor of all things, that is worthy to receive adoration, whose will it is to be worshipped, and that is able to make its worshippers happy. To this general kind of knowledge there ought to be added, a sure and settled conception, fixed on that Deity, and strictly bound to that single object of religious worship, to which alone those qualities appertain. The necessity of entertaining fixed and determinate ideas on this subject, is very frequently inculcated in the sacred page: 'I am the Lord thy God.' (Exod. xx. 2.) 'I am the Lord and there is none else.' (Isa. xlv. 5.)

"Our Theology, moreover, distinguishes and points out the true Deity, even by a most appropriate, particular, and individual mark, when it introduces the mention of the persons who are partakers of the same Divinity; thus it gives a right direction to the mind of the worshipper, and fixes it upon that God who is the Father of our Lord Jesus Christ. This was manifested with some degree of obscurity in the Old Testament, but with the utmost clearness in the New. Hence the Apostle says, 'I bow my knee unto the Father of our Lord Jesus Christ.' (Eph. iii. 14.)—All these remarks are comprehended and summed up by Divines, in this brief sentence, '*That* God must be invoked, who has manifested himself in his own word.'

"But the preceding observations concerning the Object of Theology, properly respect legal Theology, which was accommodated to man's primeval state. For while man in his original integrity acted under the protecting favour and benevolence of a good and just God, he was able to render to God that worship which had been prescribed, according to the law of legal righteousness, which says, 'This do, and thou shalt live;'—he was able to 'love with all his heart and soul' that Good and Just Being;—he was able, from a consciousness of his integrity, to repose confidence in that Good and Just One;—and he was able to evince towards him, as such, a filial fear, and to pay him the honour which was pleasing and due to him, as from a servant to his Lord. God also, on his part, without the least injury to his justice, was able to act towards man, while in that state, according to the prescript of legal righteousness, to reward his worship according to justice, and, through the terms of the legal covenant, and conse-

quently '*of debt*,' to confer life upon him. This God could do, consistently with his goodness, by whose advice and instigation he promised that life; and consistently with his justice, which required the fulfilment of that promise. There was no call for any other property of his nature, which might contribute by its agency to accomplish this purpose: No further progress of divine goodness was necessary than that which might repay good for good;—the good of perfect felicity, for the good of entire obedience: No other action was required, except that of creation, (which had then been performed,) and that of a preserving and governing providence, in conformity with the condition in which man was placed: No other volition of God was needed, than that by which he might both require the perfect obedience of the law, and might repay that obedience with life eternal. In that state of human affairs, therefore, the knowledge of the nature described in those properties,—the knowledge of those actions, and of that will,—to which may be added the knowledge of the Deity with whom they truly agreed, was all that was necessary for the performance of worship to God, and was of itself amply sufficient.

"But when man had fallen from his primeval integrity through disobedience to the law, and had rendered himself 'a child of wrath,' and had become devoted to condemnation, this goodness mingled with legal justice could not be sufficient for the salvation of man. Neither could this act of creation and providence, nor this will, suffice; and therefore this Legal Theology was itself insufficient. For sin was to be condemned if men were absolved; and, as the Apostle says, (in the eighth chapter of his Epistle to the Romans,) 'it could not be condemned by the law.' Man was to be justified: but he could not be justified by the law, which, while it is the strength of sin, makes discovery of it to us, and is the procurer of wrath.

"This Theology, therefore, could serve for no salutary purpose at that time: such was its dreadful efficacy in convincing man of sin, and consigning him to certain death! This unhappy change, this unfavourable vicissitude of affairs, was introduced by the fault and the infection of sin; which was likewise the cause why 'the law which was ordained to life and honour,' (Rom. vii. 10,) became fatal and destructive to our race, and the procurer of eternal ignominy. (1.) Other properties, therefore, of the Divine Nature were to be called into action; every one of God's benefits was to be unfolded and explained; mercy, long-suffering, gentleness, patience, and clemency, were to be brought forth out of the repository of his primitive goodness, and their services were to be engaged,—if it was proper for offending man to be reconciled to God and re-instated in his favour.—(2.) Other actions were to be exhibited: "A new creation" was to be effected; a new providence," accomodated in every respect to this new creation, was to be instituted and put in force; "the work of redemption" was

to be performed; "remission of sins" was to be obtained; "the loss of righteousness" was to be repaired; "the Spirit of Grace" was to be asked and obtained; and "lost salvation" restored. —(3.) Another decree was likewise to be framed concerning the salvation of man; and 'another covenant, a new one,' was to be made with him, 'not according to that former one, because those' who were parties on one side 'had not continued in that covenant:' (Heb. viii. 11,) but, by another and a gracious *will*, they 'were to be sanctified' who might be 'consecrated to enter into the Holiest by a new and living way." (Heb. x. 20.)—All these things were to be prepared and laid down as foundations to the new manifestation.

"Another revelation, therefore, and a different species of Theology, were necessary to make known those *properties* of the Divine Nature which we have described, and which were most wisely employed in repairing our salvation; to proclaim the *actions* which were exhibited; and to occupy themselves in explaining that *decree* and *new covenant* which we have mentioned.

"But since God, the punisher and most righteous avenger of sinners, was either unwilling, or (through the opposition made by the justice and truth which had been originally manifested in the law) was unable to unfold those properties of his nature, to produce those actions, or to make that decree, except by the intervention of a Mediator, in whom, without the least injury to his justice and truth, he might unfold those properties, might perform those actions, might through them produce those necessary benefits, and might conclude that most gracious decree;—on this account a Mediator was to be ordained, who, by his blood, might atone for sinners, by his death might expiate the sin of mankind, might reconcile the wicked to God, and might save them from his impending anger; who might set forth and display the mercy, long-suffering, and patience of God, might provide eternal redemption, obtain remission of sins, bring in an everlasting righteousness, ask and procure the Spirit of grace, confirm the decree of gracious mercy, ratify the new covenant by his blood, recover eternal salvation, and bring to God those that were to be ultmately saved.

"A just and merciful God, therefore, did appoint a Mediator, *his beloved* Son, Jesus Christ. He obediently undertook that office which was imposed on him by the Father, and courageously executed it,—nay, he is even now engaged in executing it. He was, therefore, ordained by God as the Redeemer, the Saviour, the King, and (under God,) the Head of the heirs of salvation. It would neither have been just nor reasonable, that he who had undergone such vast labours and endured such great sorrows, who had performed so many miracles, and who had obtained through his merits so many benefits for us,—should ingloriously remain among us in meanness and obscurity, and should be dismissed by us without honour. It was most equitable, that he

should in return be acknowledged, worshipped, and invoked, and that he should receive those grateful thanks which are due to him for his benefits.

"But how shall we be able to adore, worship, and invoke him, unless 'we believe on him? How can we believe in him, unless we hear of him? And how can we hear concerning him,' except he be revealed to us by the word? (Rom. x. 14.) From this cause, then, arose the necessity of making a revelation concerning Jesus Christ; and on this account two objects (that is, God and his Christ,) are to be placed as a foundation to that Theology which will sufficiently contribute towards the salvation of sinners; according to the saying of our Saviour Christ, 'And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.' (John xvii. 3.) Indeed these two objects are not of such a nature as that the one may be separated from the other, or that the one may be collaterally joined to the other; but the latter of them is, in a proper and suitable manner, subordinate to the former. Here then we have a Theology, which, from Christ, its object, is most rightfully and deservedly termed Christian, which is manifested not by the law, but in the earliest ages by promise, and in these latter days by the Gospel which is called that 'of Jesus Christ;'—although the words (Christian and legal) are sometimes confounded. But let us consider the union and the subordinations of both these objects."

(To be continued.)

Biography.

MEMOIR OF MRS. HARRIET W. NEALE.

To the Editors of the Methodist Magazine.

Dear Brethren,

By inserting this biographic sketch of Harriet W. Neale in your Magazine, you will oblige her friends, and no doubt edify your readers.

Mrs. Neale was consort of James H. Neale of Parkersburgh, Virginia, clerk of the court of that place. She died after an illness of four months, on this first of June, 1822, in the 27th year of her age. "Her sun has set at noon." She has gone to the land whence she shall never return.

Few characters, if any, which are held forth to the public as examples of moral and religious excellence, can be offered with greater propriety than that of Mrs. Neale. She some years past became concerned about her interest in eternity; the result of her reflections on that subject, were, that because of the pollutions of her nature, and in consequence of her voluntary offences against the government of heaven, she was unprepared for the

society of the just made perfect. But in the mediation of the Son of God, she saw a remedy for her case. She earnestly sought salvation through his name. Nor was her suit rejected. Heaven in boundless compassion extended pardon and consolation; and she became the subject of religious enjoyment. Some time after she associated herself to the Methodist Episcopal Church, in which she became a zealous, useful, and highly respectable member.

After progressing a few years in her religious course, she was arrested by the hand of death: and as though Providence designed her as an example of patience and resignation to her neighbours, he permitted the messenger to hold her in affliction for several months. During the whole course of which time, not a murmur, not a sigh, not an unguarded expression escaped her lips. She continually exercised that great and respectable virtue of self-command to such a degree, as astonished all about her. On several occasions through the course of her illness, the grace of God was manifest to such an extent, and the alluring prospects of heaven so brightened around, as raised her to such exalted degrees of ecstasy, as would have convinced the most cold-blooded sceptic of the efficacy of religion.

Nothing is more common amongst the objectors to the power and efficacy of the Christian Religion, than to harp upon the inconsistencies of its professors. These inconsistencies are by them copiously detailed, and often greatly aggravated, and frequently turned into a positive argument against the whole system of Christianity. But when such characters are produced as the one under consideration, these objectors are hushed to silence; and stand convicted and confounded. Such worthy examples, challenge that involuntary respect from the promiscuous crowd, which does more honour to religion, and goes farther towards reforming the world, than the most eloquent and powerful exertions from the sacred desk.

Mrs. Neale's character was equally conspicuous in a domestic as in a religious point of view. She was at once the dutiful child, the amiable companion, and the affectionate mother. But the Arbiter of all human events, for reasons best known to his incomprehensible mind, wrested her from the circle of her friends; and they are left to deplore the irreparable loss: but their loss is her infinite and eternal gain.

Though I have not requested his permission, yet I will venture to give the following extract of a letter I received from Mr. Neale, believing it will give the most interesting view of the subject.

EXTRACT.

"*Dear Brother,*

"I received your note by the favour of W. G. which requested me to furnish you with a brief sketch of the prominent circum-

stances, connected with the life, conversion and death of my departed companion. I scarcely know how to comply; yet the respect I have for you, makes me unwilling to disoblige. My heart yet bleeds at every pore. My mind is like the ever-toiling whirlpool, not a moment at rest. My memory frequently throws me back upon scenes of departed enjoyments. Upon them I dwell with a lingering fondness, and melancholy delight. But they are gone for ever: and who but such as have felt, can describe the keen anguish that convulses my agonizing soul, upon the mortifying reflection that they will return no more. If I survey this terrestrial scene in quest of new objects of happiness, I can find no point on which to rest. The world presents an universal blank, without one cheering prospect. Even my little children are only so many monuments of my irreparable loss.

"Her maiden name was Harriet Winn Neale, the eldest daughter of Mr. Thomas Neale of this place: and although of the same name of myself, yet of a distinct family. We were united together in marriage, on the 10th day of May, 1810: not only according to the forms of law, but by the tenderest ties of affection. She was young, scarcely having reached her fifteenth year, of an agreeable personage, and prepossessing countenance. A countenance which indicated those latent virtues which afterwards unfolded, and adorned her life. She was tenderly raised; and according to the mistaken notions of my countrymen, but little instructed in household economy, consequently, illy prepared to take charge of a rising family, with which we were soon entrusted. Our prospects in life were by no means flattering, having no other means of support than our own personal exertions. Under such forbidding circumstances many of her tender years would have sunk into despondency. But here her worth began to unfold, and to display at once the native energies of her mind. Those hands unaccustomed to toil, were applied unremittingly to the most laborious industry. She soon became a pattern in the management of her domestic affairs, and in the government of her family, to those of more experience and of riper years.

"It pleased Providence to smile upon our exertions, and bless the labour of our hands. Our circumstances became easy, and she was left at liberty to indulge in that ease and quiet, of which we are so naturally fond. But her industry was not the offspring of necessity, but flowed from principle. Her benevolent mind was never at rest, unless engaged in promoting the happiness of her family or friends.

"We thus continued for some time indulging in airy dreams of happiness. Our family still increasing, and the ties of friendship and affection uniting closer. But although her deportment in life was strictly moral; she living in the discharge of all those duties which in the eyes of the world, render a person good; yet she had never been brought to see herself a sinner against God,

and that nothing but the atoning blood of Christ could heal the diseases of her soul, so as to prepare her for happiness beyond the grave. In this state of insensibility to her religious interests she continued for several years, during which time she has frequently told me, she scarcely ever thought seriously about either death or judgment. In the year 1813 she had an impressive call to prepare for eternity: but she still continued in the same thoughtless way until 1817, when of a sudden she became serious, and was powerfully exercised about something of which I was ignorant. I grew uneasy, but said nothing, hoping it was merely the effects of low spirits, which would soon pass away. But how was I surprised a short time after, on coming home late one night, and, on approaching the bed, to have a solemn appeal made to me on the subject of religion. I was amazed; never dreaming that such were the exercises of her mind. She observed, 'She had become convinced of the necessity of religion, both for our happiness here and hereafter; and that she was resolved to change her life,—asked me if I did not think it time to change my mode of living also: although my character was what was called moral, yet I indulged in some vices which gave her uneasiness, (alluding to an unfortunate passion I had contracted for gaming,) and which might end in my ruin.' To this I made but little reply, being almost confounded. She paused and observed,—'James you must do as you please, but I am determined to seek the salvation of my soul.' She continued about two months in a gloomy state, engaged, when opportunity offered, in prayer. At length the Lord spoke peace to her troubled mind, and every cloud was dispelled; her heart was filled with love: she was raised to such ecstacies as caused sleep for whole nights to depart from her eyes.

"In consequence of some difficulties she did not join herself to any church. And being destitute of the means of grace she slid back into a lukewarm state; in which she continued until the year 1819, when it pleased God again to awaken her from her slumbers. She then engaged in his service with renewed ardour, soon united herself to the Methodist Society; and never relaxed again until the Lord called her to his rest.

"The sickness which terminated in her death commenced about the first of February. She was sensible from the commencement that it would prove fatal; and would receive no medical applications only to accommodate her friends. Her case soon assumed an alarming aspect. For some time she did not enjoy those bright evidences of her acceptance with which she had been blessed in health. Her mind was in heaviness. Yet she was entirely resigned to the will of Providence, and confidently believed, that God would not let her die in doubts and fears. At length the veil was rent, and such a flood of light and joy broke in upon her mind, as almost overwhelmed her sinking body. While I was reading the vivid description given in reve-

lations of the resurrection of the saints at the last day, she could not remain silent, but exclaimed: 'O mother, I am almost as happy as the angels in heaven!' After a short pause, with a serene smile on her countenance, she observed, 'who would not live a life of pain to feel what I now enjoy.' Though she suffered indescribably, yet she never indulged in a single murmur.

"About a week before her death, her mother remarked to her in a tone of surprise, how patiently she bore her afflictions. 'Ah!' said she, 'see what the Lord has done for me;' and then added, 'we can do any thing when assisted by his grace.'

"At length rolled round the fatal first of June. Nature began rapidly to fail. She was soon unable to speak. Then every hope fled! O! if ten thousand worlds could have purchased one kind farewell, how freely would I have given them all. I exclaimed, Harriet! if you die happy signify it by squeezing my hand: She immediately seized it with vigour, and assumed a smile. It pleased the Lord in a few minutes after to restore to her the use of speech. The first thing she said, was: 'James, I am gone, I am gone! prepare to meet me in a better world.' I again asked if she died happy.—'O yes! certainly, certainly:' Then raising her hands, cried, 'glory, glory to God!' She then called up her domestics, gave them a solemn admonition, and recommended her children to the care of her friends; and after taking an affectionate leave of all around, about 11 o'clock, she resigned her spirit into the hands of God who gave it.

"She is gone, and I am left to deplore the loss. Such a loss in the prime of life, and in my situation, is truly afflicting. 'But the Lord gave, and the Lord hath taken away: blessed be the Name of the Lord.' 'And though he slay me yet will I trust in him.'

"Your affectionate brother in Christ,

"JAMES H. NEALE."

Mrs. Neale was rational, but zealous and ardent in her devotions. Firm and stable in her friendship. Neither highly elated nor lowly depressed with the vicissitudes of life. Humility shone conspicuously in all her deportment. Universally respected by all her acquaintance, her death is greatly lamented.

Yours, &c.

C. SPRINGER.

Marietta, Ohio, August 10th, 1822.

Scripture Illustrated.

OBERVATIONS ON MYSTERIES.

THE march of truth is gradual. To remove obstacles out of the way of its progress is one of the many duties devolving upon the patrons of science. And though it may be owing, in some measure, to that self-love and self-complacency so natural to man, that every successive generation of men are ready to congratulate themselves on the higher acquisitions of knowledge, yet it seems but reasonable to conclude that, provided they keep up the use of their faculties, by faithfully employing the means of improvement, each succeeding generation must enlarge the boundaries of true science. Why should not we be able to add something to the discoveries and improvements of our ancestors, provided their light is transmitted to us? On this account what might have been mysterious to our forefathers may not be so now; time and circumstances may have drawn aside the veil, and the gradual evolving of truth may have developed its hidden meaning.

These remarks will apply to the science of divinity as well as to other branches of knowledge. That which was dark and mysterious to Abraham and Moses, particularly in what regarded the person, the coming, and the kingdom of the Messiah, was fully explained to the Apostles and their successors in the ministry. And many of the declarations of the Lord Jesus, which were wrapt up in mystery to the disciples at the time they were spoken, were made plain after the crucifixion and resurrection of the Saviour. Many prophesies, then unfulfilled, and therefore not understood, have since, by their accomplishment, been clearly explained.

That there are mysteries in nature and in grace we are ready to admit; but what these mysteries are we know not until they are explained, and then, indeed, they cease to be *mysteries*, but are *revealed* truths.

This will be evident if we attend to the radical meaning of the word mystery, and to the sense in which the inspired writers have used it. The Greek word, Μυστηριον, Parkhurst supposes, comes either from μυστης, *a person initiated in sacred mysteries*, from μυεω, or otherwise immediately from the Hebrew verb *Seter*, which signifies *to hide;* and therefore it denotes something *hidden* or what is not yet fully manifest. Allowing this to be the true meaning of the word, it follows, that whatever is yet *mysterious* or *hidden* from human knowledge, either on account of its own inscrutable nature, or because its hidden meaning is yet wrapt up in futurity, is not a subject of science nor of faith; but when the time comes

for its hidden meaning to be understood, by being made manifest, it will *cease* to be a *mystery*.

That the sense in which the sacred writers use this word, will justify this inference, will be evident to all who impartially attend to the connection in which it occurs. Math. xiii. 11, "Because it is given to you to know the MYSTERIES of the kingdom of heaven, but to them it is not given." Here it is evident that the *mysteries* of which our Saviour speaks, were made *known* to the disciples, and therefore were no longer *hidden* from them, while, to others, to those who improved not their gracious talent, they remained *mysteries* still, because it was not given to them to know them.

In Eph. iii. 3—7 The apostle speaks of his "knowledge of the MYSTERY of Christ, which, in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles by the Spirit." The *mystery* here spoken of, was no longer such to the apostles, because it was now *revealed* or made *known* to them by the *Spirit* of inspiration. Of this we have the fullest assurance, because he proceeds immediately to tell us what the mystery of which he had spoken is, namely, "That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel." In Rom. xvi. 25, he speaks of "the MYSTERY which was kept secret since the world began, but is now made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of the faith." And in 1 Cor. ii. 6—10, the same apostle speaks of the wisdom of God in a MYSTERY, which he informs us "none of the princes of this world knew," but which God had "REVEALED unto them by his Spirit."

From all these passages of sacred scripture, it is most evident that the *mystery* of which they speak, was the gracious design of God before the foundation of the world to *make known unto the Gentiles* the merciful scheme of Redemption through Jesus Christ, and to call them by the gospel to the participation of its inestimable blessings; and that it was called a *mystery* because it had been for ages *hidden* from the Gentiles themselves, as well as from the unbelieving Jews, until the time appointed of the Father had arrived to make it known; but that now, since the revelation of Christ and the full developement of the gospel plan of redemption and salvation, it was no longer a *mystery*, but a glorious *revealed truth*.

We may now inquire whether we are under an obligation either to explain or to believe in mystery? Now, I think, we are not called to do either the one or the other. If, indeed, what *has been* a mystery be *now revealed* to me for the benefit of mankind, my duty is to explain it; but the moment it is revealed and explained it ceases to be a mystery. This was precisely the case

with the apostles. The benevolent designs of God towards the Gentile world, had been for ages hidden in the secret counsel of His own infinite Mind, and therefore were a perfect mystery, until, in the fulness of time, Christ came, unfolded the hidden meaning, and by His Spirit revealed it unto the apostles, who explained it unto the people, and when thus explained the veil of mystery was rent asunder, and all was plain truth. Hence it follows that so long as any subject remains folded up in mystery, we have nothing to do with it. The moment we attempt to penetrate it, we tread upon forbidden ground, and shall be punished for our temerity.

It is simple *fact* which is the subject of our investigation. And when ascertained, we admit, if we act rationally, its existence, however unaccountable be the *manner* or *mode* of that existence. It is the *manner* of, the reason *why*, and the *cause wherefore*, that elude our grasp, and that form the mystery; and therefore with the *whys* and *wherefores* we have nothing to do.

Our Saviour has directed our attention to a similar view of this subject, in those well known words to Nicodemus:—"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth; so is every one that is born of the Spirit." In regard to the *naked fact* that the *wind bloweth*, none can doubt; but in respect to the *manner* or *cause* of the wind's blowing, who can tell? *So is every one that is born of the Spirit*—Though the *manner* of the Spirit's working upon the heart is beyond our comprehension, the *fact itself*, that He *does work*, producing an entire moral change, is evident to every man's conscience. And as this *manner* lies too deep for human research, so it is not a subject of knowledge nor of faith; we are neither called to know nor to believe any thing concerning it.

Admitting the correctness of these remarks, that stumbling block is removed out of the way, namely, that we cannot believe in some of the doctrines of divine revelation because of their mysteriousness or incomprehensibility. We are not called either to believe or to reject any doctrine on account of its mysteriousness. The moment we admit the existence of a mystery, we admit that we know nothing concerning it. We may, indeed, believe that *there are* mysteries; but *what they are* we know not; for the instant we *know* them, in whatever way we may have come by that knowledge, they cease to be mysteries to us. And this holds true in natural and moral philosophy as well as in divinity. The experimental and practical philosopher, who carefully watches the operations of nature, discovers effects, often produced by laws or causes which are perfectly beyond the reach of his scanty powers; but he does not stop his inquiries nor check his belief in the reality of those effects, merely because their cause is hidden from his researches; but he piously resolves these inexplorable myste-

ries into the sovereign pleasure of God. He may not be able to *explain* the laws of gravitation, or assign a reason *why* the Sun forms the centre of this mysterious power of attraction and repulsion, while he remains a stedfast believer in the simple fact itself, and proceeds to deduce all those beneficial consequences from it which shed a lustre upon science, without wasting his time in vainly attempting to explain that which is totally inexplicable. Instead, therefore, of cherishing unbelief on account of the scantiness of his intellectual powers,—which is daily proved, not only by those great and mysterious laws by which the harmony of the world is sustained, but by the simplest processes of nature—he allows his mind to expand with enlarged views of his Creator's power and wisdom, while he bows profoundly before Him, humbly acknowledging his littleness of knowledge to comprehend the works of God.

Just so the pious and judicious theologian. *How* there can be three persons in one God; *how* the divine and human natures were conjoined in Christ Jesus; *how* the Spirit effects a moral change in the hearts of sinners; with a thousand other subjects equally beyond the reach of his comprehension; he stops not to inquire. Having ascertained the truth of that Book which reveals these truths, he yields his understanding and the full consent of his will to its authority, and confidently reposes in the facts the selves, while he feels their consoling influence upon his heart and conscience. There is no mystery in the fact, that God exists,—that He exists three in one, and one in three—that Jesus Christ lived as God-man: but the *mode* of His existence, and the *manner* of that hypostatical union of the Godhead, and of that union which constituted the life of Christ, are mysteries after which we are not permitted to inquire. In the facts we believe, because they are proved by the same kind of evidence by which any other fact is proved. And having fixed our belief upon the fact, we rest secure without needlessly perplexing ourselves in search of those occult causes and properties which must for ever elude our most eager grasp.

It may be well to guard ourselves against one deception upon this theory. If this be so, some may imagine that we may content ourselves in ignorance, and never make an effort to search into the nature and reason of things. So far from leading to this fatal result, I think the theory contended for, ought to have quite the opposite effect. Though there are doubtless many truths which lie too deep for the short line of human understanding to reach, and causes at work so recondite that the human eye cannot descry them, there are others floating so near the surface of things that we may easily see and lay hold of them, and apply them to useful purposes. Though unknown mysteries are folded up in both the kingdoms of nature and of grace, yet, instead of paying a blind obedience to the imposing dogmas of superstition, we

ought to charge ourselves with the utmost diligence in searching into the nature of evidence, that we may be able to distinguish between spurious and genuine testimony. By a conscientious use of our means of improvement, guided by a humble dependence on God, many things which now appear mysterious may be made plain, and we shall be able to descend deeper and deeper into the ocean of spiritual things, and rise up *filled with all the fulness of God.*

The Grace of God Manifested.

To the Editors of the Methodist Magazine.

Wilkesbarre, April 17th, 1822.

Dear Brethren,

The following memoir was handed me to be forwarded for publication in your highly approved Miscellany. If thought worthy, an early insertion will greatly oblige the friends of the deceased.

Yours, &c. &c.

G. Lane.

MEMOIR OF MISS PATTY BROOKS.

The subject of the following memoir was born in Tioga, Tioga County, state of New-York, March 13, 1795. She lived according to the fashions of a vain and thoughtless world, until the twentieth year of her age, when, being awakened to a sense of her lost condition, she sought and found mercy, and was enabled to rejoice in the God of her salvation. Shortly after this she became a member of the Methodist Episcopal Church, in which she maintained a respectable standing until the day of her death, which was about seven years. She possessed good natural abilities, which were improved by education; her address was easy, and her manners agreeable; and although she was of a gay and lively disposition, the genuineness of her religion was never doubted; and the pious example which she set for others rendered her beloved and respected by all. Her constitution was naturally delicate, though her health was generally good until the summer of 1821, when on a visit to Harrisburg, Pa. where she expected to spend some time with her sister, she was attacked with the fever then prevalent in that place, which laid the foundation of the complaint which finally terminated her mortal career. She returned home in the month of August in a low state of health, and for several months her case remained doubtful; but sometime in November her symptoms became alarming, and her friends were convinced that her stay in this world would be but short. In the early part of her illness, when asked what

her feelings were with regard to dying, she replied, "I am not anxious; but was it left to me to decide I should prefer staying a little longer in this world." But as her dissolution drew nearer she lost all anxiety and appeared to sink more and more into the Divine Will; and it was evident that she was fast ripening for the mansion prepared for her. About a week before her death, I visited her for the last time; she appeared to possess an unshaken confidence in God, and to be wholly resigned to live or to die. "If I live," said she, "I think I shall live a holy life, and if I die it will be gain." As her mortal system, through the prevalency of her disease, grew weaker every day, her confidence in God increased continually. She discovered great solicitude for the welfare of others; and often exhorted her attendants to prepare to follow her to the grave, and to meet her in heaven. On the morning of the ninth of January, she said to the doctor: "I think I am struck with death," and asked if it were not so. The reply was in the affirmative. She then addressed the doctor as follows:—"I thank you for all your faithful services—you have now done all you can for me; I am going home, and want you to prepare to meet me in heaven." Then turning to her mother she said; "O praise the Lord! praise the Lord! I am going." On observing that her mother was in tears, she said: "O mother weep not for me, but say with Job, 'the Lord gave and the Lord taketh away, blessed be the Name of the Lord.'" While struggling in the arms of death, she was asked if it was not hard dying? she replied, "not very; all is peace." So long and severe were her last struggles that she seemed at one time almost impatient to be gone; but then, as if recollecting herself, she observed: "All is right." She called her friends severally to the bed side, and thanked them for all their kindness to her and hoped they would prepare to meet her in heaven, where they would receive an abundant reward. She then gave directions about her pecuniary affairs and wearing apparel, directing them how she wished to be laid out, that her neck should be dressed in a plain collar, which was the last fruit of her industry, and designated the person to close her eyes. Her mother feeling the tender solicitude of an affectionate parent, again inquired, "Patty, is your confidence in God still firm?" She replied with a look more expressive than words,—"Yes! mother, yes! this is no time to rest in deception, when just going into the presence of a heart-searching God." She then repeated the following verse:

> 'Searcher of hearts, in mine the trying power display,
> Into its darkest corner shine, and take the veil away.'

Looking round on her friends, while joy beamed in her countenance, she said: "Soon I shall rise above you all." Again she said, "O mother, don't weep, I am going home." She paused a moment, and then resumed, "They are coming for me! don't

you hear them singing 'O praise the Lord?'" She then bade her friends an affectionate farewell; after which, she desired that her only brother, who was then sick, might be led into her room, and as he did not profess religion, she thus addressed him:—"Benjamin! I am going to my Redeemer, and I want you to promise that by the grace of God you will prepare to meet me in heaven; and in token of this your resolution, give me your hand." At first he seemed to hesitate; but she pressed him for an answer, and intimated that she could not die without the promise. On which he, with much trembling, reached out his hand, which she eagerly grasped, and with much confidence expressed her hopes of meeting him in a better world. The shock was too powerful for the brother, who sunk into the arms of his supporters, who conducted him to his bed; where, under a deep sense of his undone state by nature, he earnestly inquired, *What shall I do to be saved?** The scene was truly affecting to all present, and I trust will long be remembered. She then desired another person in the room to come to her bed side: that she might speak to him on the concerns of eternity: but before he reached the place, her spirit, without another struggle or groan, took its flight from the mortal tenement, January 9th, 1822, in the 27th year of her age, to rest, no doubt, in the bosom of her Lord.

HORACE AGARD.

* He has since experienced religion.

Miscellaneous.

For the Methodist Magazine.

THE IMPORTANCE OF STUDY TO A MINISTER OF THE GOSPEL.

(Continued from page 382.)

2. CHRONOLOGY. Perhaps this is one of the most intricate and difficult branches of knowledge connected with the study of divinity; and yet, that we may be thoroughly furnished with arguments of defence against the assaults of our adversaries, it is important and necessary. At present, however, you are not advised to enter into a laboured investigation of this subject. Most commentators have added to the value of their works, by the insertion of chronological notices; and Dr. Clarke especially, has bestowed no little labour upon this subject, and furnished his readers with an analogous view of the dates of the various events and transactions recorded in the Holy Scriptures, and those contained in profane histories.

This department of study is of infinite use in determining the truth of prophecy, by enabling us to ascertain the exact time in

which it was delivered, as well as the time of its accomplishment. And every person must see the bearing this kind of evidence has upon the divine authority of Christianity. Suppose, for instance, that an infidel should assert that the predictions, respecting the overthrow and total destruction of Nineveh and Babylon, were uttered after those cities were destroyed; how shall we otherwise obviate his objection than by proving from chronological history that the time of these prophets was long anterior to the desolation and destruction of those once populous and renowned cities? It is well known, that such was the irresistible force of evidence, arising from the prophecies of Daniel respecting the successive rise and downfal of the four great ancient monarchies, that the famous *Porphyry* affirmed that these prophecies were written *after* the events had come to pass. But here comes in the help of chronology, and establishes the fact that Daniel was the author, and that he lived and prophesied a long time before these events happened, and that his prophecies were even translated into Greek an hundred years before they were accomplished. This is presented as a specimen of the great use a knowledge of chronology is to the biblical student, that he may defend himself against the onsets of libertines and infidels. Experience will always teach the judicious mind how to apply this branch of knowledge to advantage.

3. Closely connected with *Chronology* is the study of PROPHECY. As none but the infinite and all-comprehensive mind of God can so penetrate into futurity as to know *when* and *how* events will be accomplished, so the exact fulfilment of any prediction uttered by man, must prove that *his mind* was under the guidance of the *Infinite Mind* when such prediction was uttered. The fulfilment of prophecy, therefore, affords one of the most incontestible evidences in favour of the divine authority of the Book in which such prophecies are recorded. This subject, then, ought to be well understood.

The prophecies contained in the holy scriptures relate to nations, to Christ, to the Church, and to individual persons. These must be selected with care by him who would be an accomplished minister, and their application sought for in those events which, by their exact coincidence to the predictions, proclaim their accomplishment. The fulfilment of the prophecies of the Old-Testament, which relate to the rise and fall of empires, to the prosperity, declension, and to the destruction of cities, is to be sought for in sacred and profane histories; those which relate to Christ must be sought for in the New-Testament, particularly in the four gospels; and those which relate to the Church in general, in the history of the Church; and those which evidently point to individuals, in the life and conduct of those individuals, many of which had their accomplishment soon after they were spoken. *Simpson's Plea for Religion* is an excellent help to the just ap-

plication of those particular prophecies which centre in the person of Christ; and *Bishop Newton's Dissertations on the prophecies* should be in the library of every Christian divine.

But in the study of prophecy you must take care not to turn prophet yourself, by anticipating events which are yet wrapt up in futurity. Most commentators of the Apocalypse have dashed their heads against a wall, by attempting to run into the dark periods of futurity, guided only by the false light of human conjecture, instead of being led by the light of heaven which points to the fulfilment of a prediction by a corresponding event. The strained application of some of the prophecies, such as that of Daniel and St. John to the French Revolution by Faber and others, with many more of the like nature, while it serves to stagger the faith of weak believers, and to confirm sceptics in their perpetual doubts, betrays also the political prejudice and national vanity of their authors. The predictions of God were never uttered for the purpose of establishing political creeds, or of bloating the mind of man with national pride and vanity.

Most commentators of established reputation have noticed with sufficient particularity the fulfilment of many of the predictions. *Josephus* will confirm the predictions of our Saviour concerning the destruction of Jerusalem; and *Rollin* will lead you to desolated Babylon, Tyre, and Nineveh, and from these mournful spectacles of ancient grandeur, point you to the inspired souls of Isaiah and Jeremiah, who denounced their overthrow long before it came to pass; and the same impartial historian will shew you the successive elevation and depression of the haughty Babylonian, the bear-like Persian, the quick-paced Grecian, the eagle-eyed, and, for a time, invincible Roman, empires, all of whose prototypes may be found in the prophecies of Daniel, the *man greatly beloved of his God*. *Prideaux* will help you through the labyrinth of the remainder of Daniel, and particularly that part of him which relates to the Messiah.

Those prophecies whose fulfilment has not yet been declared by corresponding events, whose obscurity is only occasioned by the darkness of futurity, leave till time and circumstances shall develope their hidden meaning, and shed an infallible light upon the language in which they were proclaimed. Do not risk your reputation for a wise and good man by undertaking to be a competitor with the *Seers of God*, when you have nothing but presumptuous conjectures to guide your dubious sight. And above all, imitate not those whose political partialities have emboldened them to enter the sanctuary of God, and to convert the implements of the sacred Temple into implements of war, and to enkindle the fire of hell in the breasts of their countrymen, that they might, with less consciousness of guilt, shed human blood. I accuse not their intentions; but I condemn their heedless impetuosity, which, however, I only mention to make others afraid.

When the time is come for the seals of the Apocalypse to be broken, St. John will *speak*—and his language shall be *understood*—till then let no one presume to give him a tongue, nor affect his tremulous but determined voice. But by all means study the prophecies, and mark their accomplishment. Apply the evidence derivable from hence to the defence and establishment of your religion.

4. Miracles. The miraculous interposition of Divine Providence, as recorded in the sacred scriptures, proclaims one of the most stupendous evidences in favour of their authenticity. Conscious of the invincible strength of this species of testimony, infidelity has exerted all its ingenuity to weaken its force. But though it has brought all its artillery to play against this fortress in which the Christian defends himself, it has remained impervious to the strokes. Every minister therefore, that he may avail himself of this weapon of defence to the best advantage, should well understand the nature of a miracle. This is the more necessary because there have been so many pretended miracles palmed upon the world. To detect the falsity of all such, learn to distinguish with accuracy between genuine and spurious miracles. *Campbell* has written well on this subject. He has met with manly dignity, and unravelled with honest freedom, the sophistry of Hume, while he has evinced the superior excellence of his cause, and tested the invincible strength of his arguments, by the spirit and temper with which he managed the controversy, and put his antagonist to flight. You cannot read him without profit.

Saurin has also some excellent remarks upon miracles. Among other things he has laid down the following marks of a genuine miracle. 1. It must be wrought in confirmation of *truth*—for God will never interpose his authority to establish a *lie*, nor to make *falsehood* appear like *truth*. 2. It must be above human power to effect—for that which is within the reach of human might, needs not the interference of Omnipotence. 3. It must be susceptible of the examination of the understanding and senses of mankind—otherwise pretended miracles, which always elude examination, could never be detected, nor genuine ones understood and accredited. 4. To establish its genuineness beyond the reach of controversy, it must be wrought in the presence of disinterested and competent witnesses—otherwise the laws of rational testimony and belief may be contravened, and gross impositions practised upon mankind, to the discredit of truth and virtue. 5. Though it be not essential to the character of a genuine miracle to be effected always *instantaneously*, yet when this characteristic accompanies any event, which otherwise might be accounted for upon rational principles, but cannot be accounted for under such peculiar circumstances, and withal announces the hand of God for its production, it must be admitted as miraculous.

Now it is thought that all the miracles recorded in the Bible, whether in the Old or New Testament, exhibit all these marks of genuineness; and consequently bear the stamp of divine authority. I desire you to make yourself master of this subject, and to examine for yourself the miraculous interpositions of divine Providence and grace, which stand recorded in the Book of God, and apply the above rules to them with accuracy and impartiality; and you will find their truth so glaring as to blind the eyes of infidelity, and their language so intelligible and determined as to silence every cavil of a sceptical philosophy. You may, indeed, admit some of the events recorded in scripture as miraculous, which were such as might have come to pass in the ordinary course of divine Providence; and, therefore, their miraculousness is only to be determined from the particular time and manner in which they took place; such as the "thunder and rain" in answer to the prayer of *Samuel*, 1 Sam. xii. 16—19. and the abundance of rain in answer to the prayer of *Elijah*, 1 Kings xviii. 41—45. Though thunder and rain come in the ordinary course of God's providence, or as some would say, according to the uniform operation of the laws of nature, yet their coming at that time, and under these circumstances, in answer to the prayer and according to the prediction of the prophets, is a manifest proof of their being miraculous. But there are numberless other miracles recorded in the Bible which, as far as we can perceive, would have had no existence but by an application of Divine power to the subject of them. Among a multitude of others, you may fix your attention upon the gift of tongues upon the day of Pentecost: such a power, to speak instantaneously in a foreign language, is clearly beyond the ordinary capacity of any man. The apostles, therefore, must have been immediately assisted by Omnipotence.

By all means, then, study thoroughly the subject of miracles. The application of this species of evidence to the truth of divine revelation is irresistible. Their existence loudly and most conclusively proclaims the presence and operation of an Almighty Hand. The God of nature and of nature's laws has the government of them; and, therefore, can make them all subserve the purposes of His justice, His power, wisdom, and of His unbounded goodness, by suspending, reversing, and of accelerating those laws according to His own good pleasure. And He who has done this to establish beyond a doubt the authority of the Holy Scriptures, has given them an inscription which cannot be counterfeited, and drawn the lines of truth so deep that they cannot be erased. You may consult the Letters of some Portuguese Jews to Voltaire. They contain much useful matter.

(To be continued.)

RELIGIOUS LETTERS.

(Continued from page 387.)

LETTER III.

To Mr. William Hickson, a Methodist Preacher in New-Jersey.

DEAR SIR,

YOUR very kind letter I had the pleasure of receiving by Mr. Ivey; with whom, and a few others in my house, I have this moment been addressing the God of Love and of Grace. I hope we had the spirit of prayer and supplication. And O, that the Lord, in mercy, may regard our petitions for the success of the Gospel; for the prevalence of the spirit of amity, peace and piety among all those who name the Name of Jesus!

In the presence of Mr. Ivey I exhorted myself to be more frequent and fervent in the performance of this sacred service. How great is the privilege that we may pray? How great the necessity of prayer? How gracious and faithful the promises that our prayers shall be heard? And how pleasing, how advantageous the communion with our God?

I often recommend prayer to those to whom I declare the glad tidings of salvation; but I fear I do not sufficiently insist on the observance of so important a duty. May not others have to charge themselves with remissness in the enforcement of all kinds of devotion, on those who hear from their lips the commands of the holy and compassionate Jesus!

I am in haste, but I could not omit sending a line by Mr. Ivey to inform you that you have a place in my affections; that I wish you every blessing in the Lord, that I am grateful for your favour, and that I am, Dear Sir,

Yours most sincerely in Christ Jesus,

UZAL OGDEN.

Newtown, Feb. 27th, 1783.

LETTER IV.

To Mr. Richard Ivey, a Methodist Preacher in New-Jersey, (a Young Man.)

DEAR SIR,

YOUR favour by Mr. Mair I did not receive until several days after he was at my house, I not being at home when he was in town. I am much obliged to you for the expressions of friendship contained in your letter; and rejoice to be informed that the concernments of Religion appear to be so much attended to in the circle of your connexion in this state. May prosperity attend the kingdom of the Prince of Peace! May bigotry, prejudice, enmity, and each evil principle be banished the breast of every one who "nameth the Name of Jesus!" And may peace, amity, and love dwell among the professors of Christianity of all denominations!

You condescend to ask of me "counsel with regard to your advancement in the divine life, and successful labouring in the Lord's vineyard." In answer to this request, I am humbly of opinion, if we are desirous to be proficients in grace, we should,

1. Be frequent in prayer to God; and through the day often offer up ejaculatory petitions to the Supreme Being.

2. We should not only "pray without ceasing," but frequently meditate in the divine word; read some portion of it each morning, and commit a few verses thereof to our memories, to be the peculiar subject of our contemplation through the day.

3. We should, in every instance, endeavour to walk circumspectly, as those who must soon render an account to God of every thought, word, and deed of their lives.

4. We should at all times, endeavour to have a due sense of the divine Majesty and Presence.

5. We should often think on the four last things: death, judgment, heaven, hell.

6. We should each night enter into an examination of the state of our souls, and so "judge ourselves" now, that we may not be judged of God to our condemnation hereafter.

Not to enlarge on this subject, let me next attend to the other part of your requisition.

1. A Preacher of the Gospel, I conceive, should at least be enabled to speak his native language fluently and correctly; and, therefore, if unacquainted with grammar, the study of it cannot but merit his attention.

2. He should be well acquainted, not only with the words, but with the sense of the inspired writings.

3. He should endeavour to obtain a just idea of the value of the souls of men; of the importance of his sacred office; of the unhappy consequences of unfaithfulness in the performance of the duties of his holy function.

4. He should, as much as possible, avoid disputation with every man, and be attentive to the great object of his mission, viz. to win souls to Jesus.

5. He should be humble and modest in his deportment; affectionate and obliging to all men, but not sinfully complaisant to any person.

6. He should avoid all affectation in his public exercises, and private actions and conversation.

This is a copious subject, but I must dismiss it; and conclude, after mentioning, that if convenient, I purpose to attend your brethren at German Town, in May next, agreeable to your desire, and that I am,

Dear Sir,
Your Christian Friend,
And very humble Servant,

Newtown, 24th March, 1788. Uzal Ogden.

LETTER V.

To Mr. Francis Asbury, at Baltimore, the Superintendent of the Methodists in America.

DEAR SIR,

A FEW months past some of the preachers styled Methodists, were recommended to me by the Rev. Mr. Magaw of Philadelphia. Believing, in this day of irreligion, their wish to advance the interests of virtue, I have given them such countenance and advice as I deemed expedient, and I humbly hope and fervently pray, that they and their successors in this country, may be instrumental in "turning many souls from darkness to light, and from the power of Satan unto God."

O! when shall prosperity attend the kingdom of the Prince of Peace!—When shall vice, religious prejudice, bigotry and enmity be banished the earth! When shall we be Christians indeed, possess the same amiable and divine temper which was in Christ Jesus our Lord! Father of Mercies! Compassionate a guilty world, and make bare among us the arm of thy salvation! Pluck! O pluck sinners, through the means of grace, as brands from the burning, and deliver them from the wrath to come!

I am happy to add that your preachers here, do honour to the cause they profess to serve; and by one of them, my good friend Mr. Hickson, I send you a sermon just published, on Regeneration, which I beg your acceptance of.

Permit me to subscribe myself,

Dear Sir,

Your Friend and very humble Servant,

UZAL OGDEN.

Newtown, 11*th April*, 1783.

BEAUTIFUL EXTRACT.

"To the mind even of the Philosopher, futurity was like the chaos of Moses, fathomless, empty, without shape or order, and 'darkness was on the face of the deep.' The poets sang of Elysian fields and Tartarean punishments; but these were regarded as the flights of an ardent imagination; and the fictions under which their theories were buried were openly rejected by the wisest among them. Who does not pity the genius of the immortal Homer, labouring under the pressure of mournful ignorance? In vain he stretches the wing of imagination to penetrate the secrets of futurity—not an object could be seen through the gloom. In vain he would carry the torch of reason into the world of spirits—the shadows of death extinguish it. When he draws the picture of eternity with the pencil of fancy, he makes his greatest hero prefer a miserable life, laden with all the woes of this valley of tears, to the highest honours which can be bestowed after death.

Those who call upon you to relinquish your Bibles have not attempted to fathom the depths of futurity. They rather wish you to consider the scanty period of "three score years and ten," the boundary of the hopes, the joys, and the expectations of Man. They place beyond death—*Annihilation!* The thought is insufferable! Say, you who have dropped the parting tear into the grave of those whom you loved—is this a consolating system? Are the most tender connexions dissolved to be renewed no more? Must I resign my brother, my parent, my friend, my child—*forever?* What an awful import these words bear! Standing upon the grave of my family, must I say to its departed members,—Farewell! ye who were once the partners of my joys and sorrows! I leaned upon you for support; I poured my tears into your bosom; I received from your hands the balm of sympathy—But it is no more! No more shall I receive your kindness; no more shall I behold you! The cold embrace of death clasps your mouldering bodies; and the shadows of an impenetrable midnight brood *forever* upon your sepulchres! "No! We cannot relinquish Christianity for a system which conducts us to this fearful close! When skepticism shall have provided a substitute for our present hopes, we will listen with more confidence to its proposals."

"Nature wafts the mind to its Creator. From its majesty, Reason argues his greatness; from its endless variety, his bounty; from its uses, his wisdom. The foundation of the Temple of Knowledge is laid deep, wide, and resting on the face of the universe. Reason seizes such materials as sense can furnish, and carries on the building. But, alas! the edifice remains incomplete! The architect is skilful, but the materials are scanty. Those which are most essential to crown the work, lie far from this country beyond the grave.—In vain imagination lends her assistance and attempts to explore the land of spirits, where only they are to be found. Bewildered, exhausted, and powerless, the artist sits down in silent despair.

Here faith takes the tools which fall from the hand of reason. Revelation ascertains all which futurity had concealed; and Faith draws her materials from revelation. The building rises and shall continue to rise, till "the top stone is brought forth with shouting."—Sense cannot introduce us to the invisible majesty of heaven. It can only present us with his image. The pure, etherial light—the blaze of a noontide sun—the azure heavens and revolving orbs—the mysterious and eccentric comet—the insect, curiously wrought, and the grass simply elegant—the thunder storm—the lightning vivid and irresistible—the morning and evening breeze—the verdant plain and the elevated mountain—the solid earth and the rolling seas—these all reflect the glory of the Deity, all bear the impress of his hand, all develope his wonderful agency, but they are not *God himself.* It is faith rising on the

wing of inspiration that introduces me into the heaven of heavens, unlocks the mystery, and unfolds the seven sealed book. There I read the covenant of mercy. There I receive the promise of pardon. There I learn all that I would know, and anticipate all I shall hereafter enjoy. The pressure of the ills of life is lightened; and I endure "as seeing him who is invisible."

A QUERY SERIOUSLY PROPOSED TO THE THINKING AND TO THE UNTHINKING.

A WRITER on Ecclesiastical Polity has said, "So long as ministers of Christ move in obedience to *His will*, so long the people are bound to submit to their authority in all matters of Church government and discipline." A reviewer of the book in which that sentence is found, says, *I am strongly disposed to doubt!* Now the *query* is, *To what class of doubters does this Reviewer belong?* It seems he *doubts* whether the people ought to submit to the *will of Christ*. Or does he *doubt* whether the *will of Christ* is exemplified by those who move in *obedience to His will?* If not, to *whose will* would he have the *people* submit? To the will of Mohammed? Of Confucius? Of Zoroaster? Or the will of Wieshaupt? O no. To neither of these. Is it then to the will of the people? But, forsooth, the *will of the people*, in that case, must be *opposed* to the *will of Christ!*

Supposing one of the admirers of this courteous reviewer were to say: So long as the *people* move in obedience to the *will of Christ* the *ministers* must submit to *them:* Would the scrupulous reviewer be "strongly disposed to doubt?" In the style of some I should say, I *guess* not. Must then the *will of Christ* be unheeded merely because it is manifested through the medium of a *body of Elders?* What a corrupted mass must that be so to *pollute even the will of Christ!* Coming through such a perverted medium it loses all its binding influence! O ye *pure hearts* and *clean hands! cleanse* the *polluted* sanctuary—down with your pulpits—away with your Elders—or the *will of Christ* must loose all its efficiency!

A familiar story is related of the benevolence of one of the sons of Ali. In serving at table, a slave had inadvertently dropped a dish of scalding broth on his master: the heedless wretch fell prostrate, to deprecate his punishment, and repeated a verse of the Koran: "Paradise is for those who command their anger:" "I am not angry:"—"and for those who pardon offences:"—"I pardon your offence:" "and for those who return good for evil:" "I give you your liberty, and four hundred pieces of silver."

ANECDOTE OF MR. BROWN.

Mr. Brown, a respectable though seceding clergyman, in Haddington, not far from this city (Edinburgh), being poor, when a boy, was employed in driving frequently a farmer of East Lothian's horses. Having gone one day to Edinburgh, in company with many others, with grain to the market, while the horses were resting and his companions were sleeping beside them, Mr. B. went to the Parliament Close, where he heard the cheapest books were to be found, in quest of a Greek Testament. The proprietor of the shop, walking before the door when he passed, finding a poor ragged boy asking for a Greek Testament, asked him what he would do with it. "Why, read it, if it please your honour." "Can you read it?" "Why, (replied the boy,) I will try it." Some of the shopmen having found one, put it into his hand, and the master said, "If you can read it, you shall have it for nothing." The boy took it, and having read a page, translated it with great ease. The bookseller would have no money, though the boy who had pulled out half-a crown, from a purse in his pocket, urged him to take it, knowing that to be the price of the book. About twenty years after this, a well-dressed man came up to the same bookseller's (who as formerly was walking before the door), but now with a wig and staff, saying, "Sir, I believe I am your debtor." The bookseller said, "I do not know, but step in, and any of the young men will tell you." "But (replied he) it is to you personally that I am indebted." Looking in his face, the other said, "Sir, I do not know that you owe me any thing." "Yes, I certainly do. Do you recollect that about twenty years ago, a poor boy came and got a Greek Testament from you, and did not pay for it? "Yes, perfectly (replied the bookseller), and I have often thought of it; and the boy was no sooner gone, than I was angry with myself for not asking his name, and where he resided." "I (replied the clergyman) was the boy; my name is Brown, and I live at Haddington." Upon looking again in his face and giving him his hand, he said, "Mr. Brown, I am glad to see you, and have often heard of you. We have here in our shop, as they have in every university-library in the kingdom, your Self-interpreting Bible, your Church History, &c. which have brought me in much money, and are more called for than any books in my shop; will you be so obliging as to dine with me?" This was done, and a lasting friendship contracted while they discoursed of the days of former years.

PROFANE SWEARING REPROVED.

A profane Scotch nobleman, on seeing a large stone in the road which led to his country-house, swore and ordered his servant to send it to hell. The man replied, "My lord, if I could send it to heaven, it would be more completely out of your lordship's way."

Religious and Missionary Intelligence.

To the Editors of the Methodist Magazine.

Vienna, 4th August, 1822.

DEAR BRETHREN,

THE Genesee Annual Conference being closed, after a session of eight days, I forward the following particulars. Twenty-eight preachers were admitted on trial in the travelling connection; twenty were ordained deacons, and twenty-one were set apart to the office of Elder. About 140 were stationed in the different circuits. These spread over a great extent of country, even from Johnstown on the Mohawk in the east, to Fort Malden in the west, and from Perth in Upper-Canada, to Shemoking on the Susquehanna. An extent of more than five hundred miles from east to west, and about three hundred from north to south. The new lands in this vast extent, are filling up with emigrants from different parts of Europe and the older settlements of America, and the calls for religious instruction are continually increasing. Three Missionaries have been sent out from this Conference: one of them is appointed a Conference Missionary, to ascertain the condition of the Indian tribes in the bounds of the Conference; as also to aid in the formation of Missionary Societies. The other two are to labour in the new settlements of Upper-Canada. On the Grand River which empties into Lake Erie are several small insulated settlements, which have been gradually formed by now and then a family settling on the Indian lands. In some of these settlements there was seldom a sermon heard. Several pious friends, during the last year, mentioned the condition of the people, and offered their pecuniary aid for the support of a Missionary. About the same time brother A. Torry felt impressed to visit these settlements. He found them prepared to receive the word with all readiness. The spirit of grace rested on his congregations; not a few were stirred up to seek the Lord, and some experienced a saving change. Brother Torry is now appointed a Missionary to these people.

In order to aid the above Missionary undertakings, as well as to extend relief to the widows of this Conference whose husbands have died in the itinerant Connexion, a system of cent collections was entered into during the last year, which produced to the Conference for these purposes, about three hundred and fifty dollars.

The conference of preachers having formed themselves into an Auxiliary Missionary Society, have recommended the formation of branch societies in the various circuits and stations. It is not a little animating to the friends of Zion to perceive so plainly the hand of our God in this great work. The spirit of prayer and

praise is poured out on his people; the way is opened to the Gentiles of all countries,—millions are waiting for the law of Christ; and his people, influenced by the benevolence of the gospel, are tendering their offerings freely and bountifully. So remarkable a concurrence of providence and grace, evidently declare the coming of his kingdom. May Jehovah hasten it. Farewell,

Yours in the gospel of Christ,

W. Case.

INDIAN MISSIONS.

While the greater proportion of the Christian community is zealously engaged in promoting the cause of Missions, some are yet halting between two opinions, not being able to decide entirely in their favour, while others disguise not their disapprobation of the whole plan. The necessity of argumentation to convince either the one or the other of these classes, seems to be superseded by the encouraging facts respecting the success of the undertaking. Indeed, it seems somewhat problematical that any believer in divine revelation should question the propriety of missionary exertions, since he professes to believe that all his hopes of present peace and of future happiness are engrafted upon the system of Christianity which that revelation alone makes manifest: but it is more problematical still that any member of the Methodist Episcopal Church should view this cause with indifference, when it is considered that he himself is the fruit of missionary enterprize.

Believing, as we do, in the universal philanthropy of God, the comprehensive nature of the scheme of redemption, and the condition on which salvation is offered to man, how can we be inattentive to the calls or even to the spiritual wants of our fellow men? *Why stand ye here all the day idle? Has no man hired you?* Has no one, neither preacher nor member, presented you with the case of your heathen neighbour? Have not the reports of the Missionary Society reached your ears? If they have; have you laid them by unheeded? You should remember that men, devoting themselves exclusively to the service of the sanctuary, must have money. They must have clothes to wear, and bread to eat. And the people to whom they go as *Missionaries* have neither the one nor the other to give them. It is to you, therefore, that we look for the aid of your money, and the aid of your prayers, that the benevolent design of diffusing gospel truth and holiness among mankind may succeed. If you believe, as you unquestionably do, that it shall profit you nothing to *gain the whole world and lose your own soul*, how ought you to feel for the myriads of human souls who are even now perishing for lack of knowledge! Look around you, and see the wide spread desolation, the many tribes of men who never yet heard of the name of Christ; and, what is more lamentable still, the many who profess His name are nevertheless regardless of His honour, totally neglectful of His precepts, and, of course, are in danger of eternal perdition! These are facts. They are not the paintings of a distempered imagination. And they are so many voices which cry aloud to the Christian world to awake from its slumbers, and to enter with accelerated vigour into the noble work of scattering the seeds of eternal life.

The following extracts of letters will show you the state of our Missions already established among the Indians. For a more full information respecting their commencement and progress, you are referred to the several accounts published from time to time in the Methodist Magazine.

WYANDOT INDIANS.

Extract of a letter from the Rev. James B. Finley to the Corresponding Secretary, dated July 3, 1822.

"God is with us in this wilderness, and His work is reviving gloriously among the natives. About two weeks since, in company with some of my friends,

I attended a Camp-Meeting on Delaware circuit. At this meeting *eight* of the natives joined the church, some of whom professed conversion. The succeeding Sabbath was our Quarterly-Meeting at the Mission Meeting-house. On Saturday a large congregation attended; and at night the presence of God was sensibly felt by many. On Sabbath morning we held a Lovefeast, at which time the saints rejoiced and sinners trembled. Glory be to God! This was a good season to me. Through the interpreter, I listened to the experience of my red brethren, and was much gratified to hear them so distinctly relate the workings of grace upon their hearts. I could but call to remembrance former years, when I had been privileged with mingling my prayers and praises with the saints of the Most High; now the same language, and the same sensations were realized among my Indian brethren, which made my heart rejoice in God my Saviour.

"After preaching, I united Mononque with his wife* in matrimony One reason he assigned for this step was, as he said, to set an example to his tribe. I then administered the sacrament to white, red, and black people, who all sympathized together as members of the same spiritual family.

"Last Sabbath we had our meeting at the Big Spring, where many people attended with much seriousness. I preached; and brothers Steward, Mononque, Between-the-Logs, and Hicks, and some others spoke. At the request of brother Mononque I gave an opportunity for the reception of members, and *ten* presented me their hand. This was a most affecting season. Parents and children, folded in each others arms, were weeping and rejoicing, while the mourners were exhorted to believe in Christ for salvation. It seemed, indeed, as if glory was opened on our souls. While we continue to increase in holy living we shall do well.

"While some look on with cold indifference, and a few indicate hostility to our enterprizes, I am happy to record the friendly assistance of others, particularly Mr. Shaw, our agent, a member of the Society of Friends. He has manifested a zealous friendship to our Mission and School by doing us all the good he can. You may inform the friends of this establishment that I see nothing to hinder its success, but on the contrary, much to encourage the hope for its final prosperity."

CREEK INDIANS.

By information received from this Mission not long since, it appeared that the Missionaries had been called to encounter unexpected difficulties. The Big-Warrior had manifested an opposition to having the gospel preached among them; and such was the exigency of the case, that the superintendent of the Mission, the Rev. William Capers, found it expedient to call a meeting of the Mission Committee to deliberate upon the most suitable measures to be pursued in the present critical juncture. The result of these deliberations, we understand is, that they will use all prudent measures to accomplish the object of the mission. We rejoice to find that the apostolic spirit is not extinguished; and we most devoutly pray that opposition will only strengthen the courage of those men of God, and excite a more determined perseverance in this most benevolent enterprize. And we are encouraged to hope for the ultimate success of this mission, from a communication we have recently received from the Rev. Isaac Smith, one of the Missionaries upon that station. The following is an extract from his letter:—

"To-day I opened the school in the house in which I live, the School-House not being yet finished. I am not able to describe the feelings with which I commenced this school, consisting of *twelve* Indian children. I trust that I feel grateful to that Being whose goodness has preserved *me* from childhood, and placed me, at so late a period of my life, as a teacher to Indian youth! In the years 1782 and 1783, I kept a small school in the State of Virginia. While in this employment it pleased God to *reveal his Son in me*, and, as I humbly trust, He called me to preach His gospel. After having devoted my life from that time to this in His service, by the mysterious Providence of God, I am now employed by the Church to instruct Indian youth in the knowledge of letters, and I hope also in the knowledge of the true God! I am now in the evening of

* It seems to be customary among the Indian Tribes for a man and woman to associate together as husband and wife, without the ceremony of marriage; and hence, for trifling offences they separate. One of the blessed effects of introducing Christianity among them will be, to do away this practice, and induce them to pay more respect to the marriage state.

life, and therefore cannot hope to do much more in this world for the souls of men; but what little strength I have shall be cheerfully devoted to Him who gives it me.

"The Committee, I understand, have concluded to continue the Mission."

In a more recent communication from Mr. Smith, he observes: "Our school has been progressing as well as we had any right to expect. The first week we had upwards of twenty scholars; and had we been prepared to lodge them, I believe we might have had twice that number, or more. They appear promising. Some of them already spell in words of four and five letters. As soon as our house is finished we expect to have from forty to fifty scholars, and it is thought by some that as many as one hundred may be obtained. Many of the Indians, and some of their Chiefs, have been to see the School; and as far as I can learn, they feel very desirous to have their children educated My health is poor, but I bless God that He enables me to attend to the duties of this infant institution."

From these encouraging accounts of these missions, and of the schools connected with them, the friends of the American heathen will find a motive sufficiently strong, it is presumed, to induce them to continue their exertions. The little opposition which has evinced itself, so far from being a source of discouragement, should only prompt us to redouble our exertions; especially when we find the Missionaries themselves boldly face the danger, confiding in the strength of Omnipotence for success. The carnal mind is the same every where, and it would be a wonder if the gospel should be planted among heathen tribes, and encounter no obstacles.

ANNIVERSARY OF THE

Wesleyan-Methodist Missionary Society, held at the City-Road Chapel, on Monday, April 29, 1822.

(Concluded from page 399.)

The Fifth Resolution was as follows:—"*That the thanks of this Meeting be given to the* Auxiliary *and* Branch Societies *throughout the kingdom; to the Auxiliary Societies which have been recently established on several* Foreign Stations; *to those* Ladies, *who in different places have employed their zeal and influence to increase the Funds of the Institution; to the* Juvenile Societies, *in which the feeling and energy of our youth are consecrated to this sacred service; and to the* Subscribers, *and other Friends to the Wesleyan Missionary Fund, both at home and abroad, by whose liberality the means of supplying the moral wants of our fellow-men have been greatly increased.*"—It was proposed by the REV. SAMUEL LOWELL, of Bristol; who said, that though he was unexpectedly called to speak on this occasion, and was aware how ill it would become him to come before the assembly in the character of an egotist, he was heartily glad that such an opportunity was afforded him of expressing his unabated and unabating esteem for the Methodist Society, and his love to the all-important cause of the Wesleyan Missionary Society. Indeed, did he not feel his obligation to the Methodist Society, in the earlier part of his life, he would be unworthy of the name of man, more unworthy the name of Christian, and most of all unworthy of the name of a Christian Minister. The Founder of the Methodist Society paid him a condescending attention, when he was a mere stripling, and suffered him to rank, young as he then was, among the number of his correspondents, forty-three or forty five years ago. There was scarcely a Travelling Preacher in the Connexion with whom he was not at that time on terms of intimacy. And though now nearly forty years have elapsed since Providence led him to other connexions, his heart was not cooled; he still loved our people, and he loved them in all the proportion in which he thought he saw in them the image of Him who was meek and lowly in heart. He hoped to be forgiven, if he said, that though he had lived to see many of his old friends successively numbered with the dead, and his faith had followed their spirits as they ascended on high, yet he felt what he should never be able to express, when he was informed of the removal of the last of those old friends, whose name, he was sure, could not be heard in that place without emotion. For considerably more

than forty years he was in the habits of endearing friendship with the learned, the holy, the apostolic JOSEPH BENSON; and he could not help saying, he felt a sort of personal obligation by the publication of the Tribute to his Memory delivered in this place on the occasion of his death. Strangers would say, that that Character of him was composed under the influence of partial friendship; but his testimony was, and he well knew what he said, and whereof he affirmed, that "the half was not told." He deemed it one of the happiest events of his life, that Divine Providence permitted him to take an active part in the formation of the London Missionary Society; and he hoped that He who had pity upon him, and had put him among his children, had given him a spirit that induced him to say with all his powers, "Grace be with all them that love our Lord Jesus Christ in sincerity." He hailed all those Institutions, which have in view the diffusion of Christian light and knowledge, "and yours, Sir," said Mr. L., "has a high claim to this noble title. I therefore rejoice greatly in what I have this day seen and heard. The cause in which we are severally engaged, is a cause that is beloved in Heaven itself It is peculiarly dear to Him, whose we are, and whom we serve. It has upon it the stamp of Heaven; it is dyed in the blood of the Cross: and the virtues of the Cross will ensure its success. Benevolent exertions, which have their origin in mere human opinions, are often transient and unavailing; but those which originate with Him who sees the end from the beginning, and are stimulated by the influences of his Holy Spirit, must be permanent and efficient. They will be efficient beyond all we can ask or think. Such is the confidence we feel respecting our Missionary efforts. They have for their authority the commands of Him whom we call our Master and Lord; they are astonishingly protected by Divine Providence; and they shall proceed, till all the ends of the earth shall see the salvation of our God."

LIEUT. GORDON, R. N., seconded this Resolution. He hoped to have been allowed to escape from taking so public a part in behalf of a cause which, like the Ark, he felt almost afraid to touch; but, being thus called forward, he prayed that the same Spirit, who put a word into the mouth of wayward Balaam, would put a word into his mouth. With respect to the Auxiliary and Branch Societies, mentioned in the Resolution, their own conduct had given the best illustration of their activity, and the Report that day read to the Society was a better certificate of their claims to its gratitude, than it would be in his power, or even in that of the most eloquent person who had addressed that meeting, to pronounce. They desired not, however, that commendation, which yet it was our duty not to withhold; for their exertions had emanated from Christian principles; and if they had discovered their good works, it was only that their Father in heaven might be glorified. The Chairman had opened the meeting by referring to the ascendant influence of Great Britain in the scale of nations. Her commerce now opens channels of religious communication with every colony: and her Islands, Towns, and Cities, form so many depositories, from which the sacred influence of the Gospel may be conveyed, as from the heart of the system, to the nations now sitting in darkness and in the shadow of death. The Wesleyan Missionary Society, in common with other similar Institutions, had discovered to Great-Britain, and to the world, what the divine intention was respecting the ascendancy which Britain thus providentially possesses. It was pouring the water of life into many long-neglected spots, which had never before been exhilarated by one drop of that water. He congratulated it on being engaged in the only work upon which angelic intelligences, upon which the spirits of just men made perfect, and the Son of God himself, look with complacency. It is the only work which prevents the flames of judgment from destroying the world; and in the national agitations now existing in certain parts of the world, we recognized the earthquake and the fire which precede the still small voice that is to tell the nations, now lying in their blood, to arise and live. He would say to that Society, and to all engaged in the glorious cause, "Go on; slacken not your hand; but press forward, in dependence on Him who has said that his word shall not return unto him void, but shall accomplish the thing for which he sends it. Hold not back your hand, till all the kingdoms of this world shall become the kingdoms of our God and his Christ." He had felt himself much cheered by the Resolution which preceded the one he seconded. In that explicit acknowledgment of the necessity of the divine influence, the Society had gone wisely to work; for it thereby recognized what is the only source of human success, and what every one who knows any thing of himself, and of the means by which God carries on his cause in the

world, will cordially join in praying for. The more we live in dependence on that influence from on high, the more we shall succeed. He too rejoiced to look around him, and to see present on that day many individuals of different communions. He himself belonged to another communion; but he felt, as a Christian, particular delight in finding himself surrounded by those engaged in the same cause far more efficiently than himself. He had often been struck with a comparison in the Scriptures, which says that, the Church of Christ is "terrible as an army with banners." In an army were found many banners; but in every army, whether the English or any other, some one prevails: in the English army the Union Flag waves over all. He hoped the day was approaching when the churches would merge in millennial union, and when the knowledge of the Lord should cover the earth. He most heartily seconded the motion.

The REV. GEORGE MARSDEN, President of the Conference for the present year, moved the Sixth Resolution, which was, "*That the thanks of this Meeting be given to* JOSEPH BUTTERWORTH, ESQ. M. P. *and the* REV. GEORGE MORLEY, *the General Treasurers, for their diligent attention to the duties of their office during the past year; and that the Society very cordially requests a continuance of their services.*"—He observed that a peculiar solemnity, and yet a solemnity of a pleasing kind, had appeared to him to characterize this Meeting, during the speeches of those who preceded him. Indeed, he was happy to find that of late a very blessed and religious influence had rested on most of the Missionary Meetings which he had attended; and he had remarked that where that was the case, these meetings were, even in a pecuniary view, the most productive. From the statement just read, it appeared that the Treasurers were in advance; but that should not occasion any discouraging fears. The recent Collections in Yorkshire and Lancashire, at almost every meeting, had exceeded those of former years; several of them by at least one third. He had no doubt that the arrears would be discharged; and that we should have money in hand. Yet he recollected, that Dr. Clarke had said, in his Sermon on Friday, that we ought not to have a *Fund*, while we had forty men of God ready and anxious to engage in the Missionary field. He was sure it would not be the wish of our Treasurers uselessly to hoard up money, while the perishing heathen are crying out for aid, and holy men are offering their services. Freely they receive, and as freely they will distribute. There had appeared to him to be a remarkable Providence in finding for our Missionary work, both at home and abroad, suitable agents and instruments. Here the Speaker enumerated several of the Society's Missionaries, whom he considered to be remarkably adapted to the stations in which they severally labour, and to whom, he said, though averse from idle compliment, he could not but pay the tribute of his respect. He also expressed his concurrence in the very just testimonies paid that day to other Societies. He rejoiced that God had put high honour upon the Church Missionary Society, the Baptist Missionary Society, the London Missionary Society, the Moravian Missionary Society, and the Scottish Missionary Society. And he was very glad to find that some members of another class of Christians, the Friends or Quakers, have of late indirectly embarked in this blessed cause. Thus all the religious bodies in our land, who acknowledge Christ as the "head," are entering into this work. By these various efforts, many of those situations, which a person, who should sit down to examine a map of the world, would at first sight select as the most promising stations for Missionaries, were in fact, under the guidance of Divine Providence, already occupied. He was particularly happy that there was a probability of openings for the Gospel in South-America. As to Africa, he prayed that the Missionaries who have begun in the South might work their way towards the North, and that those now in the West might march Eastward, till, by and by, they should all meet in the centre.—He mentioned that a British soldier, a member of our Society, was called with his regiment to Malta. He had there lent to a youth, who observed him reading the New-Testament, the copy he was perusing. The youth was astonished by what he learned in the book of God. The truth was divinely applied to his heart; he became a real Christian, and, in process of time, a preacher of the Gospel; and there are now two congregations in Malta, to which the Gospel is regularly preached by him and others.—While, in some parts of Asia, the Missionaries of the older Societies were making progress as messengers of mercy, and thus promoting the best interests of their fellow-creatures, he was glad that God had in his Providence directed the Scottish Missionary Society to send their labourers to

the Northern part of that continent; and he hoped that the time was drawing near, when every part of the globe shall be visited by Christian Missionaries, and the standard of the cross be erected in every place. Some of his happiest moments had been those which he had formerly spent with the Committee of this Society, in devising and executing plans for carrying into effect its beneficent objects. Never should he forget some of those delightful engagements. But he had witnessed painful scenes also; when the most pressing applications for more Missionaries had been received, and the Secretaries had anxiously turned to the Treasurers, and had asked, "What is the state of our fund? Can we send them?" On some of these occasions, the Treasurers knew not what to say: they were involved in debt: that debt was accumulating more and more: but yet it was hard for them to oppose themselves to such projects, and say, "No! you have already gone too far," and thus to stop the progress of the gospel-chariot, for want of money. They had therefore borrowed, and borrowed again and again, unwilling to refuse any call of God. He trusted that the Treasurers of this Society will never be compelled, by any want of public support, to alter the conduct they had hitherto pursued; but that they would go forward, with their funds replenished, in the work of God, till it shall encircle the whole globe.

The REV. HENRY MOORE followed the President. He said that while the blessings and glories of evangelical truth had been passing before his eyes, during the addresses delivered by preceding Speakers, he had really felt, with great force, that "it was good to be there." He had usually been afraid of Public Meetings, except those to which he was called for the purpose of preaching the Word of God; but he recollected what happened to Mr. Brainerd, a name that could never be mentioned without honour. In the wilds of America, he once met with a savage, so called, who at first terrified him, but afterwards gave him great comfort. This was the only savage, as well as he recollected, who ever frightened Brainerd; yet so it was; the Missionary was for once afraid, when the man first came forward; but on entering into conversation with him, he was astonished and delighted to find that this was a man who had been speaking to his own people about God, the Great Spirit, and striving to persuade them to forsake their sins, and who, when he could not do that, had run into the woods to weep on account of the vices and obstinacy of his countrymen. He (Mr. M.) confessed that, like Brainerd, he was formerly afraid of these Public Meetings; but upon being here to-day, he was of the same mind to which Brainerd was brought in the sequel, namely, that "God was in this place, and I knew it not." An excellent man, whom we all respected, (the predecessor of the Chairman in the Treasurership in this institution,) when once asked why he presented himself at a certain means of grace, the introduction of which among us, in that particular form, he had before thought it right to oppose, made an admirable reply to the person who thus questioned him. "What," said he, "do you think that you shall ever have a blessing among you, that I shall not have a share of?"—"So, Sir," said Mr. Moore, "I thank God, that I have had my share to-day, and on some former days, of the blessedness of these Missionary Meetings." Mr. Moore then called the attention of the Society to the case of the Jews, God's ancient people, who ought, he showed, to have a place in our sympathies, our prayers, and our exertions, as well as Gentile sinners, on such occasions as the present. He showed that the Conversion of Jews, however difficult, ought not to be regarded as hopeless; mentioned some instances which he had personally known of real success among that people; and reminded the meeting that the Pentecostal Church, the model and exemplar, in fact, of what all succeeding churches ought to be, in doctrine and spirit, was the Church at Jerusalem, a Church of converted Jews; —a Church, the glory and purity of which, we are warranted from the account given of it in the early chapters of the Acts of the Apostles to say, have never yet been equalled, but after which we all ought to copy. After ably pressing this subject, Mr. Moore concluded, by seconding the motion of Thanks to the Treasurers; which was then put by the President, and, like all the other Resolutions, unanimously carried.

The CHAIRMAN, as one of the General Treasurers, in acknowledging the last vote, observed, that it was proper that the Meeting should know, that the most laborious duties of the Treasurership were, in fact, discharged by his esteemed colleague, Mr. Morley; and that therefore their thanks just voted, he (the Chairman) must transfer to Mr. Morley, who, during the last year, had so well

and faithfully attended to the Society's business in that department. He begged further to remark, on this occasion, that it was twenty-five years, that month, since his excellent friend and brother, Dr. Clarke, gave him a Note of Admission into the Methodist Society. He had never repented entering into that Society; and he knew that he never should. He had received so many blessings from God, during that period,—a quarter of a century,—that he thought it right to make this public acknowledgment to the great Author of his being, the Father of all mercies. The last time he stood in that meeting, some proposals were made, by various individuals, to devote a certain portion of the profits of their respective engagements in business, to the carrying on of this great work of God. He, among others, had then taken the hint; and, though not about to enter into any details, nor with any view of foolish ostentation, which his heart abhorred, he felt it right to state, that he should, as an expression of his unfeigned thankfulness to the Giver of all his mercies, during the period to which he had referred, beg leave now to redeem the pledge he had given, by making an addition to his regular contributions in aid of the funds of the Society. [He then presented a Donation of One Hundred Guineas.] He returned his thanks for the kind manner in which the Society had expressed their approbation of his feeble services; and he trusted that they would all devote themselves afresh, as he desired to do, on this occasion, to the God who has created us, and to the Saviour who has redeemed us by his most precious blood.

The REV. JOHN JAMES, of Halifax, proposed the Seventh Resolution,—viz: —"*That the thanks of this Meeting be given to the Members of the* COMMITTEE, *for their attention to the affairs of this Society during the past year: to the* REV. JABEZ BUNTING, *the* REV. JOSEPH TAYLOR, *and the* REV. RICHARD WATSON, *the General Secretaries, for their services during the year; and to the Ministers, who, in their several circuits and elsewhere, have zealously advocated and promoted the plans of the Society.*"—He said, that, at this late period of the Meeting, he would willingly, after having read the Resolution committed to him, return immediately to his seat; but he felt that he really ought, in gratitude to his friends, just to say, that this had been one of the happiest days of his life. He had seen many of the children of the Wesleyan Methodist Missionary Society, but he had never seen the *Parent* before. He must declare that she was worthy of her children, many of whom he had lately visited, in different parts of the country; and of them also he would testify that they are no disgrace to the Parent. There are many of them in Yorkshire, from whence he came, and other parts of the North, and they all look well. Some person had said to him, "You will not find the London Meetings equal to those in Yorkshire;" but he was glad to find that this representation had been founded in mistake. There had been a holy influence resting on that Meeting of the Society, which was assuredly a token for good. He could bear testimony, that the Missionary spirit is increasing in the country; and the character of this and other Meetings, lately held, is one of the pledges that this cause will and must succeed. He trusted that the next year would be more prosperous than any former one.

FRANCIS MARRIS, ESQ. one of the Treasurers of the Manchester District Auxiliary Society, briefly seconded Mr. JAMES's Motion.

It was then moved by JAMES WOOD, ESQ. of Manchester, and seconded by RICHARD SMITH, JUN. ESQ. of London, "*That the thanks of the Meeting are particularly due to* JOSEPH BUTTERWORTH, ESQ. M. P. *for his attention to the business of the day.* This was passed with indications of the greatest satisfaction; and, after prayer by the Rev. WALTER GRIFFITH, the Meeting was dissolved. May the fruit of it be found after many days!

REVIVAL OF RELIGION IN WASHINGTON CITY.

Ebenezer Station, 15th Sept. 1822.

REV. AND DEAR BRETHREN,

I perceive that the patrons of your useful Miscellany in this part of the country, read with lively interest, the accounts given of Revivals of Religion in various parts of the world. If you think it will gratify the friends of Jesus, and serve the interests of truth, to publish the following brief account of what the Lord has recently done for us in this Station, you are at liberty to insert it.

Respectfully, Yours, &c.

Y. T. PEYTON

At the last session of the Baltimore Annual Conference I was appointed to this Station, and commenced my labours on the 2nd day of May. Finding the congregation small; the society in general lukewarm, and being in delicate health myself, I felt no encouragement from existing circumstances to undertake my work. From a sense of duty, however, I determined to take up my cross, and cheerfully spend my mite of talent and strength to promote the glory of God, and the interests of Zion.

In the course of a few weeks the meeting-house was crowded with hearers, the people of God were roused to earnestness and fervour in prayer, and a deep solemnity seemed to pervade the congregation. Every successive meeting afforded new symptoms that God was at work with the people. The increasing engagedness of believers, the tenderness of those whose hearts were softened under the word, and the deep and solemn attention of all, delightfully encouraged their servant in the gospel (if possible) to redouble his exertions; and at the same time, inspired the hope that the period was at hand, "when the times of refreshing would come from the presence of the Lord."

And the object of this hope (blessed be God!) was soon realized; for on the evening of the 7th of July, the discourse which concluded the public services of our first Quarterly Meeting, was attended by a display of awakening and converting power. The children of God having been revived and comforted in Love-feast, sweetly refreshed at the sacramental table, and greatly encouraged by the subsequent discourses delivered to them, were happily prepared to engage in the holy exercise of intercessory prayer in behalf of those whose hearts were touched with convicting power, and who were almost persuaded to become christians.

These favourable circumstances were readily improved, and upon an invitation given, the penitent mourners arose from their seats with weeping eyes, and came trembling to the altar. Several that evening found pardon and peace, and were enabled with happy thousands, to testify that "the Son of Man hath power on earth to forgive sins."

This instance of Divine goodness and power, gave fresh animation and vigour to those who were travailing in spirit for the prosperity of Zion, and greatly awakened the attention of many who had not recently witnessed a work of that kind.

The prayer meeting, on the following Tuesday evening, was attended by several hundreds; the number of those who were seeking the Saviour were found to be multiplied; and at this meeting, also, some were set at liberty to praise a pardoning God. From this meeting the work of God has progressed regularly and constantly until the present hour. Our house has been crowded with hearers, even on Thursday evenings: and on Sabbath evenings, several hundreds are unable to obtain admission for want of room.

Within a little more than two months, the number of converts exceeds one hundred and twenty whites and fifty coloured persons. One hundred and fifty-eight have been received as candidates for membership in our church. Some that were converted in our meeting have joined the Foundry Station, but none have been so ungrateful as to leave those who were instrumental in their conversion, and attach themselves to another church.

The subjects of this work are chiefly young persons, from sixteen to twenty-five, the majority of whom are males. Some of them are the children of Methodist parents, who had been long praying for the salvation of their tender offspring. With eyes overflowing with tears of gratitude, they have been permitted to behold them rising from the altar of mercy, gladly proclaiming to surrounding spectators what God had done for their precious souls.

Among the number converted in this revival, are young men of good talents and flattering prospects, who will likely dignify some useful station in the church of God. May the good Shepherd preserve the tender lambs of his flock.

From the commencement of this gracious work of God until the present, we have had very little trouble in preserving order and decorum in our meetings. Many, who have come to ridicule and oppose, have been so arrested with the solemnity apparent in the congregation, and by the force of heart-searching truth, that they have been constrained to sit in profound silence, and to wonder at the display of God's saving power. It is true, that some formal professors and wicked infidels have been disturbed by the cries of the distressed, and by the singing and rejoicing of the people of God, and have shown a disposition to restrict our liber-

ries; but the free constitution of our happy country secures to us the liberty of choice in our mode of worship; therefore, the Lion of persecution may *roar*, but he cannot *devour*. We are happy to find that within a few days past, some rigid persecutors who treated their converted wives with cruelty, have themselves submitted to wear the easy yoke of the gospel. May God save them all!

In the course of this revival, there has been the least extravagance I have ever known in a work of the kind; and the experience of the young converts is the clearest, soundest, and most satisfactory, (for a number so great,) that ever came under my notice. To hear them in Class-meeting and Love-feast give an account of their experience in a manner so rational and scriptural, is not only productive of a high degree of joy in those who are partakers of like precious faith, but is calculated to convince the most hardened infidel of the power and reality of experimental religion.

This gracious work of God is still going on. On Tuesday evenings from four to six hundred persons assemble for prayer meeting; and the congregation to hear the word of God expounded still increases. Many that have attended no place of divine worship for years, are now our regular hearers.

I am informed by some of the oldest members of our church here, that there have been several considerable revivals of religion since the rise of Methodism in this city; but that the present surpasses any former work for solidity, extent, and duration. "This is the Lord's doing, and it is marvellous in our eyes."

There have been some added to our number in each of our congregations in the district of Columbia, but there is no particular revival. Prospects are promising in Alexandria. Fourteen persons were at the altar as seekers of religion last Sabbath evening, and five of them professed to find "Him of whom Moses in the Law and the Prophets did write." I have understood that one of the Presbyterian congregations, is very much revived within two weeks past, and that they have gone so far as to imitate us in inviting mourners to come to the altar to be prayed for. Thank God for the success of truth! It will yet triumph over bigotry, persecution, and dead formality.

While the blessing of God has accompanied our labours in the conversion of those who have been recently renewed, the old members have been greatly revived; and some that had lost the power of religion have been restored to Divine favour. While reviewing the dealings of God to my congregation, my own heart swells with gratitude to my adorable Redeemer, that I have been privileged to share in the gracious dispensation.

The Lord reigneth, let the earth rejoice! His kingdom spreads! The rising glories of his church will soon be seen in every land. Forward and extend thy work, O gracious God! till "the knowledge of the Lord shall cover the earth as the waters do the sea."

METHODISM IN EUROPE, ASIA, AFRICA, AND AMERICA.

We have been privileged with a perusal of the Minutes of the 79th Annual Conference, begun in London, on Wednesday, July 31, 1822, from which we extract the following particulars respecting the state of the work of God under the superintendence of that Conference.

Total number of members in GREAT-BRITAIN, - - - 211,392
Ditto last year - - 200,074

Increase this year, 11,318

The number of members in IRELAND this year, - - - 22,718
Ditto last year, - - 23,538

Decrease in Ireland - - 820

Number of members in GIBRALTAR and FRANCE, - - 133

ASIA.—Ceylon and Continental India, 439
South-Sea Missions, 141

Total in ASIA, 580
Last year, - 458

Increase this year, 122

AFRICA.—Total number this year, 425
Ditto last year, 677

Decrease 252

AMERICA.

WEST-INDIES.—Total number this year,

	Whites	Col.	Total
	880	23,819	24,699
Ditto last year	921	22,939	23,857
Increase this year,			842

CANADA.—Total number this year, 804

Nova-Scotia and New-Brunswick.—Total number this year, - - 2,144

Newfoundland.—Ditto this year, 973

Total number of members in Mission stations this year, - - 29,758

Ditto last year, - 28,678

Increase this year, 1,080

These, added to the number in Great-Britain and Ireland, makes a total of 263,868

IN GREAT-BRITAIN:

Number of regular preachers, 653

Supernumerary and superannuated, 72

725

IN IRELAND:

Regular Preachers 80

Missionaries who use the English Language - - - - 6

Ditto who use the Irish Language 11

Supernumerary and superannuated, 33

130

IN FOREIGN STATIONS:

Regular preachers and assistant Missionaries, - - - - - 135

Supernumerary and superannuated 3

993

IN THE UNITED-STATES:

Regular Preachers, - 1,011

Supernumerary and superannuated, 95

1,106

Total number of preachers throughout the world. 2,099

Total number of members under the oversight of the American Conferences,

This year, - 297,622

Last year, - - 281,146

Increase this year, 16,476

Total number of Methodists, preachers and people, throughout the world, 563,589

Obituary.

DEATH OF MRS. POLLY CLARK.

THE following Memoir is communicated for insertion, if the Publishers think proper, in the Methodist Magazine.

ELIJAH BOARDMAN.

POLLY CLARK, who died at Shelby, county of Genesee, March 6, 1822, was born August 5, 1790, in Chestertown, Montgomery County. Though educated in the fear of God, she was not brought to the knowledge of the truth until after her marriage, in the nineteenth year of her age. She had, indeed, frequent calls to repentance, but they were unheeded, or produced but a transient effect, until at the age abovementioned, in company with her pious husband, she attended a Camp-Meeting in the town of Minden, Montgomery County. At this place the Lord manifested his gracious power unto her; and she gave evidence, by her future life, that she experienced a sound conversion.

She then united herself to the Methodist Church; of which she remained a pious and exemplary member to the day of her death. For about six years, her declining health indicated that she was not destined to a long life. The consumption terminated her mortal career in the thirty-first year of her age. In her last sickness she witnessed a good confession before all who visited her. The comforts of religion she recommended to her friends and neighbours, telling them it would not only sweeten the cares and enjoyments of life, but also buoy up the soul in affliction and prepare it to pass through the valley and shadow of death with tranquility.

In her life she had been an example of piety, in conversation, in dress, and in all her deportment. In the midst of her mortal conflicts, which often were many and various, she sought relief in retiring to her closet, where she poured out her complaint to God. She watched over her conduct with a godly jealousy, that she might not be an occasion of offence to others, but that her religion might recommend itself to them in her words and temper. And now that she was called to depart, she could confidently speak of her joys and hopes, without fear of reproach from her ac-

quaintance, and without any dread of future misery; but on the contrary, with a triumphant hope of immortality.

To her children,—for she had five,—she addressed herself with all the emphasis and affection of a dying mother; admonishing them of the evil consequences of sin, and urging them by every hallowed motive to embrace the Lord Jesus in the days of their youth. "Remember," said she, "the words of your dying mother. Seek an interest in Him who died for you. Your mother in a few hours must bid you a long farewell. You must obey your father, who, I trust, by grace assisting him, will train you up in the fear of God. O my Jesus! Shall I meet my little children in thy kingdom! Shall I join hands with my husband and children on the banks of everlasting deliverance? O my dear husband! a few more struggles, a few more pains—and I shall have done with this world, and my spirit will grasp the God I seek. Yes! in the paradise of God I shall meet my father, who is gone before me. Yes, glory! glory! I am happy in Jesus. I shall soon see Him as he is. There I shall meet and mingle with those whose robes were made white in the blood of the Lamb. Yes, blessed be God! Those who have come through much tribulation are now basking in the brightness of His glory."

When I approached her bed on Monday morning, March 4th, she exclaimed, "I am glad you are come to rejoice with me." I sat down while she praised God. I then repeated, *All o'er that bright extended plain, Shines one eternal day:* she responded, "O yes! glory to God! O that bright world!" I then sung, *When I can read my title clear*, &c. Also, *On Jordan's stormy banks I stand*, &c. She continued shouting aad praising God. But when we sung, *Saints and angels join in concert, Sing the praises of the Lamb*, &c. she sung with us with great animation.

Being asked, a few hours before her departure, if she had any doubts remaining? she replied, "Not one." She took her leave of this world, in the full assurance of faith on the following Wednesday evening. May her example of patience and piety be remembered and imitated by her surviving husband, and deeply impressed upon the hearts of her motherless children.

To the Editors of the Methodist Magazine.

DEAR BRETHREN,

I TAKE the liberty to inform you that our Zion has lately sustained a loss in the death of the Rev. SAMUEL DAVIS, a member of the Baltimore Annual Conference.

At the last Annual Conference, he was stationed at the Foundry Church in the city of Washington, where he was received as the messenger of the Lord, and as a faithful servant and herald, performed his ministerial duties with great fidelity; proclaiming with increasing ardour the great truths of the gospel of the Lord Jesus Christ.

He had been to a Camp-meeting in Prince George's County, which commenced on the 16th of August, and preached with great power to large congregations; and laboured much with mourners, who in distress were seeking redemption in Jesus. From this meeting he returned to his Station unwell. He preached his last sermon on Sunday morning, Sept. 1st, from Heb. iv. 14. administered the sacrament, admitted ten probationers into society, was then taken ill, and laboured no more. He departed this life in peace about four minutes after six o'clock, on Sunday morning, Sept. 15th, in the 29th year of his age, and in the ninth year of his itinerant labours.

His disease was of the billious character, for which he was judiciously treated by skilful and attentive physicians, and a hope was cherished by his friends that he would recover; but a few days before his death the disease gathered new strength, and concentrating its force in the brain, no management could remove it. The inflammation in the brain was so intense, that a prostration of the functions, both of body and mind, was the consequence; so that from the Friday evening before his death, our dear brother spoke no more: but although he was not able to articulate in death, and tell that all was well within him, we have the assurance in the holiness of his life, from the moment of his *conversion*, to the moment of his *death*, that *he is now resting with God.*

The respect that was due to him, was

amply acknowledged by the very large and solemn assembly that attended at his interment. A few minutes after 9 o'clock, on Monday morning, September 16th, his remains were carried into the Meeting-house where he had been pastor; when a funeral discourse was delivered from 1 Cor. xv. 26. to a large and weeping assembly: after which, the funeral proceeded to the Methodist burial ground in Georgetown, district of Columbia, where his body now lies in silence, waiting for the Resurrection of the Just.

Much might be said about this great and good young man; but as it is likely that a biography of him, will be composed and sent for publication in the Magazine, I will avoid saying here, what ought to appear there.

I am respectfully, &c.

ROBERT BURCH.

Alexandria, District of Columbia, Sept. 25th, 1822.

Poetry.

AUTUMN.

" The pale descending year, yet pleasing still,
" A gentler mood inspires ***** *****
" But see the fading many-colour'd woods,
" Shade deep'ning o'er shade, the country round
" Embrown;—********"

THE sullen winds of Autumn sigh,
The fading leaf proclaims its doom,
The fruits in heaps ungather'd lie,
And fair Pomona wears a gloom.

The philosophic spirit breathes
Its mournful numbers o'er the lyre,
And nature's wreathe of sorrow weaves,
To wind it round its funeral pyre.

The scene inspires the thoughtful mind,
To read the world's destructive doom—
In nature's cementary kind,
Beholds for Man the mould'ring tomb.

The with'ring leaf describes his fate,
It quits the branch—then dies away;
So man in all his glorious state,
Is but the flow'r of summer's day.

When sighing winds of autumn wail,
And silent grief distends my breast;
The twinkling star of vesper pale
Directs me to my heav'nly rest.

The queen of night my sorrow shares,
And sheds her beams o'er nature's urn;
Her pensive glance throughclouds declares
That gloomy winter will return.

The morning trembles o'er the sky,
And dim the light, of saffron hue;
The chequer'd clouds impatient fly,
In varied shapes of fancy new.

The peaceful lake, where zephyr's lave
Their balmy wings in summer's eve;
The western gale now rolls the wave,
And dying winds at midnight breathe.

The scenes where fancy erst to rove,
A wond'rous change we now behold,
The woodland height, the distant grove,
The'r fading charms to us unfold.

But not to earth is thought confin'd;
Th' immaterial fire must rise:
We cannot chain the active mind,
Beneath the sun or saphire skies.

Tho' spring and summer fade away,
And autumn spreads a gloom around,
Tho' winter speaks the sad decay,
And echo's far the mournful sounds

Yet through the veil of transient things,
Hope ardent bears the spirit's breath,
And joy within the bosom springs,
And triumphs o'er the thoughts of death.

Miranda.

New-York, Oct. 10th, 1822.

For the Methodist Magazine.

On seeing the word " alas!" *written on a memento of youthful friendship.*

Alas! well might the word be found,
Written on ev'ry youthful joy;
For lo! each flow'r that smiles around,
Some worm is mission'd to destroy.

Perhaps the hand that wrote it here,
Sway'd by a heart o'ercharged with woe;
Wrote it and wip'd the falling tear,
Which this strange word had caus'd to flow.

Perhaps some tie around the soul
Had twin'd too closely e'er to part;
And this short word unfolds the whole,
The story of a burthen'd heart.

Ah! could I bid the tempest sleep,
Then might I grant thy mind relief;
But with thee I can only weep,
And sympathizing share thy grief.

Yet oh, there is a balm above,
To heal each wound by sorrow made;
Look up, thy Father's name is Love,
Nor dare distrust his gracious aid.

'Tis wisdom's word, and points to heaven,
Proclaims how Jesus wept for thee;
Mourner, thy sins shall be forgiv'n,
Alas! why wouldst thou doubtful be?

'Tis wrote on friendship's hallow'd bier,
And marks the moments gliding by;
Tells me the night of death is near,
And bids me now prepare to die.

Write it on youth and beauty too,
Riches and grandeur, health and ease;
Alas! the bubbles we pursue,
How soon shall they forget to please.

Write it on our forsaken shore,
The silent wharf and lonely street:
Where commerce sleeps, and man no more
Disturbs the place of death's retreat.

Write it at last upon yon tomb,
The pillow of a parent's head,
And learn how certain is thy doom:
Thou too must sleep among the dead.

Well let it sound from shore to shore,
Cheer'd by the hopes through Jesus giv'n,
We know, when life's short voyage is o'er,
The word will not be heard in heav'n.

A. H.

Methodist Magazine,

FOR DECEMBER, 1822.

Divinity.

From the Wesleyan Methodist Magazine.

EXTRACTS FROM ARMINIUS'S FIRST ORATION ON THEOLOGY.

(Continued from page 406.)

On the UNION *and* SUBORDINATION *of* LEGAL *and* CHRISTIAN THEOLOGY.

"I. SINCE we have God and his Christ for the object of our CHRISTIAN THEOLOGY, the manner in which LEGAL THEOLOGY explains God unto us, is undoubtedly much amplified by this addition, and our Theology is thus infinitely ennobled above that which is Legal.

"For God has unfolded in Christ every one of his blessings: 'It pleased the Father, that in Him should all fulness dwell;' (Col. i. 19;) and that the 'fulness of the Godhead should dwell in him,' not by adumbration or according to the shadow, but 'bodily.' For this reason he is called, 'the image of the invisible God;' (Col. i. 15;) "the brightness of his Father's glory, and the express image of his person,' (Heb. i. 3.) in whom the Father condescends to afford to us his infinite majesty, his immeasurable goodness, mercy, and philanthropy, to be contemplated and beheld, to be touched and felt: even as Christ himself says to Philip, 'He that hath seen me, hath seen the Father.' (John xiv. 9.) For those things which lay hidden and indiscernible within the Father, like the fine and deep traces in an engraved seal, stand out, become prominent, and may be most clearly and distinctly seen in Christ, as in an exact and protuberant impression, formed by the application of a deeply engraved seal on the substance to be impressed.

"1. In this Theology God truly appears, in the highest degree, as the Best and the Greatest of Beings: (1.) The BEST. Because he is not only willing, as in the former Theology, to communicate himself (for the happiness of men) to those who correctly discharge their duty,—but to receive into his favour, and to reconcile to himself, those who are sinners, wicked, unfruitful, and declared enemies, and to bestow eternal life on them, when they repent.—(2.) The GREATEST. Because he has not only produced all THINGS from *nothing*, through the annihilation of the *latter* and the creation of the FORMER,—but because he has also effected a triumph over sin, (which is far more noxious than nothing, and conquered with greater difficulty,) by graciously pardoning it and powerfully *putting it away;*—and because he has *brought in everlasting righteousness*, by means of a second creation, and a regeneration which far exceeded the capacity of *the law that acted as school-master*. (Gal. iii. 24.) For this cause Christ is called *the wisdom and the power of* God, (1 Cor. i. 24,) far more illustrious than the wisdom and the power which were originally displayed in the creation of the universe.—(3.) In this Theology God is described to us as in every respect immutable, not only in regard to his nature but also to his will, which, as it has been manifested in the Gospel, is peremptory and conclusive, and, being the last of all, is not to be corrected by another will. For "Jesus Christ is the same, yesterday, to-day, and for ever," (Heb. xiii. 8,) "by whom God hath in these last days spoken unto us." (Heb. i. 2.) Under the law, the state of this matter was very different, and that greatly to our ultimate advantage: For if the will of God, as unfolded in the law, had not only been fatal to us, but also the last expression of it, we, of all men most miserable, should have been banished for ever from God himself on account of that declaration of his will; and our doom would have been to a state of exile from salvation. I would not seem in this argument to ascribe any mutability to the will of God. I only place such a termination and boundary to his will, or rather to something willed by him, as was by himself before affixed to it, and predetermined by an eternal and peremptory decree, that thus a vacancy might be made for a "better covenant established on better promises.' (Heb. vii. 22; viii. 6.)

"2. This Theology offers God in Christ as an object of our sight and knowledge, with such clearness, splendour, and plainness, that 'we, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.' (2 Cor. iii. 18.) In comparison with this brightness and glory, which were so pre-eminent and surpassing, the law itself is said not to have been either bright or glorious: for it 'had no glory in this respect, by reason of the glory that excelleth.' (2 Cor. iii. 8.) This was indeed

'the wisdom of God which was kept secret since the world began.' (1 Cor. ii. 7; Rom. xvi. 25.) *Great* and inscrutable *is this mystery:* yet it is exhibited in Christ Jesus, and *made manifest* with such luminous clearness, that *God* is said to have been *manifest in the flesh*, (1 Tim. iii. 16,) in no other sense than as though it would never have been possible for him to be manifested without the flesh; for the express purpose 'that the eternal life which was with the Father, and THE WORD OF LIFE which was from the beginning with God, might be heard with our ears, seen with our eyes, and handled with our hands.' (1 John i. 1, 2.)

"3. The object of our Theology, being clothed in this manner so abundantly fills the mind and satisfies the desire, that the Apostle openly declares, he was determined 'to know nothing among the Corinthians, save Jesus Christ and him crucified.' (1 Cor. ii. 2.) To the Philippians he says, that he 'counted all things but loss for the excellency of the knowledge of Christ Jesus; for whom he had suffered the loss of all things, and counted them but dung that he might know Christ, and the power of his resurrection, and the fellowship of his sufferings.' (Phil. iii. 8, 10.) Nay, in the knowledge of the object of our theology, modified in this manner, all true glorying and just boasting consist, as the passage which we before quoted from Jeremiah, and the purpose to which St. Paul has accommodated it, most plainly evince. This is the manner in which it is expressed: 'Let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth.' (Jer. ix. 24.) When you hear any mention of mercy, your thoughts ought necessarily to revert to Christ, out of whom 'God is a consuming fire,' to destroy the sinners of the earth. (Deut. iv. 24; Heb. xii. 29.) The way in which St. Paul has accommodated it, is this: 'Christ Jesus is made unto us, of God, wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in the Lord!' (1 Cor. i. 30, 31.) Nor is it wonderful, that the mind should desire to 'know nothing save Jesus Christ,' or that its otherwise insatiable desire of knowledge should repose itself in him, since in him and in his Gospel 'are hidden all the treasures of wisdom and knowledge.' (Col. ii. 3, 9.)

"II. Having finished that part of our subject which related to this UNION, let us now proceed to the SUBORDINATION which subsists between these two objects. We will FIRST inspect *the nature* of this subordination, and THEN *its necessity.*

"FIRST. Its NATURE consists in this, that every saving communication which God has with us, or which we have with God, is performed by means of the intervention of Christ.

"1. The communication which God holds with us, is (i) either in his benevolent affection towards us, (ii.) in his gracious decree

concerning us, or (iii.) in his saving efficacy in us. In all these particulars Christ comes in as a middle man between the parties. For (i.) when God is willing to communicate to us the affection of his goodness and mercy, he looks upon his ANOINTED ONE, in whom, as 'his beloved, he makes us accepted, to the praise of the glory of his grace.' (Eph. i. 6.)—(ii.) When he is pleased to make some gracious decree of his goodness and mercy, he interposes Christ between the purpose and the accomplishment, to announce his pleasure; for "by Jesus Christ he predestinates us to the adoption of children.' (Eph. i. 5.)—(iii.) When he is willing out of his abundant affection to impart to us some blessing, according to his gracious decree, it is through the intervention of the same Divine Person. For in Christ, as our Head, the Father has laid up all these treasures and blessings; and they do not descend to us, except through him, or rather by him as the Father's substitute, who administers them with authority, and distributes them according to his own pleasure.

"2. But the communication which we have with God, is also made by the intervention of Christ.—It consists of three degrees, —access to God, cleaving to him, and the enjoyment of him.

"(I.) Three things are necessary to this access;—(i.) that God be in a place to which we may approach;—(ii.) that the path by which we may come to him be a high-way and a safe one:—and (iii.) that liberty be granted to us and boldness of access.—All these facilities have been procured for us by the mediation of Christ. (i.) For the Father dwelleth in light inaccessible, and sits at a distance beyond Christ on a throne of rigid justice, which is an object much too formidable in appearance for the gaze of sinners; yet he hath appointed Christ to be 'a propitiatory through faith in his blood;' (Rom. iii. 25;) by whom the covering of the ark, and the accusing, convincing, and condemning power of the law which was contained in that ark, are taken away, and removed, as a kind of veil, from before the eyes of the Divine Majesty; and a throne of grace has been established, on which God is seated, 'with whom' in Christ 'we have to do.' Thus has the Father in the Son been made ευπροσιτος, 'easy of access to us'—(ii.) It is the same Lord Jesus Christ who 'hath' not only 'through his flesh consecrated for us a new and living way,' by which we may go to the Father, (Heb. x. 20,) but who is likewise 'himself the way' which leads in a direct and unerring manner to the Father. (John xiv. 6.)—(iii.) 'By the blood of Jesus' we have liberty of access, nay we are permitted 'to enter into the holiest,' and even 'within the veil whither Christ,' as a High Priest presiding over the house of God and 'our fore-runner, is entered for us,' (Heb. v. 20,) that 'we may draw near with a true heart, in the full assurance of faith,' (x. 22,) and may with great confidence of mind 'come boldly unto the throne of grace,' (iv. 16.) Have we therefore prayers to offer to God? Christ

is the High-Priest who displays them before the Father: He is also the altar from which, after being placed on it, they will ascend as incense of a grateful odour to God our Father.—Are sacrifices of thanksgiving to be offered to God? They must be offered through Christ, otherwise 'God will not accept them at our hands.' (Mal. i. 10.)—Are good works to be performed? We must do them through the Spirit of Christ, that they may obtain the recommendation of him as their author; and they must be sprinkled with his blood, that they may not be rejected by the Father on account of their deficiency.

"(2.) But it is not sufficient for us only to approach to God; it is likewise good for us *to cleave to him*.—To confirm this act of cleaving, and to give it perpetuity, it ought to depend upon a communion of nature: But with God we have no such communion. Christ however possesses it, and we are made possessors of it with Christ, 'who partook of our flesh and blood.' (Heb. ii. 14.) Being constituted our Head, he imparts unto us of his Spirit, that we, (being constituted his members, and cleaving to him as 'flesh of his flesh, and bone of his bone,') may be one with him, and through him with the Father, and with both may become 'one spirit.'

"(3.) *The enjoyment* remains to be considered:—It is a true, solid, and durable taste of the divine goodness and sweetness in this life, not only perceived by the mind and understanding, but likewise by the heart, which is the seat of all the affections. Neither does this become ours, except in Christ, by whose Spirit dwelling in us that most divine testimony is pronounced in our hearts, that 'we are the children of God, and heirs of eternal life.' (Rom. viii. 16.) On hearing this internal testimony, we conceive joy ineffable, 'possess our souls in' hope and 'patience,' and in all our straits and difficulties we call upon God and cry, Abba, Father, with an earnest expectation of our final access to God, of the consummation of our abiding in him and our cleaving to him, (by which we shall have 'all in all,') and of the most blessed fruition, which will consist in the clear and unclouded vision of God himself.*

"SECONDLY. Having seen the subordination of both the objects of Christian Theology, let us in a few words advert to its NECESSITY. This derives its origin from the comparison of our contagion, and vicious depravity, with the sanctity of God that is

*Many of our readers will be gratified to learn from this paragraph, that the sentiments of ARMINIUS were so similar to those of MR. WESLEY and the Methodists, respecting that "internal testimony" of the Spirit, which is the privilege of all believers in Christ. In fact, many of the old and standard Divines have expressed themselves, on this important article of spiritual religion, in terms which the defective views, or the cold and *rationalizing* spirit, of some modern theologians would at once denounce as enthusiastical, but which perfectly accord with the simplicity of Scripture, and with the delightful realities of Christian experience. EDITOR.

incapable of defilement, and with the inflexible rigour of his justice, which completely separates us from him by a gulf so great as to render it impossible for us to be united together while at such a vast distance, or for a passage to be made from us to him, —unless Christ had trodden the wine-press of the wrath of God, and by the streams of his most precious blood, plentifully flowing from the pressed, broken, and disparted veins of his body, had filled up that otherwise impassable gulf, 'and had purged our consciences, sprinkled with this his own blood, from all dead works;' (Heb. ix. 14, 22;) that, being thus sanctified, we might approach to 'the living God, and might serve him without fear, in holiness and righteousness before him, all the days of our life.' (Luke i. 75.)

"And such is the great NECESSITY of this subordination, that, unless our faith be in Christ, it cannot be in God. The Apostle Peter says, 'By him we believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.' (1 Pet. i. 21.) On this account the faith also which we have in God, was prescribed, not by the law, but by the gospel of the grace of our Lord Jesus Christ, which is properly 'the word of faith' and 'the word of promise.' "

(To be concluded in the next Number.)

Biography.

MEMOIR OF MRS. ELIZABETH R. ACKERMAN.

To the Editors of the Methodist Magazine.

DEAR BRETHREN,

IF you think the following worthy of a place in our useful Magazine, you will oblige a subscriber and brother by giving it an insertion. JAMES C. KOGEN.

MRS. ELIZABETH R. ACKERMAN, was born on Edisto-River, South-Carolina, on the 22d of October, 1786. In the early part of her life she was favoured with the enjoyment of religious privileges; and through the instrumentality of the gospel, and pious admonitions of that memorable servant of God, Mrs. M. Rumph, she became seriously disposed, and earnestly sought the Lord for several months; but in consequence of an almost universal apostacy in the neighbourhood, her convictions gradually wore off, and she lived without the peace of God for several years.

When about sixteen years of age, she attended one of our first Camp-Meetings in this part of the state: at which the Lord was pleased to re-awaken her to a sense of her guilt and misery. Her convictions were powerful, and her distress and anguish deep: she sought the Lord with all her heart, and when prostrate before

him, he heard her prayer, removed her burden, and filled her heart with peace and joy. She arose, praised the Lord aloud, and exhorted all around to seek the same blessing.

From this time her warfare commenced, she joined the Church, about nine miles from her place of residence. In consequence of the distance she had many difficulties to surmount in attending divine service, yet she let no opportunity escape unimproved. Her relations were all ungodly. She stood alone, yet she stood firmly.

In a few months after her conversion, she was, in compliance with a *previous engagement*, united to an ungodly companion, by whom she was much hindered, for several years, yet she remained steady and faithful to the grace given, and the Lord was her support. She progressed slowly for several years, until the Lord removed their first and then only child, on whom both its parents placed their affections most warmly. This heavy stroke was sanctified to the conversion of Mr. A. He became thoughtful and serious, and requested the Rev. R. Nolley, to attend the funeral of their child. The Lord owned his word and accompanied it with divine power, and Mr. A. was one of the first who acknowledged the Redeemer. Her companion, becoming her religious help-mate, and many of her relatives embracing religion, she moved sweetly on in the path of piety. She was always steady and uniform, but now her path shone brighter than ever, and every Christian grace shone with a divine lustre in her life. She was always modest and humble,—always little in her own eyes, yet always shared largely in the love and confidence of her friends. She exhibited such a measure of patience, meekness, love, and holiness, as could but recommend the religion of Jesus. All who knew her, saw it reduced to practice in every relation of life. Pursuing such a pious course she secured the love and respect of all who knew her.

In this fixed course she persevered, not the subject of ecstatic joy, but of peace and trust in God, until the fall of 1819, when the Lord again visited her with his afflicting hand, and very suddenly removed her only daughter. The event was unexpected, and fell heavily on her. Satan sought every advantage of her distress, and was but too successful. She listened to his reasonings, he stript her of her confidence, a dark cloud overspread her mind, her head was bowed down, nor dared she lift it up. She could no longer say, "My Lord and my God," but stood trembling and fearing before him. In this dark and heavy state she was almost driven to despair, and remained for several months without one comfortable beam of hope to cheer her gloomy way. But notwithstanding her darkness and distress, she relaxed not. In the diligent use of the means of grace, she was more abundant than ever—in fasting—in prayer—in self-denial—and in reading, particularly the scriptures and Mr. Wesley's Sermons. At length

the Lord returned unto her, turned her mourning into joy, the darkness fled, the day returned, and peace and comfort again filled her heart. She could now praise the Lord for every providence, and even for removing her little Jane, as it had brought her nigher him than ever. But she was not to stay long behind her.

Being seized with the consumption, she soon lost all hopes of recovering. On taking medicine, she often observed, "if it will be of any service to me it is my duty to take it; and though I feel that I have no tie to earth, if it is the Lord's will, I am willing to stay and suffer a little longer with my family—his will and not mine be done." As her disease progressed, her case became particularly trying: A large family of small children were daily passing in and out before her, and her husband's watchful care rendered the thought of parting more painful; but she could view death advancing, and anticipated the separation that must take place with the utmost composure. "True," said she, "my children are small and dear to me, but I am not afraid to trust them in the hands of the Lord; he gave them to me, I can now give them back to him: and as to myself my way is clear, my hope is full of immortality."

Many interesting seasons passed in her illness not unworthy of notice; but now equally so with her last hours. In the early part of her afflictions, she frequently expressed a fear that she might not meet death with sufficient fortitude, but as she advanced she gathered strength, her fears all fled, and her soul confidently trusted in the Lord.

In her afflictions I always found her devout and resigned, but a few days before her death I called on her and found her deeply sensible of God's love. She spoke most feelingly of his care and goodness towards her during her affliction: Saying, "Tis his grace that has supported me through all; yes my Lord thou hast stood by me in six troubles, and I am willing to trust thee in the seventh, even in death." Her soul was filled with gratitude, and with uplifted eyes and hands she praised the Lord. She lingered but a few days longer. Her disease took an unfavourable turn, and I was sent for. When I came to her bedside, I found her nearly gone, rapidly sinking into the arms of death, but happy and triumphant. I said to her, my sister, How are you? She replied, "almost gone." I said, I hope all is well with you. She pleasingly responded, "all is well. Glory to God! All is well! I am going to rest." One of her unconverted neighbours entered her room, and seeing him, she said, "Mr. C. it is nothing to die. O! seek the Lord. You see it is nothing to die, if we have religion, and we may all have it, for Jesus died for all."

"Jesus can make a dying bed,
Feel soft as downy pillows are;
Whilst on his breast I lean my head,
And breathe my life out sweetly there."

"O! sing! sing! *Jesus can make a dying bed*, &c." We commenced singing. She sang with us as long and as loud as her strength would admit. But when she came to the verse having the words, *Jesus can*, &c. she could no longer sing—overwhelmed with a sense of the divine presence and goodness, she lifted her hands, clasped them together, and shouted aloud. It was truly interesting and affecting to witness the scene. She called her seven children to her one at a time,—gave them her dying blessing—took farewell of them, and gave them up to the care of the Lord, saying, the "Lord gave you to me, I now give you back to him:" and this with cheerful resignation without one sorrowful tear. She then called her friends that were present by name, embraced them in her arms, and bid them farewell: saying, "O! how I love you! but I can leave you." She turned to her weeping companion, and said, "farewell my dear, I am going to rest. Yes, glory to God! I am going to rest." Such was her rapture of joy, that she shouted away her strength and voice. After this she could only whisper, but she whispered the breath of prayer or praise, while peace and comfort sat sweetly smiling in her countenance. After remaining in this state for a short time, her husband felt her pulse; to whom she said, "Are they most gone?" being answered in the negative, she observed, she was almost afraid her patience would fail, and requested us to pray with her. We did so: she prayed most fervently, and afterwards lay composed until the next morning, Monday 22d April, when she fell sweetly asleep in Jesus, without a struggle or a groan. As she sank into the arms of death, she lifted her hands in token of victory, and whispered, "O how I long to be gone;" and then left us. But so strong were her consolations in death, that her countenance evinced to all who saw her, that she sweetly slept in Jesus.

Thus lived and died our beloved sister Ackerman, in the 36th year of her age, after having devoted nearly twenty years of her life to God. She closed the scene in peace—rejoicing that ever she was born to die. She is gone: but gone to rest. While living she possessed every virtue and qualification calculated to render her useful and dear to all who knew her. She was the true friend, the dutiful child, the tender mother, the loving wife, and true help mate, the devout and humble Christian. Though dead she will long live in the memory of many, who with tears followed her to the silent grave.

Scripture Illustrated.

CHRIST THE TRUE NAZARITE.

A Nazarene, i. e. a native or inhabitant of the town of *Nazareth*, and also, *A Nazarite*. Both these senses of the word are, I apprehend, referred to in that famous passage of St. Mat. ii. 23, *And he* (Joseph) *came and dwelt at Nazareth, that it might be fulfilled which was spoken by the Prophets, He* (Christ) *shall be called*, i. e. he shall not only *be esteemed* and *called*, but he shall *really be*, Ναζωραιος. Now there is no prophecy in the Old-Testament, wherein it is foretold, that Christ should be so much as an *inhabitant* of *Nazareth*, and it was expressly predicted that he should be *born* at *Bethlehem*: But as *Nathanael* objected, John i. 47, *Can any good thing come out of* Nazareth? (comp. John vii. 41, 42, 52,) so we find the Jews calling our Saviour Ναζωραιος or *Nazarene* in *contempt*, John xviii. 5. Acts vi. 14. Comp. John xix. 19. And their taking occasion from our Lord's abode at *Nazareth*, to apply the epithet of Ναζωραιος to him in this *opprobrious sense*, was, indeed, agreeable to those many prophecies in which it was foretold, that the Messiah should be treated in a *contemptuous* and *reproachful* manner:† But this is not all; for by the observation in St. Matthew, somewhat further and more determinate seems to be intended than merely that Christ should thus meet with *contempt* and *reproach*. And accordingly in the greater number of passages wherein the title Ναζωραιος or Ναζαρηνος is ascribed to Christ, it is plain that *nothing opprobrious* was intended. See Mark i. 24. xvi. 6. Luke iv. 34. xxiv. 19. John xviii. 5. Acts ii. 22. iii. 6. iv. 10. xxii. 8. The Vulgate renders Ναζωραιος in Mat. ii. 23, by Nazaræus, which is used for a *Nazarite* in Jud. xiii. 5, 7. xvi. 17. Lam. iv. 7. of that version; and the Greek word answering to the Heb. NAZARIM, and to the Eng. *Nazarites*, is spelt with an ω, Ναζωραιως, in *Theodotion's* version of Amos ii. 12, as in Mat.

The *Nazarite*, the particulars of whose vow we have Num. vi. is, I think, by all Christians allowed to have been a lively and striking representative of Christ; and ‡ many of the qualifications ascribed to the Redeemer in the Prophets may be reduced to the correspondent typical qualifications of the legal *Nazarite*. It was then in effect foretold, not by *one*, but by the *Prophets* in general (δια των Προφητων, as St. Matthew says,) that Christ should not only be *despised* and *rejected* of men, but also that, notwithstand-

† See *Whitby* on Mat.

‡ See an ingenious Treatise entitled, *The Creation, the Ground-work of Revelation*, &c. printed at *Edinburgh*, 1750, p. 60, and seqt.

ing this contempt and ill-treatment, he should be the * real *Nazarite*, the great *Antitype* of that emblematic character. †"So that whilst the Jews and Romans were calling him in contempt Ναζωραιος and Ναζαρηνος, *the Nazaræan and Nazarene*, the providence of God was at the same time pointing him out as the *true Nazarite*, from the circumstance of his dwelling in that city or town which had been prophetically, with a view, no doubt, to this important event, called *Nazareth*, or the CITY of the *Nazarite:* Even as Pilate by the title on our Lord's cross proclaimed him both to Jews and Gentiles to be *Jehovah the Saviour*, ὁ Ναζωραιος, *the* expected *King of the Jews*, though doubtless he intended by this inscription to deride and blast his pretensions. See John xix. 19, 20."

Dr. *Clarke*, on the Gospels, thus paraphrases Mat. ii. 23. "And there (i. e. in *Galilee*) he dwelt in the city *Nazareth*. From whence *Jesus* was called a *Nazarite:* As the Prophets had foretold that he should *be*, in several senses of that word; and particularly, as it was prophesied in those words, Judg. xiii. 5. which were spoken of *Samson*, as a type of Christ: *He shall be* a Nazarite *from* the womb." On which text of Judges the Doctor subjoins this Note: "This place, *though scarce taken notice of by Commentators*, seems to be more immediately respected by the Evangelist than those where only the word NETZER or NEZER is used in different senses." Thus Dr. *Clarke*. *Diodati*, however, not to mention others, had, in his Italian Translation, taken *very particular* notice of Judg. xiii. 5; and on the expression, *by the Prophets*, Mat. ii. 23, has the following Annotation, which I submit to the reader's consideration and judgment: "These words, says he, are not found any where else, except in Judg. xiii. 5, concerning *Samson:* who in many particulars of his life was a figure of Christ: and it is credible that the Prophets, in their teaching, taught that the true *Samson* of the Church and the *Nazarite* of God, should be the Messiah, whose perfect sanctification had been prefigured by the ancient *Nazarites*, Num. vi. 2. And because Christ was mystically possessed of the truth of this character, the providence of God moreover willed that he should bear its name, which was unwittingly and equivocally imposed on him through popular *scorn*, from the name of the despicable city where he dwelt."—*Parkhurst*.

* See *Wetstein* on Mat. ii. 23, and the learned *Spearman's* Letters on the LXX, &c. Let. III. p. 257, and seqt.

† See *Heb.* and *Eng.* Lexicon under NEZER II.

The Grace of God Manifested.

For the Methodist Magazine.

A SHORT MEMOIR OF MRS. SARAH WOOD.

Mrs. Sarah Wood, the subject of this memoir, was the daughter of Mr. Robert Earls. She was born in the town of Chatham, state of New-York, in the year 1791. In the early part of her life, she removed with her parents to the province of Upper-Canada. Being destitute of the advantages of a religious education in this newly settled country, she lived in the total neglect of her duty to God, until it pleased Him to send the Methodist preachers to the neighbourhood where she resided. It appears that they went in the fulness of the gospel of peace, for God attended the word to the hearts of the people; and it proved the power of God unto salvation to the greater part of the neighbourhood. Our worthy sister was one of the first fruits of this happy revival. She became a member of the church of God, in which she lived and died. We might say much of the excellent qualities which discovered themselves in this blessed saint of God ever after her first experience in religion. She maintained a constant conformity to the doctrine and discipline of the gospel. She was deeply pious; joyful without levity, sober without melancholy, zealous without fanaticism, holding faith and a good conscience, and pressing forward for the whole mind that was in Christ.

In this situation I found her on my arrival at the Augusta circuit. In consequence of making her dwelling my home, I became more particularly acquainted with her Christian virtues. I hardly dare to venture on a description of what I have seen and heard of our departed friend. She was truly a pattern of patience, resignation, and of confidence. Fervent in her devotions, abundant in works of mercy and benevolence. She was plain in her dress and manners, constant in her friendships, faithful and mild in her admonitions to the ungodly. In her death, the Church militant has lost an ornament; her husband an invaluable companion, and her little children a tender and pious mother. During my acquaintance with her I have never discovered any thing wrong in her temper or conduct, but have been led to admire the assemblage of virtues which shone forth in all her deportment. She was noted for her kindness to the preachers and their families; for whenever she heard that they were in want, she could neither eat nor sleep till some relief was administered. But her charity was not confined to preachers or their families; for in her the poor found a constant friend, and the stranger a lodging in her dwelling.

In the month of March last, death made its first appearance in her family; and took a promising infant daughter from her embrace, which seemed to draw her nearer to God, and to increase her desires after heaven. Her own health had been declining for some months; but it was not until May last, that all our hopes of her recovery were given up. To mention all the gracious words which proceeded from her lips during her last illness, would make this account too prolix. At one time I asked her if she entertained any doubt of her acceptance with God? "O No," said she, "How can I doubt the power and goodness of that God, who has supported me so long? I have given up husband—my children—my all to my God, and shall I withhold myself? O brother! I find we two are so joined, he'll not live in glory and leave me behind!" In this frame of mind she continued till the messenger arrived to change her state of existence, which was on the 2d day of June, 1821. In the morning it was observed she was dying. Her friends were called in to take their final farewell. Her pulse were gone, and the blood had settled under her nails. Being present, I asked, are you resigned to the decree of heaven? "O yes," said she, "the welcome day has at last arrived: I am going, and I believe I shall go happy." She then requested prayer. After prayer we sung a hymn, in which she joined, and was distinctly heard. Soon after she was taken with violent agues and distress in breathing. During these paroxysms, she appeared in deep anxiety; but said little. She only requested to be changed in her position. Although dying she had some intervals, which she employed in exhorting her unconverted brethren and friends to seek religion. About 2 o'clock, p. m. she expressed a desire to see her little children. They were brought into the room, over whom she dropped the fond tear of a dying mother, and commended them to the protection of the Father of spirits. Soon after this she fell into a stupor. Being still sensible of her situation, she said to her friends, "if I should say no more, have I given you sufficient evidence that I have gone to heaven?" Being told she had, she said no more till about nine o'clock in the evening. Being sensible that death was about to dissolve the mortal body, in her struggle she called for me. I pressed through the crowd of anxious friends, to her bed-side. She bade me an affectionate farewell, and then called for her brothers, and in a manner which will never be forgotten, took her leave of them. She then exclaimed, "glory to God in the highest! O blessed Jesus! Come,—Come Lord Jesus! O death where is thy sting! O grave where is thy victory! O blessed Jesus! Come quickly;" and bringing her hands together, with a smile, she again exclaimed, "Victory! Victory!" The smile continued on her countenance for half an hour after she ceased to breathe. Her affectionate husband in broken accents, said, farewell. The whole assembly present seemed pressing into eternity. Some shouting

victory, others glory, glory,—while others were crying for mercy. This is some of the fruit of what God has wrought by the labours of his servants in Canada. May God increase the work of holiness in the church, that all the members thereof, like our departed sister, may prove victorious in the end. T. GOODWIN.

Miscellaneous.

For the Methodist Magazine.

THE IMPORTANCE OF STUDY TO A MINISTER OF THE GOSPEL.

(Continued from page 421.)

5. To be thoroughly furnished, with arguments from the external evidences of the truth of divine revelation, for a complete defence against the assaults of your adversaries, add to your other acquirements a knowledge of GEOGRAPHY. By having a general map of the world impressed upon your mind, you will have an intelligent view of those geographical notices so frequently mentioned in scripture, and can comprehend, with greater accuracy, those historical details with which the book of God abounds. Geography is the handmaid of history, and therefore they must be constantly united together; and they are two "great lights" which shed their mutual lustre upon the truths of divine revelation. By the aid of this science you can follow, with greater satisfaction, the flight of Abraham from his kindred, and mark the journeyings of Jacob and his sons; can understandingly trace the peregrinations of the Israelites through the "howling wilderness," until their final settlement in Canaan; and can delightfully regale yourself among the hills and vallies of Palestine, amidst ancient prophets and bards, who spoke so loftily and sung so melodiously in the name of God. A knowledge of geography will fit you for a companion of the twelve Apostles in their missionary flights through the vast Roman Empire; and you can alternately sail and walk with St. Paul through Greece, Spain and Italy, and witness the prostration of idolatry, before the progress and triumph of Christianity. With joy you may follow the banners of the cross, while they extend their peaceful influence over northern and southern latitudes, and eastern and western longitudes, and behold the "North and the south, the east and the west, resign their sons and daughters to God." By the help of this science you can accompany the modern missionaries into the four quarters of the globe, see them enter the idolatrous temples of Asia, and, from the altars of their gods, gently draw their deluded priests and votaries, from their bloody sacrifices to the altar of the living and true God. You may tread the burning soil of Africa,

the land of ignorance and oppression, and from thence wing your way through the kingdoms of Europe, the theatre of those mighty events which astonish the world; and visit, in your imagination, those favoured cities where benevolence sits enthroned amidst opulence and luxury, exerting its godlike energies to send the hallowed Word to the ends of the earth. And after taking this mighty circuit, and having minutely examined the places through which you have passed, you may return to refresh yourself in the pleasant fields, shadowy groves, and populous cities and villages of your own happy land, in which, indeed, your joy and exultation may be moderated by roaming through the wilderness, and witnessing the degradation and wretchedness of our numerous Indian Tribes.

But what, say you, has geography to do with the study of divinity? Is a minister of Jesus Christ, whose principal work it is to save souls, called upon to survey the world—to mark the latitude and longitude of places—to estimate the width and breadth, and to notice the geographical and relative situations of kingdoms and empires—to distinguish between islands and continents, promontories, bluffs, isthmus', capes, mountains, vallies and plains—between seas, lakes, bays, gulfs, rivers and fountains—to enumerate the number of inhabitants in the world, with their cities and villages? What has all this to do with divinity?

In reply I would ask, Has not God made all these things? And has not the Holy Spirit often mentioned them? And if it be not beneath the dignity of the Holy Spirit to mention them, is it beneath the notice of His ministers to understand something concerning them? The world is the grand theatre on which the wonderous acts of the Almighty are pourtrayed, and which continually exhibits marks of His omnipotence, of His wisdom and goodness. And to have a comprehensive view of these, must we not have a knowledge of the extent, the boundaries, and the productions of the terraqueous globe? It is not only necessary that we understand the terms themselves, but, as far as possible, the nature and situation of the things described. When we read of the "cedars of Lebanon," of the "dew of Hermon," of the "mountains of Ararat," of the "city of Babylon, Nineveh, Tyre, and of Rome," of the "deserts of Arabia," or of the "land of Ham," of the "River Euphrates," and the "great" or Meditterranean Sea, unless we have a geographical knowledge of those things and places, they are mere empty sounds to us; but by spreading a map of the world before us, in which we behold their situation and extent, the understanding is fed. With the aid of this science, with what pious wonder and delight can we follow the Israelites from the haughty court of Pharaoh, to Pi-hahiroth, and listen to their plaintive cries, while beholding the pursuit of their lordly task-masters; and with silent awe hear the inspiring words of their intrepid leader, "Fear ye not, stand still, and see the salvation

of the Lord." With them we may exult to find that the *Red Sea*, or *Arabian gulf*, presents no barrier to their passage into the deserts of Arabia. And if any caliver should ask us how we know that this course led them into that wilderness, we present him with a geographical description of the country. We will shew him the mountains which rise on either side of the Camp of the Israelites, and the strait over which they passed into the lonely desert; and then point to the finger of God which led them on their way. And how completely have the geographical notices of modern travellers confirmed all that the Scriptures have asserted respecting this dreary desert! of the land of Canaan, and of the adjoining countries!

It is not merely for the purpose of understanding geography as a science, separately and independently considered, that I would have you make yourself acquainted with it; but on account of the intimate connection it has with the authenticity as well as illustration of the sacred writings, and for the purpose of affording you a comprehensive view of the unlimited perfections of Jehovah, as displayed in the works of His hands.

But it is unnecessary to enlarge upon this subject. Neither need you multiply books. *Morse's Universal Geography*, his *Gazetteer*, with a good *Atlas* always at hand, and the *Geographical Excursions by the Editor of Calmet*, will be quite sufficient for your purpose. I will only further remark, that in reading history, your improvement in historical knowledge will depend much upon having a map continually before you, that you may survey the places of which you read, and mark their positive and relative situation.

Many other branches of knowledge might be mentioned, as having a collateral bearing upon the evidence and illustration of sacred scripture. How does the knowledge, for instance, of Astronomy, tend to enlarge our view of the Creator's glory in his wonderful works! If the "Heavens declare the glory of God and the firmament shew his handy work;" if the sun, moon, and stars proclaim His ineffable majesty, how must the pleasure of contemplating these heavens, these resplendent luminaries of day and night, be heightened by a knowledge of their number, of their magnitude, of their distance from each other, of their continual revolutions, and of their attractive and repulsive influence! While the uninformed stupidly gaze upon these stupendous evidences of infinite power and wisdom, the devout astronomer looks with rapture, because they afford him a mirror through which the perfections of Jehovah are reflected upon his understanding. Hence the pithy saying of the Christian Poet,

"An undevout astronomer is mad."

The scientific astronomer can reconcile the miraculous standing still of the sun upon Gibeon, and of the moon in the valley of Aja-

lon, with the modern system of Astronomy;* and can prove that the darkness mentioned by the Evangelists, as having taken place at the Saviour's crucifixion, was altogether supernatural. *Ferguson* will give you a compendious view of this sublime science.

Thus much for the external evidence of the authority of divine revelation. That course of study which leads to a just perception of the internal evidence, shall be attended to in the next number. This shall be concluded by remarking, that the formal argument in defence of the truth of Christianity, should be used sparingly. To be perpetually dwelling upon it, betrays an affectation of learning not compatible with the modesty and gravity of the Christian ministry; and also implies a doubtfulness in the hearer which he is not willing any should suspect him to indulge. The humane and skilful warrior will only use his sword when necessary to defend himself. In general, unless a course of lectures be appointed expressly for the purpose of establishing the divine authority of the sacred writings, it is best to take for granted that your hearers believe them; and therefore, instead of stopping to prove them true, urge their tremendous importance upon the consciences of your auditors. The majesty of truth will always command the reverence of the candid, and its inimitable charms, if permitted to shine in their own lustre, will attract the attention of the wise and good. Those who refuse to comply with its stern demands, leave to contend with the upbraiding language of their alarmed consciences in the best way they can.

* See Dr. A. Clarke on this place.

(To be Continued.)

RELIGIOUS LETTERS.

(Continued from page 424.)

LETTER VI.

To the Rev. Doctor William Morice, Secretary, in London, to the Society for the propagation of the gospel.

Rev. and Worthy Sir,

My last respects to you were the 24th of February last, to which please to be referred.

Since this period the labours of my mission have considerably increased, as I now *statedly* preach at about forty places, in the counties of Sussex, Morris, Essex, and Hunterdon, in Jersey, and in Northampton county, Pennsylvania. One eighth of my time I devote to the Society's Mission at Newark and Second river, by reason this Church hath not its Missionary to officiate to them at present; and the Rev. Mr. Beach favours this congregation with some of his services.

I am happy to mention, that my endeavours to promote religion, are not unsuccessful; the church here flourishes; not only

doth it increase in numbers, but, I am persuaded, in undissembled piety. I have lately published a sermon on regeneration; 1200 copies of it, by subscription, have been dispersed in various parts of the country, and I have reason to conclude that this discourse, and my other publications, have been instrumental in advancing the interests of religion, among various sects and denominations of Christians.

Within the year past, I have baptised forty-six white, and three black adults; one hundred and ninety-three white, and eight black infants; buried two, and married ten couple.

I have drawn on John Bacon, Esq. for thirty pounds sterling, in favour of Mr. Charles Ogden.

I am,
Reverend and worthy Sir,
Your and the Society's much obliged,
And very humble Servant,
Sussex County, 24th Feb. 1783. UZAL OGDEN.

LETTER VII.

To Mr. William Hutchinson; Mr. Ozias and Mrs. Ensley; Mr. James Britain; Mr. John Butler, and every one who formerly were of my congregation, at Knowltown, and who are now at New-York.

MY DEAR FRIENDS,

THE sincere regard I entertain for your present and future happiness, occasions my taking the liberty thus to address you.

The period hath arrived, on the commencement of peace, wherein you are about to take your departure from these parts; and it is probable, never more shall we behold each other in this life; never again join together in social worship in Sussex county! Often do I contemplate the happy seasons we have enjoyed in the sanctuary at Knowltown; and frequently have I mourned your absence from us at the church. But we say, and we trust it is also your language, The will of God be done!—Let us be submissive; let us be resigned to the dispensations of Divine Providence, and assure ourselves, that "all things shall terminate for the good of those who love God."

But, do we, indeed, love God? Fear we not then the displeasure of man! Do you leave your country? But your God will not leave you! He will go with you! He will comfort you when in sorrow! Be your strength in weakness, and your light in darkness! "For the eyes of the Lord run to and fro through the whole earth to shew himself strong in behalf of those whose heart is perfect towards him!" Yes! the "Lord is a present help in time of trouble!" And the truly righteous are as precious to him as "the apple of his eye!"

And when you left us were not you "truly righteous?" But how is it with respect to the state of your souls at present? Hath the noise of war silenced in you the voice of religion? Bear with the inquiry! And if any of you are sensible you have "lost your first love" to Jesus, O! let me call on you; with ardent affection beseech you, to "repent and do again your first works" of Piety! Remember the Almighty beholds with detestation a disposition of lukewarmness! Remember that religion is, at least, as important to you now as formerly. And consider too, that death and judgment are nearer to you, and may be, even at the door. O! how will you escape the severest sufferings, if you shall neglect, finally neglect, that salvation so dearly purchased, and yet so freely offered, and which once you affected so highly to esteem! How will you deplore your folly, if through the temptations of the world, the flesh, or the devil, you shall permit yourselves to be diverted from the acquisition of the "one thing needful;" —the unfeigned practice of religion; a lively faith in the compassionate Saviour; sanctity of heart; a conformity in your lives to the divine commands.

I do not, however, thus write, as though I had been informed that 'the love of any of you towards God hath waxed cold." No! Permit me humbly to hope it hath been the reverse with you. That your faith in Christ increaseth in strength. That your charity more and more aboundeth towards God and to all men. And that your hopes of salvation have daily greater stability, and afford you greater consolation. That you are resolved by divine assistance, to "make your calling and election sure." That, hourly, you more sensibly experience that "the ways of God are the ways of pleasantness, and that all his paths are paths of peace."

But whatever progress you may have made in grace, I hope, in friendship, you will receive the following articles of advice, though to you they may be unnecessary.

1. I would recommend, that you would, by the word of God, examine yourselves whether you be in the faith.

2. That you depend on Jesus for every spiritual and divine blessing you require, as "in him, and in him only, dwelleth all fulness" of pardon and grace, and power for the benefit of sinful, feeble men.

3. That you piously resolve, to be wholly devoted to that good and gracious God who hath made you, and who continually sustains and preserves you.

4. That you omit no opportunity to attend on the public worship of Almighty God.

5. That frequently, with seriousness and attention, you read the holy scriptures.

6. That you daily pray with your families, and retire, at least twice each day, to your closets, and "there pray to your heaven-

ly Father who seeth in secret;" and through the day, be often offering up ejaculatory petitions to God.

7. That you "remember to keep holy the sabbath-day."

8. That you religiously endeavour "to bring up your children in the nurture and admonition of the Lord."

9. That, with the greatest care, you avoid "all idle speaking and indecent jesting," so offensive to God and unprofitable to yourselves and others.

10. That you be humble, circumspect, and discreet in all your ways; and in your actions, continually advert to the holy life of our blessed Saviour.

11. That you often meditate on the four last things.

12. That you ever consider yourselves as in the presence of that God, who hateth iniquity and loveth righteousness.

But my paper doth not permit only to add, that I am happy to say, that my labours in the Lord are considerably blessed in this county; that several sinners appear seriously to inquire, "What they shall do to be saved?" That I most fervently commend you to the care of divine Providence, and that I am,

My dear friends,

Yours most affectionately,

UZAL OGDEN.

Newtown, 24th April, 1783.

LETTER VIII.

To Mr. Woolman Hickson, a Methodist Preacher.

DEAR SIR,

YOUR kind letter I have received by Mr. Mair; and it is with pleasure I now devote a moment, in this way, to converse with you.

Believe me, Mr. Hickson, I have a most affectionate regard for you. Your many good and engaging qualities attach you to me very sensibly, and "though absent in body, I shall often be present with you in spirit;" and, I hope, not unmindful of you in my addresses to our heavenly Father. And, O! Sir, let me be so happy as to be favoured, and that continually, with an interest in your petitions at the throne of divine grace!

I cannot but admire your zeal in forsaking all earthly considerations; all worldly connexions and prospects, for Jesus! and this too in the flower of youth! The sacrifice, on your part, is great; but remember the oblation of our blessed Saviour, was infinitely superior to this: And as he hath "bought us with a price,"—a price above all earthly computation, let us consider that we are, indeed, his, in every respect, and rejoice to render him his own. And is it not an honour; an unspeakable favour, that he will deign to employ us in the gospel vineyard? That he will graciously compensate our imperfect services with a reward

that is ineffable, divine, eternal? Though conscious, "when we have done all which is in our power to do for God, we are but unprofitable servants," yet are we permitted to have "respect to the recompence of reward." Let this support us under every pressure of affliction; knowing that tribulation also, will "work for us a far more exceeding and eternal weight of glory!" Let the thoughts of a celestial crown animate us likewise to act with redoubled vigour in the service of our divine Master. And O! let us consider that his eye is ever upon us, and that he will demand, with severity demand, an improvement of each talent committed to our care. Let us be mindful of the day wherein we must "render an account of our stewardship;" consider the happiness of the plaudit, "Well done thou good and faithful servant; enter thou into the joy of thy Lord!" And contemplate the unhappiness of the sentence, "O! thou wicked and slothful servant," &c. Are we dead to the world? Let us, therefore, be alive to Christ! Have we devoted ourselves to God? Let us not then, in any sort, be the servants of the evil one. O! my dear sir, let us remember, that, as we have, in affection, relinquished the earth, if we shall not gain heaven, "we shall be of all men most miserable." How great will be our infelicity, if we lose the favour of man and do not enjoy the friendship of God. If we shall endure the frowns both of heaven and earth. Be it, therefore, our highest concernment to please God. Let "our treasure," truly, "be above." And let us esteem our real character to be that "of strangers and pilgrims in the world, having here no continuing city."

And O! blessed Jesus! Our dear Lord and Master! Look down from heaven upon us, thy unworthy servants, and behold us in love. O! incline and enable us, in an acceptable manner, to do thy most sacred will. Lord! ever be with us. Always support us in our attempts to promote thy glory and the salvation of men! And ever inspire us with such wisdom, meekness, patience, fortitude, diligence, piety and zeal, as shall be pleasing in thy sight.

But let me reply to some particulars in your letter. I rejoice in the prosperity of religion at the southward; and to be informed that my sermon, at Black-river, against bigotry, hath been useful.

I suppose some, perhaps many, unfriendly things are spoken of me on account of the countenance I shew your people; but I can truly say, "it is a small matter with me, to be thus judged of man's judgment." I trust, in this instance, I have a conscience void of offence towards God, and all rational, pious men.

I have formed some religious societies, and believe they will be singularly useful, and prosper in the Lord; they are, however, evil spoken of by some, by reason it is by them conceived

they are *methodistical!* How dreadful to the ears of some persons, is the sound of the word *Methodist.*

My paper permits me only to add that you have my ardent prayers for your prosperity, and success in the gospel, and that I am,

Dear Sir,

With undissembled affection,

Your very humble servant in Christ Jesus,

UZAL OGDEN.

Newtown, 25th April, 1783.

(To be continued.)

ARROGANCE AND MODESTY CONTRASTED.

Cardan, and Sir Isaac Newton.

CARDAN, though a man both of real talent and industry, was vain-glorious to excess, "I am (said he) admired by many nations; an infinite number of panegyrics, both in prose and verse, have been composed to celebrate my fame. I was born to release the world from the manifold errors under which it groaned. What I have found out, could not be discovered either by my predecessors or my contemporaries; and that is the reason why those authors, who write any thing worthy of being remembered, scruple not to own that they are indebted to me for it. I have composed a book on the dialetic art, in which there is neither one superfluous letter, nor one deficient. I finished it in seven days, which seems a prodigy. Yet where is the person to be found, who can boast of having become master of its doctrines in a year? And he that shall have comprehended it in that time, must appear to have been instructed by a familiar demon." Whether it was a disease or a demon, which puffed up and swelled Cardan with all this arrogance, we shall not determine, but the poet's language was never more applicable,

> Almighty vanity, to thee men owe,
> Their zest of pleasure, and their balm of woe.

Sir Isaac Newton was indisputably one of the greatest philosophers the world ever produced, and as his epitaph states, may be regarded as the ornament of the human race. Yet he made no arrogant claims of deference, no high pretensions to superiority. All his passions were under the strictest controul, and he even seemed the only person in company, who was a stranger to his own wonderful attainments. In contemplating the intellectual qualities of this pre-eminent philosopher, we scarcely know whether most to admire, the depth of his penetration, the wide and almost boundless range of his inventions, or the unwearied diligence of his application. To the last of these qualities he con-

sidered himself to have been chiefly indebted for his scientific discoveries; for one of his biographers states, that when on a certain occasion he was complimented by one of his friends on his extraordinary genius, he replied, "that if he had done any thing worthy of notice, it was rather to be attributed to patience of thought than to any native of superiority of mind; for (added he) I accustom myself in my researches to keep the subject constantly before me, and wait till the first dawnings open slowly by little and little into a full and clear light." He told Dr. Pearce "that he had spent thirty years at intervals in reading over all the authors, or parts of authors, which could furnish him with materials for his Chronology of Ancient Kingdoms, and that he had re-written the work sixteen times with his own hands." "But that (says an excellent writer) which reflects the highest honour on this great and good man, is, that amidst all his superior talents and attainments he retained and manifested the modesty, the self-diffidence, and the humility, of a little child."

Sir Isaac, it is reported, a little before he died said, "I do not know what I seem to the world, but to myself I seem to have been only like a boy playing on the sea-shore, and diverting myself in now and then finding a smoother pebble, or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me."—*Thornton's Anecdotes.*

ROUSSEAU AND HOWARD.

THE confessions of *Rousseau*, which he boasted as an atonement for his crimes, and talked of presenting with boldness and triumph to the great Judge in the last day are too well known to need repeating here. His ambition and insufferable vanity are strikingly described by Marmontel, one of his intimate acquaintances: "Rousseau was wretched like Voltaire, and from the same passion. I had seen him in the society of the most estimable men of letters welcomed and esteemed: that was not enough for him; their celebrity shaded his, and he thought them jealous. To him their kindness was suspicious. He began by distrusting, and ended by aspersing them. He had friends in spite of himself: their benevolence was unfortunate to him: he received their favours; but he accused them of wishing to humble, to dishonour, to defame him; and he returned their beneficence with the most odious defamation. In the most tranquil repose he always chose to fancy, or affirm, that he was persecuted. His disease was to imagine in the most fortuitous events, in the most common occurrences, some intention of injuring him, as if in the world all the eyes of envy had been fixed upon him. Most certainly at no price would I have wished for the condition of Rousseau, he

could not endure it himself; and after having poisoned his days, I am not at all surprised that he has voluntarily abridged their duration."

Such was the irritability, vexation, and misery of a man, whose vanity knew no bounds, and who never thought he had received due homage. Contrast with this man our own countryman, John Howard. Pious, temperate, just and benevolent, he lived for the good of mankind. Whilst he was engaged in one of his last peregrinations of charity to the human race, his singular worth had made such an impression on the public mind, that a liberal subscription was entered into to defray the expense of erecting a monument to his honour while yet alive. The principles of Howard were abhorrent from ostentation; his services to mankind were not baits for praise. When he heard of this scheme, "Have I not one friend in England (said he) who would put a stop to this proceeding? Alas! our best performances have such a mixture of sin and folly, that praise is vanity, and presumption, and pain to a thinking mind." Rousseau, after a life of debauchery and shame, confesses it to the world, and makes a merit of his confession, and even vainly supposes that it will avail him before the Judge of all; Howard, after a life of singular devotedness to God and benevolence to men, accounted himself an unprofitable servant, leaving this his motto for his last testimony—"*Christ is my hope.*" Can there be any doubt whether of these two was more happy in himself, more honourable in the eyes of the wise and good, or more useful to mankind?—*ib.*

ON THE FOLLY OF ATHEISM.

One evening, when Diderot and Roux had outdone each other in talking atheism, and had said things to call down a thousand thunderbolts on their heads, *if thunderbolts fell on such occasions;* the Abbe Gallani, who had listened *patiently* to this dissertation, said, "Gentlemen, gentlemen, allow me to say, that if I were the Pope I would clap you both up in the Inquisition, or if I were king of France, in the Bastile; but having the happiness to be neither, I have only to promise to meet you here next Thursday, and I hope you will hear my answer as patiently as I have heard you." "Very well," they all exclaimed, and particularly our atheists, "*on Thursday.*"

Thursday came, and after dinner and coffee, the Abbe gathered himself up in an arm-chair, cross-legged like a tailor: and, as the weather was hot, holding his wig in his left hand, and gesticulating with his right, he proceeded as follows:

"Let me suppose that one of you, gentlemen, who believe that this world is the production of chance, were to go to a gaming

table, and your adversary were to throw seize-ace, once, twice, thrice—four, five, and six times running, our friend Diderot would lose his money, and think the devil was in the dice. Very well, the game proceeds and your adversary still goes on throwing the main of seven, and without variation or interruption wins every stake. Diderot will now lose his temper as well as his money; he will now swear that the dice are loaded, that the adversary is a black-leg, and that the house is a *hell!* Ah, Mr. Philosopher! because the same side of the dice came uppermost for ten or a dozen times, and you lose a few shillings, you firmly believe that is by trick—an art—a combination; in short, by a *master swindler*, and his subservient tools; and yet seeing in the universe around you millions of combinations, more regular—more difficult—more complicated; and all certain—useful—and beautiful—you never suspect that the *dice of nature* are loaded, that there is indeed an art, a combination, and a *Master Intelligence* above, who regulates the great play by his subservient tools, and confounds the reason and the skill of such short-sighted creatures as you."—*Memoirs di l'Abbe Morellet.*

THE SHIPWRECKED MARINER.

THERE was living in the west of England a widow lady, who was left with a family of seven daughters and one son. The daughters paid that respect to her which was due to the parent that gave them birth; but the son proved disobedient and refractory. After using every means that duty and affection could devise, and all in vain, the thoughtless youth left the house of a fond parent, in hopes of finding pleasure on board a vessel. The poor widow's mind was perpetually agitated by thoughts of her lost boy: every breeze that blew increased the anxiety, and seemed to bear on its bosom the sad tidings that her boy was no more! Being often called to the metropolis, she would inquire of every master or mate she met with, whether he could give her any intelligence of her son. On one occasion she met with a captain, and inquiring as usual of him if he knew such a person, describing her son, he very imprudently said, "he knew a person of the name and description, but that he was at the bottom of the sea; and if all like him were there it would be a good thing." The poor mother's heart was ready to break with grief from the violence of such a shock, and it was some time before she could recover. Agony preyed on her mind, and drank up her spirits: at length she resolved to return to the country, and spend her days in a seaport town, where she could feed her melancholy by looking on that ocean that had devoured her child.

Some time after she took up her residence in this place, there came to her door a poor distressed sailor, who asked relief, and urged his plea by telling her he belonged to a vessel that was wrecked, and only himself and one more escaped on some broken fragments of the ship to a desolate island. His tale interested her mind, and induced her to make further inquiry, when he told her he should never forget the time he spent on that island, nor the words of his companion. She then asked the name of his fellow-sufferer, when a name like that of her son was mentioned. Begging of him to describe his person, it appeared the very same. "But do you not mistake?" said the mother. "No," replied the man; "and to convince you, I have his book in my bosom, and will show it you." Judge of her surprise, when, on opening the cover of a Bible, she discovered her son's name, written by herself! "Will you part with that book?" said she. "Not for the world!" answered the sailor; "as I closed his dying eyes, he gave it me, requesting me to read its contents, telling me that he had found it his support in death, and enjoined me with his last breath never to part with it. I was then a stranger to its worth; but, by reading its solemn truths, I have learned to know the Lord, and worlds would not tempt me to part with it!"

ABORIGINAL AFFECTION.

Copied from the History of the Expedition to the Rocky Mountains in the year 1819, under Major Long, of the U. S. Army.

"In the year 1814, a trader married a beautiful squaw of one of the most distinguished families in the Omawhaw nation. This match, on the part of the husband, was induced by the following circumstances. Being an active, intelligent, and enterprising man, he had introduced the American trade to the Missouri Indians, and had gained great confidence among them by his bravery and ingenuous deportment. But he at length perceived that his influence was gradually declining, in consequence of the presence and wives of many rival traders, to whom his enterprize had opened the way, and that his customers were gradually forsaking him.

Thus circumstanced, in order to regain the ground he had lost, he determined to seek a matrimonial alliance with one of the most powerful families of the Omawhaws. In pursuance of this resolution, he selected a squaw, whose family and friends were such as he desired. He addressed himself to her parents, agreeably to the Indian custom, and informed them that he loved their daughter, that he was very sorry to see her in the state of poverty common to her nation, and although he possessed a wife among

the white people, yet he wished to have one also of the Omawhaw nation. If they would transfer their daughter to him in marriage, he would obligate himself to treat her kindly; and as he had commenced a permanent trading establishment in their country, he would dwell during a portion of the year with her, and the remainder with the white people, as the nature of his occupation required. His establishment should be her home, and that of her people during her life, as he never intended to abandon the trade. In return he expressed his expectation that for this act the nation would give him the refusal of their peltries, in order that he might be enabled to comply with his engagement to them. He further promised that if the match proved fruitful, the children should be made known to the white people, and would probably be qualified to continue the trade after his death.

The parents replied with thanks for his liberal offers, and for his disposition to have pity on them, they would not object to the connexion, and hoped that their daughter would accept of him as a husband.

The parents then retired; and opened the subject to the daughter; they assured her that her proposed husband was a great man, greater than any of the Omawhaws; that he would do much for her and for them—and concluded by requesting her to acquiesce in the wishes of the white man. She replied, that all they said was without doubt true, and that agreeably to his request, she was willing to become his wife.

The agreement being concluded, the trader made presents agreeably to the custom of the nation, and conducted his interesting prize to his house.

The ensuing autumn she had the pleasure to see him return, having now conceived for him the most tender attachment. Upon his visit the following season, she presented him with a fine daughter, born during his absence, and whom she had nursed with the fondest attention. With the infant in her arms, she had daily seated herself on the bank of a river, and followed the downward course of the stream with her eye, to gain the earliest notice of his approach. Thus time passed on. The second year a father greeted a son, and obtained his squaw's reluctant consent to take their daughter with him on his return voyage to the country of the white people. But no sooner had he commenced his voyage, although she had another charge upon which to lavish her caresses, than her maternal fondness overpowered her, and she ran crying and screaming along the river side in pursuit of the boat, tearing out her long flowing hair, and appearing to be almost bereft of reason. On her return home she gave away every thing she possessed, cut off her hair, went in deep mourning, and remained inconsolable. She would often say, that she well knew her daughter would be better treated than she could be at home; but she could not avoid regarding her own situation to be the

same as if the Wahconda [one of their deities] had taken away her offspring for ever.

One day, in company with six other squaws, she was engaged in her agricultural labours, her infant boy being secured to his cradle-like board, which she had carefully reclined against a tree at a short distance. They were discovered by a war party of Sioux, who rushed towards them with the expectation of gratifying their vengeance by securing their scalps. An exclamation from her companions directed her attention to the common enemy, and in her flight she fled precipitately, but suddenly recollected her child—she swiftly returned full in the face of the Sioux—snatched her child from the tree, and turned to save its life, more precious than her own. She was closely pursued by one of the enemy, when she arrived at a fence which separated her from the trading house. A moment's hesitation here would have been fatal, and exerting all her strength, she threw the child, with its board, as far as she could on the opposite side.

Four of the squaws were tomahawked, and the others escaped, of which number the mother was one, having succeeded in bearing off her child uninjured.

The trader, on his arrival at the settlements, learned that his white or civilized wife had died during his absence, and after a short interval devoted to the usual formalities of mourning, he united his destinies with another and highly amiable lady. The second season his wife accompanied him on his annual voyage up the Missouri, to his trading house, the abode of his squaw.

Previously to his arrival, however, he dispatched a messenger to his dependents at the trading house, directing them to prevent his squaw from appearing in the presence of his wife. She was accordingly sent off to the village of her nation, a distance of sixty or seventy miles. But she could not long remain here, and soon returned with her little boy on her back, and accompanied by some of her friends, she encamped near her husband's residence. She sent her son to the trader, who treated him affectionately. On the succeeding day the trader sent for his squaw, and after making her some presents, he directed her to accompany her friends who were then on their way to their hunting grounds.

She departed without a murmur, as it is not unusual with the Omawhaws to send off one of their wives, on some occasions while they remain with the favourite one.

About two months afterwards the trader recalled her. Overjoyed with what she supposed to be her good fortune, she lost no time in presenting herself before the husband whom she tenderly loved. But great was her disappointment, when her husband demanded the surrender of the child, and renounced for the future any association with herself, directing her to return to her people,

and to provide for her future well being in any way she might choose.

Overpowered by her feelings on this demand and repudiation, she run from the house, and finding a periogue on the river, she paddled over to the opposite side and made her escape into the forest, with her child. The night was cold and attended with a fall of snow and hail. Reflecting upon her disconsolate condition, she resolved to return again in the morning, and with the feelings of a wife and a mother to plead her cause before the arbiter of her fate, and endeavour to mitigate the cruel sentence.

Agreeably to this determination, she once more approached him, upon whom she had claims paramount to those of any other individual. "Here is our child," said she, "I do not question your fondness for him, but he is still more dear to me. You say you will keep him for yourself, and drive me far from you. But no, I will remain with him; I can find some hole or corner into which I may creep, in order to be near him, and sometimes to see him. If you will not give me food, I will nevertheless, remain until I starve before your eyes."

The trader then offered her a considerable present, desiring her at the same time to go and leave the child. But she said, "is my child a dog, that I should sell him for merchandize?—You cannot drive me away: you may beat me it is true, and otherwise abuse me, but I will remain. When you married me, you promised to use me kindly, as long as I should be faithful to you; that I have been so, no one can deny.—Ours was not a marriage contracted for a season, it was to terminate only with our lives. I was then a young girl, and might have been united to an Omawhaw chief, but I am an old woman, having had two children, and what Omawhaw will regard me? Is not my right paramount to that of your other wife? she had heard of me before you possessed her. It is true her skin is whiter than mine, but her heart cannot be more pure towards you, nor her fidelity more rigid.—Do not take the child from my breast, I cannot bear to *hear* it cry, and not be present to relieve it; permit me to retain it until the Spring, when it will be able to eat, and then, if it must be so, take it from my sight, that I may part with it but once."

Seeing her thus inflexible, the trader informed her, that she might remain there if she pleased, but that the child should be immediately sent down to the settlements.

The affectionate mother had thus far sustained herself during the interview with the firmness of a conscious virtue, and successfully resisted the impulse of her feeling, but nature now yielded, the tears coursed rapidly over her cheeks, and clasping her hands, and bowing her head, she burst into an agony of grief, exclaiming, "why did the Wahconda hate me so much as to induce me to put my child again into your power."

The feelings of the unhappy mother were, however, soon relieved. Mr. Dougherty communicated the circumstances of the case to Major O'Fallon, who immediately and peremptorily ordered the restoration of the child to its mother, and informed the trader that any further attempt to wrest it from her should be at his peril."

We sincerely hope that such examples of selfishness, intrigue, and barbarous cruelty, are few; and that the public disapprobation of such flagrant violations of the principles of eternal justice, as well as of conjugal fidelity, will stamp the perpetrators of them with that infamy, as to consign them to merited disgrace in a Christian community, and finally prevent their repetition. What a barrier must such antichristian proceedings present in the way of evangelizing the Indian tribes! Well may they retort, with such examples before their eyes, "Me no Christian! Devil Christian!" Let the civilized whites, who, impelled from motives of gain, have intercourse among these untaught barbarians, reflect upon the high responsibility which attaches to them, and which, in the day of reckoning, must press with tremendous weight upon their accusing consciences.

Religious and Missionary Intelligence.

ACCOUNT OF THE WORK OF GOD ON NORTHUMBERLAND DISTRICT.

To the Editors of the Methodist Magazine.

Northumberland District, September 27, 1822.

Dear Brethren,

As your excellent Magazine is a medium through which the wonderful works of God are published abroad to the no small comfort and encouragement of God's people, I transmit to you a short account of the great things the Lord has done for us in these mountains, particularly since the 8th of August last; and you may dispose of it as you think best.

Through the course of the last year we had great difficulties to contend with; but amidst them all, the Great Head of the Church was pleased to favour us with his presence, and gave us gracious intimations of his approbation. Our Camp-Meetings were thought by many to be the best they had ever had: we were enabled to preserve good order, which had a tendency to remove a great deal of prejudice, and disarm much opposition, and so prepare the way for greater success this year: but even last year the Lord gave us at least one hundred and fifty souls at our Camp-Meetings.

The preachers came from Conference last spring in the spirit of their work, resolved to live and labour for a revival of religion. Our first quarterly-meetings were small, the preachers having but just come on their circuit, but we had some refreshing seasons: and it evidently appeared that Zion began to lift up her head. We appointed three Camp-Meetings. The first began August 8th, near Concord, Auckwick circuit. Our people did not come up to the help of the Lord so promptly as we could have wished the first day; and when all had fixed their tents, which was not until Friday evening, we had only twenty. Indeed our prospects were not flattering, and we had to begin our religious exercises under inauspicious circumstances. Though we laboured hard, we saw but little fruit of our labour till Sunday evening. At this time the gracious Lord pitied our condition, and sent us help from on high; and the work broke out in the congregation, and precious souls were brought into the liberty of God's dear children. Monday was the great day with us, but especially in the evening. The work went on all night, and three of the preachers were up the whole night labouring with mourners, and rejoicing with heaven-born souls. O long to be remembered night! On Tuesday morning the 13th, we met for the last time at the stand. It was ascertained that, although some had departed from the place, there were about thirty who professed to be converted at this meeting. We separated with tears of love and joy.

Between this and the next Camp-Meeting we had two quarterly-meetings; the first began on the 17th instant, at Williamsburg, Hunting circuit. Our congregation was large and uncommonly serious and attentive. On Sunday evening, when invited, eight or ten persons came forward to be instructed and prayed for; and from every appearance, we entertained a hope that much good would result from that meeting. The second began on the 24th, at Philipsburg, Bald-Eagle circuit. We had a blessed time at the sacrament and love-feast on Sunday morning; and at night I think eighteen came forward to be prayed for, some of whom found peace, and rejoiced in hope of the glory of God.

On Thursday evening the 29th, our second Camp-Meeting began on Pine-creek, Lycoming circuit. We had fifty tents, from five to seven hundred people stayed on the ground, and the Lord was with us from the beginning; for many came up to this meeting for the express purpose of getting religion; and the work of conviction, conversion and sanctification, went on gloriously.—"The people had a mind to work" and the Lord wrought mightily among us. Monday was the great day of God's power. That night we did not preach from the stand; indeed there was no need of our preaching, for the Lord himself appeared in great mercy, and many were in deep distress of soul. Tuesday morning, the 4th of September, we met once more at the stand. From seventy to eighty, who had professed to find the pardoning love

of God, and many who were reclaimed from a lukewarm or backsliden state, with many more who were encouraged to seek a deeper work of grace, exhibited themselves before the congregation. Our parting was very solemn and impressive. But we had to leave many poor souls in great distress. One poor man on his way home, fell down under the weight of his distress, but the Lord passed by and had mercy on him, and spoke comfort to his troubled mind. He was enabled to rise and go rejoicing home, publishing how great things the Lord had done for his soul.

At this meeting we had good order, and we think many promising converts. This was by many pronounced the greatest Camp-Meeting ever witnessed in this part of the world. As an evidence of the liberality of the people, I will mention, that a collection was taken up, amounting to $130, to purchase a horse for one of the preachers, who had had the misfortune to loose his at the meeting.

From thence we went directly to another Camp-Meeting, appointed in Greenwood township, Northumberland circuit. But the drought being so great, and the water failing at the place where it was first appointed, it was thought necessary to prepare another place about three miles off. Here, in a short time, we accommodated ourselves as well as circumstances would admit, and began our meeting on Thursday evening, the 5th instant, in the name of the Lord. On Saturday evening we had seventy-seven tents; but those who came in time "had a mind to work," and soon put things in Camp-Meeting order. We were glad to find that we had more ministerial help than we had calculated on, and the Lord favoured us with His smiles.

On Saturday night the crowd was so great, and a little disposed to be unruly, that we thought best not to call the mourners into the altar, but preached and exhorted from the stand till between 10 and 11 o'clock, when those who had no accommodation on the ground were requested to depart; and we advised our friends to repair to their tents and go to rest. On Sunday there must have been from six to seven thousand people on the ground; but, by divine aid, we were able to controul this vast crowd, and preserve uncommonly good order. Sunday night, we are persuaded, will be remembered by many in time and in eternity. I suppose fifty came forward to be prayed for, and many were justified through the blood of the Lamb. But Monday the 9th—O blessed Monday! can we ever forget that solemn—that happy day, when we baptized twenty-two adults, and administered the blessed eucharist to three hundred and sixty-six humble, weeping communicants, when a solemn sense of God rested upon the whole assembly, and hundreds seemed to say this place is *holy*, for *God is here!* The work went on the whole day, and that night exceeded any thing that many of us had ever seen. Oh! the rich displays of mighty grace. Oh! the overwhelming show-

ers of divine influence that came down upon us like mighty torrents, and bore down all before it. No triflers were to be seen on the ground, hardened sinners looked serious, and those who were unwilling to yield, appeared alarmed, and seemed to say, "Shall we be conquered!" and "must we surrender!"

We calculate that from eighty to one hundred were converted at this meeting, beside those who went away deeply convinced of sin; and they were not a few. Our parting was very solemn and orderly, and many carried the flame to their respective societies and neighbourhoods. Brother Thomas told me there were several converted at his meeting that week, and ten or twelve presented themselves as humble seekers at our quarterly meeting, on the following Sunday. On Monday night brother Thomas and brother Barry had a meeting in Brier-Creek Meeting-House, when about twenty were in deep distress of soul; twelve or fourteen of whom professed to find the Lord in the pardon of their sins. Surely this is the work of God. In passing through six circuits, I baptized forty-four adults, and may safely say, that more than two hundred souls have been brought to God, besides a number more under strong conviction and earnestly seeking the Lord.

As to the subjects of this work, they are mostly young people; and many of them children of the Methodists, perhaps the majority of them are males. As to the work itself, it appears to be deep and solid, and evidently of God. The word was directed with peculiar energy to the hearts of the people, and many said they never heard such preaching. Never once, that I recollect, was a speaker interrupted, or his voice drowned by the outcry of the people; but seriousness rested upon the congregation, and great attention was paid to the word. We have long been convinced that the singing those *little things*, called *Camp-Meeting Songs*, and the effects produced by them, have, upon the whole, proved a great injury to the work of religion, and a stumbling-block to many serious people. We therefore discouraged the singing of them at all our Camp-Meetings, and strongly recommended the singing of our excellent hymns. The consequence was, this work was attended with very little extravagance; and we now see that the work can go on without them. I have since heard that about fourteen more were converted at a prayer-meeting in Bald-Eagle circuit, and we hope the flame is still spreading.

Respectfully yours,

H. Smith.

PROGRESS OF THE WORK OF GOD ON HUDSON-RIVER DISTRICT.

To the Editors of the Methodist Magazine.

Dear Brethren,

Believing that the interest of souls and the prosperity of the Redeemer's cause lie near your hearts, and that information on these topics is at all times acceptable, I transmit to you the following intelligence, that, if you think it worthy, you may give it a place in your excellent Miscellany.

The supreme head of the church has done great things for us on the Hudson-River District during the last three years. There has been in that time an increase of more than two thousand souls; and the work of God is still spreading through the district. We have been much favoured with respect to harmony: it has prevailed very generally in the official department. Factions have had no place among us. The preachers seem much in the spirit of reformation, and are zealous to preach and defend the doctrines of truth. There have been about six hundred members received on Jefferson circuit within sixteen months. Also about two hundred on Coeymans circuit since our last Annual Conference. The prospect is particularly favourable in New-Durham, where Dr. Barrett has laboured with great success.

Since our last Annual Conference, we have held two highly favoured Camp-Meetings on this district. The first was held in Stamford, on Jefferson circuit, and commenced on the 27th of June. This meeting opened under the most auspicious circumstances. The weather was favourable, the people were alive to God, and the great master of assemblies was eminently present. The first sermon that was delivered, by brother Eames, was preached with great liberty and power. On being dismissed from the stand, the people immediately repaired to an altar at the upper part of the ground, where they united in prayer; and this first prayer-meeting was singularly owned and blessed of God—many souls found redemption through "the precious blood of Christ." Our people entered into the spirit of the work the first day, and they progressed with increasing ardour until the meeting was dismissed. Every prayer-meeting witnessed new tokens and displays of divine mercy; not one is recollected in which was not heard the language,

"The dead's alive, the lost is found."

So true are the words of St. James, "The effectual fervent prayer of a righteous man availeth much." The brethren in the ministry preached, exhorted, and prayed, with liberty and effect: every one seemed ambitious of excelling in getting nearest to, and in doing most for, God and truth. It were a poor compliment to say of these brethren, that they preached well; they preached in the "demonstration of the spirit and in power."

The unconverted were either awed into silence and order, or were converted to God; for we had little or no opposition. The beneficial results of this meeting are great, and cannot be fully estimated until the day of final decision. Those best acquainted with the subject, and who tried to ascertain the number that found mercy, have estimated it at one hundred. The presence and approbation of God were displayed in a very peculiar manner. When we assembled before the stand the last time, all were constrained to say, *How dreadful is this place!* and many were unable to leave the ground for some time after the benediction was pronounced.

Our second Camp-Meeting commenced in Durham, on the Coeymans circuit, the 2d and closed on the 6th of September. What has been said concerning the engagedness, the liberty, and the perseverance of preachers and people at Stamford, is equally true of those at Durham. We found it equally difficult here as at Stamford to determine with exactness the number who professed to obtain justification, as hundreds left the ground the night before we closed our meeting. It was, however, ascertained that there were fifty-five on the ground when we assembled for the last time, who professed to have obtained this blessing.

At the commencement of this meeting we were much annoyed by a band of thoughtless and irreligious young men, who had previously concerted plans for disturbing or breaking up our meeting; but by prompt and vigorous measures their wicked intentions were happily frustrated. After some of them had been brought to feel the iron-hand of the law, the rest became so infuriate as to threaten to put fire to the camp. But he that sitteth in the heavens laughed, the Lord had them in derision. A gracious God sent us a rain sufficiently copious to prevent the meditated conflagration. "He is a present help in the time of trouble."

Some of the sermons delivered at this meeting were attended with a peculiar unction from above. Exhortation and prayer immediately succeeded preaching before the stand, when mourners from the congregation either voluntarily presented themselves, or were brought forward by their friends to be prayed for. These scenes, which occasioned so much joy to the humble believer, seemed to impress the unconverted with a sense of the presence of God, and with a conviction of the reality of our professed enjoyments. At this meeting some, who had long been seeking, were induced to *strive as in an agony*, and they found salvation through our Lord and Saviour Jesus Christ. One person in particular, who had been seeking nearly twelve months, at this meeting found the object of his pursuit.

By way of conclusion, I beg the liberty to remark, that the blessed results of Camp-Meeting, do fully justify the wisdom and piety which first led to their adoption, and also of those who still lend them their zealous and persevering support. Thousands in

heaven and thousands on earth are now, I believe, enjoying the happy effects of these meetings. Every objection to them, which has come to my knowledge, is easily traced to ignorance, to skepticism, or to bigotry. That the Christian denomination to which we have the honour to belong, may ever know how to appreciate and how to improve this distinguished means of grace, is the prayer, dear brethren,

Of yours sincerely,

Milton, Oct. 10, 1822. EBEN SMITH.

MISSION AMONG THE CHEROKEE INDIANS.

DEAR BROTHER,

THIS is to inform you and the Missionary Society, that some of the Cherokee Indians have received the word of life and become members of our church. A favourable opportunity now appears for the establishment of a mission among them, and the Tennessee Conference have resolved that it shall be done. Andrew J. Crawford is accordingly appointed a missionary to labour among them for the present year, and I hope and trust his labours will not be in vain. Many of these Indians understand and speak English, and have requested that we would give them religious instruction, and teach the rising generation among them, as we do among our own people. It is intended as far as practicable to pursue this course. The plan will require but moderate expense, the Indians themselves will bear a part, and subscriptions will also be raised within the bounds of this Conference.

I am, as ever, yours in Christ,

ENOCH GEORGE.

Green-County, Oct. 21, 1822.

P. S. The Tennessee Conference is near the close of its session. Peace and harmony have prevailed. The prospects are good. The increase of members is rising three thousand, and thirty-nine candidates for the ministry were admitted on trial. E. G.

Obituary.

For the Methodist Magazine.

DEATH OF MISS HARRIET HOWELL.

MISS HARRIET HOWELL, whose victorious death we now record, was converted to God, and joined the Methodist Church, when about sixteen or seventeen years of age. From which time to the period of her dissolution, she maintained a respectable standing in the class to which she belonged; and above many of her class-mates, observed regularity in attention to the means of grace, which were usually made a blessing to her soul. In health she prayed that she might feel as happy in death as she was in the house of God. And I cannot doubt but she realized her desire in this particular. About two weeks ago she was taken ill of a billious fever, which proved unmanageable by her physician. As its violence increased, her hopes of recovery declined: so that in a few days she firmly believed her end was at hand. In this state I visited her, and found she possessed great peace of soul and a strong confidence in the Lord, and was greatly absorbed in prayer and praise. In a few hours time she thought she was dying, and sent for me again. When I entered the room, and inquired how she was, she raised her hands, eyes and voice, with one accord, and proclaimed aloud, "I am going fast,—glory to God." I seated myself, and with my pencil minuted down the following expressions as they fell from her lips: "O," said she, "it's nothing to die—getting ready is all—glory to God I feel I am now ready, and don't care how soon. I have now been eight days sick. O what a trifle to be sick so short a time, and then go to rest; but had I been more faithful, O! what great riches would now have been laid up in heaven

for me—Yet glory and honour to God for ever and ever—for ever and ever—I now have nothing to do but to depart. The world is nothing—is nothing—I want to go now—Glory and honour be ascribed to God and the Lamb for ever and ever." Said I, you may expect soon to meet some of your friends who are gone before; "Yes," said she, "I am now going." I then asked whether the fear of death was entirely removed, "Yes, said she. "Glory to God, I mind it no more than laying on this bed, I have no doubt but the Lord has finished his work, and I am fit to go." Turning to a female friend, she said, "O, Margaret! I shall look out for you—I shall hail you there—I should like to see all my friends once more, but I would much rather die now than live, as I am now prepared, and should I live longer I might never be so well prepared again. I am ready, bless God—I shall outride the storms and hurricanes, and shall soon be gone.' A few verses of a hymn were then sung in which she joined. When we sung,

"I gaze on my treasure, and long to be there,
With angels my kindred, and Jesus my dear."

She cried aloud, "there I shall join with them—I am going from suffering to reward. O glory, glory and honour to God and the Lamb for ever and ever!" Said she to her mother and sister, "O don't be crying around me, for I shall soon be out of a great deal of trouble—glory and honour to God for ever and ever; tell all my friends that I am going, and that I have went safe—Oh me, I can't talk—Why, bless the Lord, mother, you ought to be glad—you ought all to be glad—yes indeed—yes indeed." Contrary to her expectations she was not taken at that time, but lingered out a few days longer. The last interview I had with her was two days before her decease: I inquired again whether she was still happy in the Lord, and ready to die. "Yes," said she, "glory to God, I am not afraid. Come, Lord Jesus, and come quickly." I asked her whether she wished me to pray with her again; she said yes--What do you want me to pray for, said I. "O,' said she, "pray that the Lord may send and take me to himself, for I am ready and waiting and long to go." In this happy state she continued till her tongue was silenced by the cold hand of death, but when she could no longer speak she raised her hands as in token of victory till she fell asleep in Jesus. May the Lord grant that my last hours may be like hers.

ELI HENKLE.

Fell's-Point, Baltimore city,
October 10th, 1822.

DEATH OF SARAH H. BLACK.

To the Editors of the Methodist Magazine.

DEAR BRETHREN,

By inserting the following short memoir in our Magazine, a number of the friends of the deceased will be edified, and the serious reader may be instructed.

L. MYERS.

SARAH H. BLACK, was born in Beaufort District, South-Carolina, A. D. 1785, of industrious and respectable parents. They early taught her the fear of the Lord, and she as early embraced those instructions with filial submission.

About the age of twelve or thirteen, she was placed by her parents in a respectable female seminary, in the city of Charleston. She applied herself with such avidity and delight, that she very quickly attained to a considerable proficiency in all the branches of a female education. Having also learned the art of self-government, she rendered herself agreeable to the aged as well as to the young. Her manners were so amiable and engaging, that she became much endeared to her school-mates and acquaintances.

From this period to within a few years of her death, the writer of this sketch is not furnished with materials, from which a detail might be given. This is the more to be regretted, as a blank is hereby produced on a most interesting period of life, and in her history perhaps no less so, than her early or better days.

Suffice it to say, she married, and became a mother; and as she was early taught to fear the Lord, so she also taught her children. To the truth of this, they with their father, bear ample testimony.

But it was not till within three years of her death, that she became fully awake to a necessity of that change of heart, which unites the soul to God through the Redeemer. When she thus discovered her want of this divine principle, she sought the Lord with earnestness of soul. Her heart-felt sorrow became manifest, by "strong cries and tears." She could no longer rest deprived of the ordinances of the church of Christ, and therefore anxiously desired the privilege

of every means of grace. For although brought up under the rules of the Protestant Episcopal Church, there being no congregation of that order that she could attend, she was destitute of its ministrations. In October, 1820, she attended a Camp-Meeting; and there, without any invitation, came forward *alone*, in the midst of a gazing crowd, resolutely offered herself to the Lord, and requested to be taken into communion with his people. Her application was accompanied with such deep contrition, and expressed such Christian courage, that the whole congregation appeared struck with solemn awe. She was received as a member of the Methodist Episcopal Church.

Continuing instant in prayer, giving herself unreservedly to her Lord and Saviour, the love of God was soon shed abroad in her heart, and she was enabled to rejoice in hope of the glory of God.

The welfare of her family now lay with increased weight upon her heart. She prayed *with*, as well as *for* them, and solemnly dedicated them to *her* God and *their* God, in the holy ordinance of baptism; and her conduct afterwards expressed how much she regarded the sacred offering. Nor was she unmindful of her surrounding neighbours; according to her ability she was engaged in doing good to their bodies and souls. In her the honest poor always found a friend. Rejoicing with those who rejoiced, she also wept with those who wept. Experimentally knowing the benefits of the gospel, she was its liberal supporter. The cent collection for Missionary purposes having been introduced, she was the first who gave it patronage in Blackswamp circuit.

But she had no sooner fully engaged in the work of evangelical piety and benevolence, than it pleased God to visit her with the forerunners of a final summons from time. With the commencement of this year her affliction progressed with increasing speed. The scene became trying. Among her last friendly and pious visitors, was John M'Trail, a worthy local preacher. To him, with her family, she unfolded her mind, expressed an unlimited confidence in her Redeemer, and complete triumph over approaching death. Could tears of an afflicted husband and affectionate children, have snatched her from the jaws of death, she would still be alive. But God had provided a better place for her; and on the 18th of March, 1822, he took her to himself.

The reader may easily gather her character in the different relations of life, from the foregoing hints, without repeating them here. We only add, in her death, the church has lost a useful member, the poor a kind benefactress, and society in general one of its brightest ornaments: To her much afflicted husband and children what God alone can repair.

She was conveyed to an old family burial place, remote from her residence, and their deposited to rest from care and woe until the morning of the resurrection.

Poetry.

For the Methodist Magazine.

Reflections on the anniversary of a brother's death.

Friendship! Mysterious tie! the circling year
Again calls forth the soul to weep the hand
That struck thy bonds asunder. Yet, wherefore?
Shall we mourn for those who, struggling long
With time's tempestuous billows, at length
Have reach'd that shore where storms can never come?
Shall we weep for him who, like a fruitful tree,
Flourish'd unfading here, and cheer'd the vale
With heav'nly fragrance, and is gather'd to
A happier clime? Unwither'd by the sun,
His leaf was green; for round his root there flow'd,
Those streams of life which, with unceasing joy,
Make glad the city of our God? But ah!
The winter loiter'd round him; and sudden,
When his fruit was ripe, and faith, and hope and zeal,
Hung on each bough, and cheer'd the gazer's eye,
The whirlwind came, bore him triumphant
From us, and clouds of death curtain'd him from
Our sight. Yet are we told that on the banks
Of life's fair river, "fast by the throne of God,"
He blooms for ever more. There all is health
And peace. Calm and serene as Autumn's
Setting sun, the hours glide gently by, nor
Fear an end. No pestilential vapour
Wanders o'er those fields, but odours sweet as those
From India's groves perfume the heavenly air,
And ever-during verdure spreads around.
Yes, yes, my brother, we shall meet thee there:—
After a little ling'ring moment spent
In toil and pain, with golden pinions we
Shall wing our way unto the realms of light,
And with thee cast our crowns at Jesu's feet!
At Jesu's feet! at that triumphant name I feel
A kindling rapture steal throughout my soul!
Rais'd by his hand, I mount above the world;
Its riches, honours, pleasures, all recede,
And heavenly glories burst upon my sight.
So Stephen, when the malice of his foes
Had thrust him near the fearful gates of death,
Sudden the portals open'd, and the clouds,
Which veil from mortal view the upper world,
Strait roll'd away, and lo! his Saviour's smile
Beam'd on his head, filling his soul with love
E'en to the murd'rous crew; for whom he sigh'd
An earnest prayer, he gently fell asleep.
He too is safe, but I a little space
Must bide the "pelting" of the storms of life.
Short space indeed! E'en now methinks I see
Life's morning flowrets wither in my hand;
My sun has reach'd its noon and now apace
Declines. The shadows of the night gather
O'er all the plain, and in the lonely tomb,
Where David sleeps, I soon shall rest in peace.

A. H

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THE SUBSTANCE

OF

A DISCOURSE,

DELIVERED IN THE

NEW METHODIST MEETING HOUSE

IN JOHN-STREET,

NEW-YORK:

On the Evening of the 4th of January, 1818;

BEING

THE DAY ON WHICH SAID HOUSE WAS OPENED FOR

DIVINE WORSHIP.

BY JOSHUA SOULE.

PUBLISHED BY REQUEST OF THE TRUSTEES OF THE CHURCH.

NEW-YORK:

PRINTED BY JOHN C. TOTTEN,

No. 9 Bowery.

1818.

ADVERTISEMENT.

When the following discourse was delivered, the author had no expectation that it would appear before the public in print; consequently but very little had been written, or so committed to memory as to preserve the identity of expression. The reader is also desired to recollect that two discourses had been delivered on the same day, particularly adapted to the occasion of opening a house for religious worship. To avoid interfering with the subjects of these discourses, the speaker in the evening found it necessary, in several instances, to depart from the design which had been previously formed: in consequence of which, several ideas were entirely omitted, especially in relation to the divine immutability. But although such omissions might be admissible, under the circumstances above stated, in delivering a discourse to nearly the same congregation which had heard the previous ones, yet it would be very improper to present it to the public mutilated by such omissions. It is, therefore, published, in substance, as it was designed. Scarcely an idea was advanced, when it was delivered, which is not here retained, and the order is preserved as far as the above circumstances would admit. That there is a variation of language there is no doubt; but the strictest care has been taken to preserve the phraseology in which it was delivered, as far as possible.

No apology is offered for presenting it to the public, but a desire to gratify many, it is believed sincere friends, who have repeatedly requested its publication, and a hope that it may be useful to some into whose hands it may fall.

THE

SUBSTANCE OF A DISCOURSE,

&c.

JOHN IV. 24.

God is a Spirit; and they that worship him, must worship him in spirit and in truth.

THAT all nations of men, in all ages of the world, have possessed some ideas of a God, or a power above themselves, appears evident, as far as we can depend upon our limited means of knowledge respecting them. Indeed, it should seem that (independent of innate ideas) the variety and grandeur of the works of creation—the order and harmony of the whole system of visible things —the daily demonstrations of the frailty and dependence of every grade of animated being, and the constitution and powers of mind, of which there is a certain consciousness, are subjects, considered in relation to perceptive and reflecting beings, sufficient to produce a conviction of an intelligent cause. But although the light of nature might afford such evidence as would produce a belief in the *existence* of a God, we are fully assured that it is totally insufficient to guide the human mind to such a knowledge of his nature and attributes—of his will and moral government, and of the relations between him and

his creatures, as is necessary to acceptable devotion and eternal happiness.

How dark and superstitious were the notions which the most enlightened heathens possessed of the deity—their gods were multiplied to a number not easily calculated—they were partial and passionate—sometimes at war with men, and sometimes hurling their thunderbolts, or casting their fatal javelins at each other. There was not a passion however disgraceful to themselves, but was considered as existing in their imaginary deities; and this too at the zenith of arts and sciences—when philosophy and the splendid branches of human knowledge were cultivated with extraordinary zeal, both in public and private life. But however bright the sun of science might have shone, a dark and portentous cloud filled their temples, and enveloped their altars.

The inscription, "*To the unknown God*," while it stands a monument of the insufficiency of the light of nature to guide our dark and bewildered minds into the paths of truth, righteousness, and eternal life, will, at least indirectly, lead us to admire and adore the infinite wisdom and goodness of the God of all grace in furnishing our benighted world with a revelation of himself, and of his purposes and designs concerning man.

In tracing the history of that divine revelation contained in the holy scriptures, we observe that all its important contents were not to burst upon our world at once. It contained the plan of an infinite mind, and the times, manner, and methods of unfolding it were best adapted to the ends for which it was designed.

The communications of God to the ancient patriarchs, and the openings of the divine counsels under the prophetic dispensation, all pointed to a more perfect and intelligible display of the mind and will of Jehovah.

The giving of the law upon mount Sinai, in the wilderness of Arabia, was a grand era in the history of man.—But terrible indeed was the sight when God came down to write his law on tables of stone—Moses must fear and tremble, and a veil must be cast, even over the mirror which was to reflect the divine glory and majesty—thunderings and lightnings must accompany the awful message. But even in that message the whole deity was not known—the mount was enveloped in clouds and smoke; and a law of burdensome ceremonies follows, all which were shadows of better things which were yet to come. In all these God was but dimly seen. It was reserved for the Messiah—the ancient of days—the Son, who was in the bosom of the Father, to make a full declaration of the nature, perfections, and counsels of the eternal mind. This he has accomplished in the capacity of our Mediator. In *him* we behold the meridian sun of revelation—the light of the world—the brightness of the Father's glory—the express image of his person—the desire of nations—the hope of Israel—the end of sacrifices—the fulfilment of the law—the accomplishment of prophecy—the alpha and omega in the economy of redemption and grace. It is a sufficient recommendation of the words which I have chosen on the present auspicious occasion, that they proceeded from his gracious lips; but, rightly understood, they will be found to convey a much clearer, and more comprehensive view

of the nature and attributes of God, than can possibly be obtained from all the methods of communication prior to the gospel era; and to explain the duty of man, in relation to the Deity, in a manner which claims a grand ascendancy over every former dispensation. It is not my design, on the present occasion, to furnish you with a narrative of the *rise* and *progress* of building houses, specially for the purpose of religious devotion: this would only be treading in the footsteps of many who have gone before me; and, should the history be conducted by the light of impartial truth, it would furnish many circumstances which could reflect no honour upon the professed friends of religion. Neither does it incorporate with my present views, to attempt a vindication of the propriety and necessity of erecting houses for such purposes. It is a favourable, and delightful consideration, that the pious zeal, which seems to be almost every where rising and prevailing, in a great measure removes the necessity of such a vindication. The *time*, and the *manner* in which this house has been built corroborate the pleasing fact. The words of the text, in conformity to the event of opening this house for religious solemnities, lead us to consider, First, the *object*, and, Secondly, the *nature* of religious worship.

First. God is set before us in these words as the proper object of worship. And that we may not do homage to an *unknown* God, the inspired writings have furnished us with a revelation of his nature, attributes, and administration. And to these writings, as to an authentic communication from heaven to men, we must have re-

course in all our endeavours to obtain a right knowledge of the true God.

The light of nature is inadequate to the purposes of our investigation; yet so far as we can trace the harmony of the books of nature and revelation, we must be sensibly struck with their agreement. In exploring the works of creation and providence, we discover evident manifestations of design—of an intelligent cause. The order, magnitude and motions of the heavenly bodies—the *form*, and *natural divisions* of the earth—the succession of day and night, summer and winter, seed time and harvest—the exquisite beauty of the vegetable kingdom—the mysterious organization of animated bodies—and, above all, the powers and faculties of mind, inspire a conviction of an efficient *cause*, and intimate that this *cause* must be wise, eternal, and omnipotent. But numerous examples, from among the most enlightened of the heathen world, demonstrate the insufficiency of human reason, unaided by revelation, to form just conceptions of this *first cause*. But no sooner do we cast our eyes on the luminous page of revealed truth, than the veil is removed. Here that being whose glory was but dimly reflected by all the grandeur and majesty of his works, is pleased to make himself known by a direct communication. But before we enter directly on the subject, it is necessary to observe that all our enquiries concerning the Deity should be attended with deep humility. Ostentation would be highly criminal where a subject so awful and interesting is concerned. Let us enter upon it with the reflections of the Psalmist deeply engraved on our hearts. "When I consider the heavens,

the works of thy fingers, the moon and the stars which thou hast ordained, *what is man?*" "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven thou art there: if I make my bed in hell, behold! thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me." By searching we shall not be able to *find out* God. His attributes will still lie infinitely beyond the grasp of our feeble intellect; and the farther we pursue the enquiry, the more fully shall we be convinced of our incapacity to comprehend the Eternal, or fathom the depth of the counsels of the Most High. Yet such may be our discoveries as to lead us to wonder, admire, and adore.

1. The words of the text lead us to consider God as a spiritual essence. In the darker ages of the world, mankind had gross ideas of the Deity as a material being, possessed of body and parts, and tangible like other sensitive beings. Hence the *multitude* and *locality* of their gods. But the light of revelation has dispersed these clouds of ignorance, and declared the perfect spirituality of the divine nature. In this light, the single expression, "*God is a Spirit*," accomplished that for the world which had confounded the wisest philosophers, and baffled the exertions of human science for ages and generations. The *spirituality* of God being asserted, his *unity* must be perceived; for, as far as the human mind is capable of discovery, divisibility is the property of matter only. But direct testimony has established the doctrine, and removed the necessity of proving it by conclusions

from given premises. "Hear, O Israel! The Lord our God is *one* Lord." "Now a Mediator is not a Mediator of *one*, but *God is one.*"

2. The eternity of the Deity is here established.

I will not impose upon your understanding by attempting to prove this point of doctrine; but would rather introduce it with a design to impress your hearts with a suitable reverence for that infinite Being, who *is*, who *was*, and who *is to come;* and to inspire such *trust* and *confidence* in him, as the ideas of endless duration, and immutability are calculated to encourage and support.

It was for the same purpose Moses spake of God in this light. "The *eternal* God is thy *refuge*, and underneath are the *everlasting* arms." And the same end is proposed, when the Prophet represents the Deity as the "High and Lofty One, inhabiting *eternity.*" All sublunary things have a beginning—are subject to change and decay—and must finally dissolve and perish; but God is the same, and his years shall have no end. He is from everlasting to everlasting, and his throne forever and ever. The human mind, limited in its capacity of comprehension, soon becomes lost in the contemplation of a being whose duration cannot be measured by fixed periods. We mete out time by days, weeks, months, years, and centuries; but there are bounds beyond which our calculations cannot pass; and when we have increased the account to millions of millions of ages, we cannot say *this is a part of eternity.* Here no comparison can be drawn, or proportion conceived. Such then is the object of our worship; with whom one day is as a thousand years, and a thousand years as one day.

3. The ubiquity of God is here asserted. The person with whom our Saviour was conversing had suggested ideas of the *locality* of the divine presence. Indeed, the Jews, as well as the Samaritans, appear to have supposed that there were particular places where the Deity more especially resided, and where only he could be acceptably worshipped. "Our fathers worshipped in this mountain, but ye" Jews, "say that Jerusalem is the place where men ought to worship." The same prejudices have been handed down from generation to generation; and notwithstanding the light of the Christian scriptures on this subject, we still discover too many traits of the ancient superstition. But how certain is it, that an *undivided* and *eternal Spirit* must exist equally in every place; and that devotion is equally acceptable to him, whether offered from the cottage or the throne—from the closet, or from the public assemblies—from the wilderness, or from the city. If the Christian dispensation has authorised the erecting of houses particularly for the purpose of religious worship, we must consider it in relation to social order and happiness, and not as any proof of the locality of the divine presence. In this connexion it will not be improper to take notice of certain expressions not unfrequently used in devotional addresses to the infinite Jehovah; especially praying that he would be present with us in this or that place. Now that he is present with all creatures, in *all places*, and at *all times*, is most certain; for unbounded space is his temple, and he fills *time* as he fills *space*. All, therefore, which is necessary to individual or social happiness, is, that such a manifestation of his presence may be made

as will lead the mind to a right apprehension of his character—produce a conviction of a personal interest in his favour, and inspire a firm confidence in his providence and grace. Such a manifestation of his presence should, therefore, be the subject of prayer.

But as the omnipresence of God is one of the grand pillars of revealed religion, and a belief of it of the first importance in the exercises of rational devotion, let us attend to the representations of the Spirit of inspiration. "Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. God is not far from us, for in him we live, and move, and have our being." How insignificant do all the heathen deities appear, when viewed in the light of these sublime descriptions of the one true and living Jehovah! There is not a place where the Christians' God does not exist. He environs all beings—penetrates all substances, and by an active influence guides the stupendous wheels of nature. Universal space is the temple where he dwells—earth, seas, and skies are his altars, from whence the sacrifices of sincere love, humble devotion, and grateful praise ascend, with equal acceptance, before his throne. What are these stately pillars? these well-proportioned columns? these majestic arches? Turn your eyes to the more stupendous productions of an Al-

mighty hand! Behold the ten thousand variegated beauties which appear on the surface of our globe—Survey the grandeur of the scene where earth and ocean meet—View the lofty arch of heaven, studded with radiant diamonds—Contemplate the ponderous planets, rolling in grand succession through the pathless fields of space—and from all these works learn to elevate your minds to *Him* whose *word* gave them *birth*, whose *finger guides their motions*, and whose *power preserves their being*. That there is a place which we call heaven, or the Paradise of GOD, where the divine glory and majesty are specially manifested, there can be no rational doubt. Revelation assures us of it, and points us to it as the place of perfect and eternal joy and rest. Reason corroborates it; for however innumerable the multitude of saints and angels, or however various the orders of holy and happy spirits, they can all occupy but a limited space, and this space must bound the *manifestations* of the divine presence. But it should always be recollected that *time* and *place* are terms which can only apply to derived, and, consequently limited beings; and if they are used with reference to the Deity, they must always be considered in a relative sense. Suffer me to close these observations on the omnipresence of God, with the substance of the reflections of a pious and learned man. How *happy* must be the condition of that intellectual being who is always in the presence of the Deity, and is always conscious of his presence from the manifestations of his love and favour. How *melancholy* is the situation of a rational being who is continually in his presence without a consciousness of it; and how inconceivably *wretched* and

miserable must that intelligent creature be, who is forever in the presence of God, and is conscious of his presence only from what he feels of his wrath and indignation.

4. The God we worship, being *eternal* and *ubiquitary*, must be omniscient. "Known unto God are all his works." He who has *created* all things, who *upholds* and *governs* all things, must have a perfect knowledge of them; not only with respect to the several properties of distinct beings, separately considered; but also in reference to all the relations and dependences of the great whole. Matter and mind are equally naked in his sight. The most secret springs, and hidden motives of human actions are perfectly disclosed to his view. He marks with strictest scrutiny the various degrees of the moral excellence or turpitude of the works of men. "All things are naked and opened unto the eyes of him with whom we have to do. Neither is there any creature that is not manifest in his sight; for the eyes of the Lord are in every place, beholding the evil and the good." Nothing can exceed the beauty and sublimity of the Psalmist in his reflections upon infinite knowledge, resulting from omnipresence. He had just taken a view of the divine majesty as every where present. If he cast his eyes to heaven, the ineffable glory met the powers of vision—If he looked towards hell, the terrors of his wrath were there—And should he arrive at that dark and gloomy centre to which human skill had never penetrated, even there he could not elude the grasp of his Maker's hand. But will not the darkness conceal him? No; that gloom of night which is impenetrable to every other eye but that of the Deity, is to him as merid-

ian day. His understanding is infinite—My substance was not hid from thee when I was made in secret, and curiously wrought in the lowest parts of the earth.—Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there were none of them. Thou hast searched me and known me. Thou knowest my down-sitting, and my up-rising; thou understandest my thoughts afar off—There is not a word in my tongue, but lo, O Lord, thou knowest it all together. Such thoughts of God can never fail to have a powerful influence over the exercises of the heart. Hence the pious author of this Psalm annexes to these reflections, the most lively expression of his delight, thanksgiving, and prayer. Such are the sentiments and feelings which should ever mingle in all our attempts to worship the God of wisdom, power, and grace.

5. To the foregoing perfections of Jehovah we must add that of immutability. Fluctuation and change are stamped upon the face of all visible things—Man through ignorance, weakness, or design, frequently fails to accomplish his engagements. The best concerted plans of frail mortals are often defeated—Hopes which appear to be founded in the strongest human security are blasted in an hour. The most permanent systems of civil polity have suffered revolutions—Thrones have trembled—The most powerful monarchs, whose sceptres have made nations bow, have themselves fallen to rise no more—Even the heavens and the earth, and the constitution of all visible things, are reserved, under an infallible determination to a grand and universal change. But that Being, who is

spiritual in his essence, *eternal* in his duration, filling infinite space with his presence, and possessing a perfect knowledge of all things, must remain the same, without variation or shadow of turning.

But as the doctrine of the immutability of God, rightly understood, affords the greatest possible security and consolation to good men, so, misapprehended, it may tend to encourage presumption, false confidence, or despair. It may therefore be proper to observe that immutability, as a perfection of the Deity, is nothing more nor less than the *fixed* and *unchangeable* determination of his mind to the accomplishment of that which is most right and just; having in view his own glory, and the good of his creatures. But we should have been still in obscurity, as it respects the counsels and purposes of the divine mind, had not a direct revelation unfolded them. In this revelation it has pleased the everlasting Father to make known his will to man with specific reference to a *rule*, and to an *end*. The moment we quit the dubious regions of metaphysical refinements, and philosophical disquisitions, and make our impartial and unprejudiced appeal to the oracles of sacred truth, we find our path illuminated with rays of heavenly light—The character of our Almighty Creator, and gracious Redeemer appears as drawn in sunbeams; and on the fair picture stands engraved in letters more precious than of gold, "*Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him.* Here we learn that the immutability of God necessarily implies an unchangeable love of holiness, and hatred of sin; and an invariable determination to render

to every man according to his works. There is, therefore, no disagreement between the doctrine that a man may be a subject of the displeasure of God at one time, and of his favour at another, and the doctrine of the divine immutability. Indeed, to deny that a man may be a subject of grace at one time, and a child of wrath at another, is either to deny the possibility of a change in the moral character of men, or to assert the mutability of God. For example—suppose David to have been equally in favour with God at the times when he was meditating and executing murder, and when he was meditating and delighting in the law of God day and night: What is the conclusion? most certainly one of the following; either there was no change in the moral character of David, or the divine administration must have changed. Or is it to be supposed that sin loses its moral turpitude and criminality because it is committed by those who have once been delivered from its guilt and power? This supposition is not only a direct violation of the most plain and positive declarations of the scriptures, but a flat contradiction of the dictates of common sense, and in open hostility with those great maxims on which the administration of punitive justice is founded. The criminality of a sinful action is increased or diminished according to the degrees of knowledge, or conviction, against which it is committed, and the strength of the obligations which are violated. To produce the numerous passages of scripture which go to establish this proposition would be to transcribe a considerable part of the Bible. If we read that "God is of one mind, and worketh all things after the counsel of his own will," let

us always remember that his will is the standard of eternal rectitude and truth. It in this light we behold the claim of the Deity to our sincere and devout worship. It was in this character Moses exhibited him before the whole house of Israel. "Because I will publish the name of the Lord, ascribe ye greatness to our God. He is the *Rock;* his work is perfect; for all his ways are judgment. A God of truth and without iniquity; just and right is He." No language could better describe the unchangeable nature of the attributes and government of God. The Psalmist exulted in the contemplation of this sublime truth. He surveyed the heavens and the earth as growing old like a garment, and changing like a vesture; but He who created them as enduring and remaining the same, yesterday, to-day, and for ever. His promises must stand fast when the sun grows dim with age, and nature sinks in years. O ye servants of the living God! lift up your heads with rejoicing—This dust may return to its mother dust—The earth may receive back to its bosom its numerous offspring—The lamps of heaven may burn out —The planets may start from their orbits, and quitting their ancient courses, rush in wild confusion one against another—The elements may dissolve—The pillars of the universe may tremble and be removed—Nature may utter her last expiring groan, and time be lost in eternity; but when all these grand revolutions shall have transpired, He who has set his bow in the cloud will remain the same, and his covenant shall endure for ever.

6. Notwithstanding the observations already made, it is necessary to add, that the object of our worship is possessed of every moral perfection. This, indeed, has

been suggested in the course of the investigation; but not with sufficient clearness to answer our present design. Would we worship God according to the requisition in the text, we must apprehend him as a being of infinite goodness, mercy, justice, and truth; and as exercising these adorable perfections in the moral government of the world. The proportion and harmony of the divine attributes must be considered. Mercy and truth, righteousness and peace, must meet and embrace each other. Were we to consider God merely as possessing infinite power, without being able to determine the principles by which its operations were governed, our condition, to say the least, would be very forlorn.—We should be ignorant whether it would be exerted for our happiness, our misery, or our annihilation. Should we unite justice to power, we might have cause to fear and tremble; but where would be the ground of confidence or hope, for creatures conscious of sin and guilt? What but wrath and indignation could be expected? God could only be viewed as an inexorable judge. But when to these attributes, we add mercy and goodness, we find a proper foundation for all those exercises of the heart which are incorporated in evangelical worship. Infinite power is directed by unerring wisdom—governed by justice and truth, and attended by love and mercy—We fear—we trust—we love—we praise. O what a deep interest have perishing sinners in those declarations which God has made of his dispositions and designs toward them! dispositions of kindness, and designs of grace. Hear O heavens! and give ear O earth! while He proclaims himself the LORD, the LORD God,

merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin. As I live, saith the LORD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. It is certainly an act of infinite condescension for God to accept the penitence of rebels, and receive to his favour the repenting sinner; but it is only from a view of this condescension, that we are encouraged to approach him with the hope of acceptance. To sum up the whole, when we apprehend God as a Spirit, eternal, omnipresent, omniscient, and immutable; possessed of every moral perfection, and exercising the whole for the happiness of his intelligent creatures, we have before us the proper object of our worship. Having thus considered the object, let us, *Secondly*, notice the nature of religious worship.

It appears evident from our Lord's conversation with the Samaritan woman, that very imperfect notions were entertained of the nature of that worship which man owed to God. The Samaritans possessed a scrupulous veneration for the mountain where their fathers worshipped, and the Jews were equally tenacious of their city, their temple, their synagogues, and their altars.—But Jesus Christ declared that the time was at hand when neither in that mountain, nor in Jerusalem, as preferable to other places, should men worship the Father; but that the true worshippers should worship in spirit and in truth. That it was such worship which he required, and such only he would accept.

From his words we learn, in general, that spiritual worship consists in paying a due respect, veneration, and homage to the Deity, by the sincere and unfeigned devotion of the heart and life to him, according to the declarations of his will in the holy scriptures. Such worship stands opposed in its spirituality to the legal ceremonies of the Jewish dispensation, and to the long and dreary catalogue of heathen superstitions. The Christian economy, as it more fully unfolded the nature, attributes, and providence of God, so it furnished a more perfect knowledge of the obligations and duties of man. What particularly distinguishes this dispensation is, that it contains much clearer, and more powerful influences of the Holy Spirit. Prophecy points to this in multiplied instances—It was with particular reference to it that God promised to pour out his spirit upon all flesh—to put his laws in their hearts, and write them in their minds. Who does not not see the contrast here drawn? God had once written his law visibly on tables of stone; but under the gospel he writes it on the tables of the heart. The same is alluded to by St. Paul, in his letter to the Hebrews, "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness and *darkness* and tempests, and the sound of a trumpet, and the voice of words, which voice they that heard entreated that the word should not be spoken to them any more: But ye are come unto mount Sion, and unto the city of the living God, the *heavenly Jerusalem*, and to an innumerable company of angels. To the general assembly, and church of the first-born, which are written in heaven, and to God the Judge of all, and

to the spirits of just men made perfect, And to Jesus the Mediator of the *new covenant*, and to the blood of sprinkling, that speaketh better things than that of Abel." Our blessed Lord gave repeated assurances of the large and general effusions of the Holy Spirit; and when the time was fully come, sent him down from the Father according to his promise. The office of the Spirit, thus sent, was to convince and reprove the world of sin, of righteousness, and of judgment—to enlighten every man that cometh into the world, and, abiding always with believers, to lead them into all truth. It is his prerogative to take of the things of the Father and shew them unto us. Under such a manifestation of light and grace, it is reasonable that man should have a clearer knowledge of God; and that he should love him with all his heart, soul, might, mind, and strength, and serve him with uniform zeal, and universal devotion. It is proper therefore to observe, more particularly, that in the spiritual worship which God requires of his creatures, is implied, first, a just apprehension of the object.—Without this all our pretended devotions must necessarily partake of superstition or enthusiasm. It is only when the mind is impressed with a suitable sense of the divine perfections, that the heart can be rightly exercised in prayer and praise; but a right view of God will not fail to stamp the characters of sincerity, humility, and fervour on all our religious performances. This, too, gives stability and firmness to our devotions; and produces that uniformity and consistency of character which can only result from genuine conviction. Our Lord said to the woman of Samaria, "Ye worship ye *know not*

what." 'We *know* what we worship.' The Athenian altar was distinguished by being inscribed "*To the unknown God:*" and a God unknown must be ignorantly worshipped. To arrive at such a knowledge of the Deity as is requisite to produce in the heart that humility, veneration, and respect which are included in spiritual worship, it is necessary to have recourse to all the methods in which the divine character is revealed, and to all the means of instruction which providence may have placed within our power. The works of creation and providence are well adapted to this end—Through them the invisible things of him from the beginning are clearly seen, even his eternal power and Godhead. But the sacred oracles must be resorted to as our infallible directory. Reason must submit her high pretensions to the authority of revelation. Here God is seen in his own light—all his attributes are delineated by the pencil of infallible truth. With such means of knowledge at hand, can we be ignorant of God, and remain innocent? No; this is ignorance at which God will not wink. Let us know then, assuredly, that whoever would serve God in an acceptable manner, must seek to know him.

2. To worship God aright implies an adequate perception of the rule. By the rule I mean those directions which the word of God has supplied relative to the government and regulation of our hearts and lives in all our religious devotions. Without a proper knowledge of this rule, we are in danger of presumption on the one hand, and of lifeless formality on the other. For want of such knowledge, enthusiasm and superstition have too often usurped the seats of

christian moderation and charity. It is not the least affliction which the church has suffered, that many of her professed friends have substituted the impulses of their passions, or the strength of their prejudices for the unerring testimony of the oracles of God; and through an indiscreet zeal have broken down those sacred barriers which the gospel has erected to guard her rights. With such persons a special impression upon their own minds, or a particular prejudice of their education, will outweigh the plainest declarations of the Bible and is paramount to all authority human or divine. The best reason they can assign for their practice is, that they *feel* it to be their duty, or their parents or instructors taught them so. With these persons we shall generally observe a disposition very foreign from that moderation, candour, and charity so highly recommended in the word of God. Hence the importance of searching the scriptures to ascertain what is the will of God concerning us. To this infallible standard all our *feelings*, all our *impressions*, all our *prejudices* and *prepossessions* should submit. And let no one suppose that because he has found a single text that appears to favour his opinions, he has sufficient authority on which to rest. But rather let him read, examine, and compare the scriptures, with devout and humble prayer that the Holy Spirit may shine upon his understanding, and teach him the things which he knows not.

As it is not unfrequent for Christians to produce examples from the manners of the pious, under the Jewish economy, as authority for the same practices under the gospel dispensation, it may not be improper to observe

that such examples should be admitted with caution in all cases where there is not some corresponding authority in the Christian scriptures. The propriety and importance of this observation will appear, if we consider that in many respects the two dispensations differ widely from each other. The Mosaic code was distinguished by signs, figures, and types, which were objects of *sense*—the promises which it contained chiefly pointed to temporal blessings, and its threatenings to temporal calamities. In all these particulars there appears to have been a special adaptation to the passions. But the Christian era unfolded the gates of *immortality and eternal life.*—All its sublime doctrines—all its maxims—all its instructions—all its promises—all its obligations were suited to intellectual beings, and peculiarly calculated to exercise all the powers of the human mind; and through the medium of the understanding, to enlist every passion and affection of the heart in a voluntary and cheerful obedience to its holy laws. It is safe, therefore, to take the New Testament as the rule of our worship: and here we shall find that the frame of the mind, and disposition of the heart, are much more particularly and strongly marked, than any external form whatever. On the whole, considering how many inlets there are to the heart —how variously the passions may be moved—how strong the prejudices of education, and how powerful the influence of example, it should be the business of all who desire to glorify and enjoy God, to examine the doctrines and examples of Jesus Christ and his inspired Apostles with diligence and prayer; and under a humble sense of the weakness and frailty of human nature, cleave to these

doctrines and examples as the only safe and infallible directory for redeemed sinners in offering themselves as a living and acceptable sacrifice to God.

3. Simplicity and sincerity are essential to spiritual and acceptable worship. God must be worshipped in "Truth," not only in opposition to the "shadows" of the Law, but without hypocrisy or deceit. The motives of action must be pure. No ostentation—no pride—no love of praise—no desire of worldly profit or applause—no secret wish to be seen of men—no thirst to have our gifts displayed—no anxiety to know what others say of us, can form any part of true worship; but are directly opposed to it. A single desire to please God—to offer ourselves wholly to him—to enjoy the favour of his countenance and the consolations and joys of his Holy Spirit, and to advance the interests of his kingdom on the earth, is a savour without which our best offerings would be an abomination in his sight. The most specious forms would be mockery—Angelic eloquence would be *empty* sound, and the zeal of martyrdom a fruitless toil, if a pure design were wanting. We cannot but notice how frequently our Lord and his Apostles denounce all ostentatious formalities as inconsistent with the principles of the gospel, and highly displeasing to God. Let us always remember then to carry to our closet, and to the house of God, that singleness of heart which, in his sight, is of great price.

4. Spiritual worship implies the exercise of all our powers. There is not a faculty of the mind but what finds constant and delightful employment. Here the attributes, the works, the providence, and the grace of God

completely engage the perceptive and reflecting faculties of man. Here the soul, absorbed in pious thought, forgets the world. Silent contemplation heightens spiritual joy. The mind surveys the wonders of Redeeming grace and dying love, till the heart swells with gratitude, and the lips are clothed with praise. Here the passions, rectified by reason and by grace, move harmonious within their proper bounds—Here the affections quit the earth and fix on things above. Nor are these devout meditations and fervent exercises, transient or superficial. The true worshipper of God is such by *conviction*—is such by *design*—Hence *stability* and *uniformity* mark and distinguish his religious course. His zeal, accompanied with an humiliating sense of human frailty and dependence, is the same in the closet, in the congregation, and at the altar. And while he is gentle towards all men, he habitually studies to offer himself a living sacrifice to God; loving him with all the heart, soul, mind and strength. Thus I have endeavoured to lay before you the *object*, and the nature of spiritual worship. We will conclude with two inferences drawn from the whole.

1. We may learn to distinguish between true religion and enthusiasm.

Enthusiasm is the hope, or expectation of obtaining an *end*, without the use of those *means* which God has connected with it. We readily perceive this in the ordinary affairs of life, and the common sense of mankind disapproves it. No man expects to reap a harvest in autumn if seed has not been sown in the season; and we should pronounce him a mad man, or an idiot, who should calculate upon being a proficient in science without appli-

cation to study. Happy would it be for our world if men judged and acted with equal consistency in matters of religion, where the knowledge of God, and the harvest of eternal life are incorporated.

But in the more common acceptation of the word, enthusiasm means a zeal in religion not according to knowledge; where the passions, improperly excited, leap the bounds of moderation and reason, and precipitately rush to wild confusion. But how different is the religion of Jesus Christ; which teaches us the knowledge of God and of ourselves. Its blessed doctrines are calculated to enlighten the understanding, rectify the conscience, and bring every thought of the heart into obedience to Christ. There is no concern in which man can engage, that has an equal claim to be entered upon with deliberation. The reason is obvious—Its truths are momentous—its morality is pure—its duties are great and numerous—its obligations are strong, and its interests are eternal.—Hence it requires us to consider—to count the cost—to resolve—to be stedfast, unmovable, always abounding in the work of the Lord—in short, to make our *calculations* for another world. How then, my brethren, will you appear in this house of God, now dedicated to his holy service? Will you tread this court with careless feet? or sit in these seats idle and inattentive? Will your suffer your thoughts to rove abroad to the ends of the earth, while the precious truths of the gospel are proclaimed to you? Will you permit the surrounding objects of sense to divert your attention, while Christ and his cross are exhibited before you? Or will you sleep while repentance, death, the resurrection, judgment, heaven, hell, and

eternity sound from this pulpit? God forbid! But rather give all diligence to make your calling and election sure. Here let your employment be meditation, prayer, and praise.

2. From this subject we may learn the difference between evangelical worship and superstition. When any thing of human invention, of which we are scrupulously tenacious, is added to the true worship; or when we form such ideas of God as lead us to serve him with a slavish fear of his wrath; and especially when this fear is productive of servile acts to appease his anger, we may be said to be superstitious. But the subject which we have now investigated stands at the utmost distance from this. Our Lord and Saviour has made such a declaration of the divine character as lays a proper ground for fear, confidence, and love. Guided by the light of his doctrines, while we are awed by justice and power, we rejoice in mercy and goodness. We behold, not a tyrant, who takes pleasure in the exhibition of his vindictive wrath; but a gracious, and compassionate sovereign who delights in the happiness of his creatures; and is ever ready to pardon the penitent. Here no external forms are made the criterion of our sincerity.—The Jew may be accepted in his synagogue, with the distinguishing signs of his dispensation; or the Gentile in his uncircumcision. Here is a kingdom, not of meat and drink; but of righteousness, and peace, and joy in the Holy Ghost. None are excluded; but "in every nation he that feareth God, and worketh righteousness is accepted with him." Let every Christian rejoice that this religion is destinated to cover the whole earth. We live at

an eventful period—The time, yea, the set time to favour Zion is come—Thousands are engaged for her prosperity—the prophecies are fulfilling—Jesus shall have the heathen for his inheritance, and the uttermost parts of the earth for a possession.—Those who have sacrilegiously bowed to the image of a virgin, or the sign of a cross, shall come and worship in spirit and in truth. The kings of the earth shall lay their honours at the feet of our Emanuel, and crown him Lord of all. The knowledge of the Lord shall cover the earth as the waters the great deep. *Then* they shall not hurt nor destroy in all his holy mountain. Hasten it, O Lord, in its time. AMEN.

THE END.